



THE TRIDUUM

Maundy Thursday + Good Friday + The Great Vigil of Easter

Please return bulletins for subsequent services.

MAUNDY THURSDAY

2 April 2026

The Triduum—the Great Three Days—begins on this holy night. The three days of Maundy Thursday, Good Friday (evening), and the Easter Vigil while held across three successive days, are one holy liturgy. Over the course of the next three days we will experience with all our senses the outpouring of God’s love for us: outpoured like water on dirty feet with an invitation to servant-like love; outpoured like panting breaths that breathe abundant life into the world; outpoured like staple food and festive drink sharing in the Risen Body of Christ and sharing with the world.

The Three Days is the church’s annual experience of the heart of the Christian faith. Because there ought to be no immersion into suffering without the gift of the resurrection, and there ought to be no Easter without Maundy Thursday and Good Friday, the three-part service known as the Three Days holds them all together in the mystery of Christ. Some people know of the three-day worship under its Latin name, the Triduum. The service begins on the evening of Maundy Thursday.

The biblical gospels narrate two events on the Thursday before Jesus’ death: his last extraordinary meal with his followers and his symbolic gesture of washing their feet. During worship we are invited to participate in both expressions of faithfulness. We begin on Maundy Thursday by acknowledging our sin and receiving forgiveness. Being forgiven by God turns us toward reconciliation with and service to our neighbor; symbolized by the footwashing. Our baptism strengthens us to live out the command—the root of the word Maundy—to love one another.

The Lenten season of turning and returning to the font of grace ends as it began: in repentance. Our confession of sin is met by the flood of God’s forgiveness; even all our self-examination, fasting, and prayer; sacrificial giving and works of love is washed away. Grace alone carries us, reconciled with God and with one another, into the Three Days. Now begins “the hour” that holds the universe and widens to eternity: the suffering, death, burial, and resurrection of Jesus Christ.

Jesus washes the feet of his disciples. Setting aside our shoes, our reluctance to serve, and our objections to being served, we take up the towel and fill the basin. Washing and being washed, we enact the love we pray to embody every day. At his invitation and in obedience to his command, we eat the bread and drink the cup. This is Christ’s body given, Christ’s life poured out in love for the world. Darkness deepens. The room is stripped. The cry of the psalmist echoes into the night, “Will your lovingkindness be declared in the grave?”

GATHERING

*At the beginning of the Great Three Days,
the Holy Spirit gathers us as the people of God,
to witness to God's acts of love.*

PRELUDE – Voluntary

WELCOME

At the invitation of the presiding minister, the assembly rises in body or spirit.

CONFESSION AND ABSOLUTION

Siblings in Christ, in this Lenten season we have heard our Lord's call to struggle against sin, death, and the devil—all that keeps us from loving God and each other. This is the struggle to which we were called at baptism. Within the community of the Church, God never wearies of forgiving sin and giving the peace of reconciliation. On this night let us confess our sin against God and our neighbor, and so enter the celebration of the Great Three Days reconciled with God and with one another.

Silence for self-examination. Please kneel or sit as is comfortable.

ONE: Almighty and merciful God,

ALL: **I, a troubled and penitent sinner,**

confess to you all my sins and iniquities

with which I have offended you

and for which I justly deserve your punishment.

I am sorry for them and repent of them

and pray for your boundless mercy.

For the sake of the suffering and death of your Son, Jesus Christ,

be gracious and merciful to me, a poor, sinful being;

forgive my sins,

give me your Holy Spirit for the amendment of my sinful life,

and bring me to life everlasting. Amen.

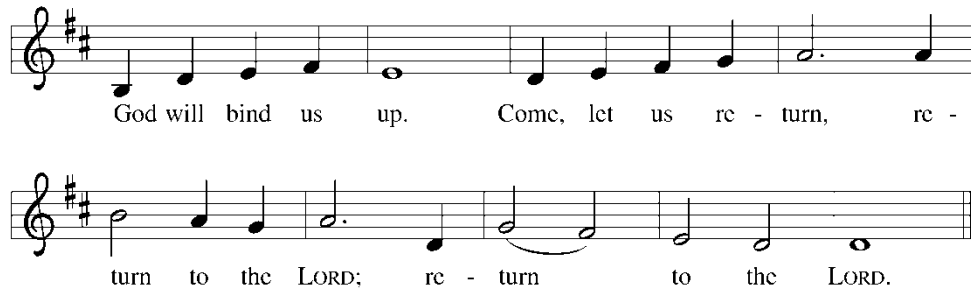
The congregation may be seated. Individuals are welcome to come forward for personal absolution.

SONG DURING ABSOLUTION

The cantor introduces the refrain and the congregation then echoes. The congregation joins on the refrain following the verses; and then as needed the refrain is repeated.

Refrain





God will bind us up. Come, let us re - turn, re -
turn to the LORD; re - turn to the LORD.

Text: Mark Mummert, based on Hosea 6:1-3
 Music: Mark Mummert
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After two days God revives us, on the third will raise us up,
 that we may stand before the Lord and live in God's sight. *Refrain*

Let us come to know the Lord, whose appearing is sure as the dawn;
 who will come to us like showers as the spring rains that water the earth. *Refrain.*

When all who so desire such absolution have received it, the congregation rises in body or spirit as the Presiding Minister pronounces the absolution:

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.**

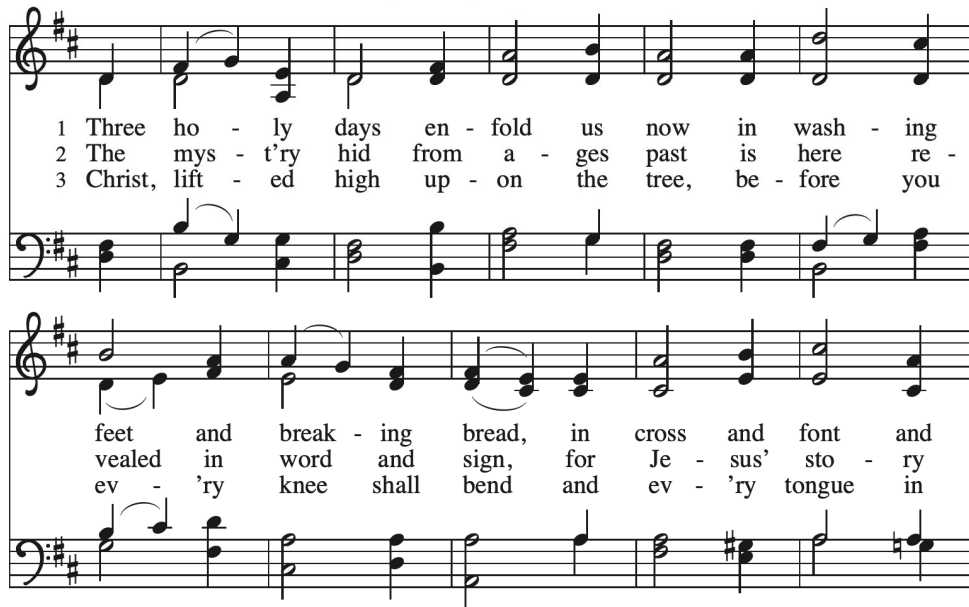
THE PEACE

Having been reconciled to God, let us be reconciled to one another. The peace of Christ be with you.
And also with you.

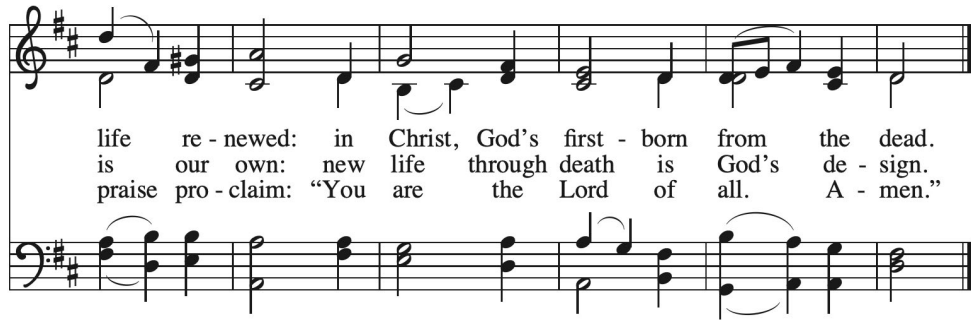
GATHERING HYMN

ACS 930

Three Holy Days Enfold Us Now



1 Three ho - ly days en - fold us now in wash - ing
 2 The mys - t'ry hid from a - ges past is here re -
 3 Christ, lift - ed high up - on the tree, be - fore you
 feet and break - ing bread, in cross and font and
 vealed in word and sign, for Je - sus' sto - ry
 ev - 'ry knee shall bend and ev - 'ry tongue in



life re - newed: in Christ, God's first - born from the dead.
 is our own: new life through death is God's de - sign.
 praise pro - claim: "You are the Lord of all. A - men."

Text: Delores Dufner, OSB, b. 1939
 Music: ROCKINGHAM OLD, Edward Miller, 1731-1807, adapt.
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PRAYER OF THE DAY

Let us pray.

Eternal God, in the sharing of a meal your Son established a new covenant for all people, and in the washing of feet he showed us the dignity of service. Grant that by the power of your Holy Spirit these signs of our life in faith may speak again to our hearts, feed our spirits, and refresh our bodies, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

The congregation may be seated.

WORD

God speaks to us through scripture reading, preaching, acts of love, and song.

Readings may be found in the insert.

FIRST READING

Exodus 12:1-14

PSALM 116:1-2, 12-19

SECOND READING

I Corinthians 11:23-26

The congregation rises in body or spirit to greet the Gospel.

GOSPEL ACCLAMATION *sung twice before the Gospel and once after*

A New Commandment



A new com - mand - ment I give un - to you, that you love one an - oth - er as
 I have loved you, that you love one an - oth - er as I have loved you.

By this shall peo-ple know you are my dis - ci - ples, if
 you have love one for an - oth - er; by this shall peo-ple know
 you are my dis - ci - ples: if you have love one for an - oth - er.

Text: John 13:34-35
 Music: NEW COMMANDMENT, anonymous

GOSPEL

John 13:1-35

The congregation may be seated at the invitation of the preaching minister.

HOMILY


Dr. Lewis

PEDILAVIUM—THE FOOTWASHING

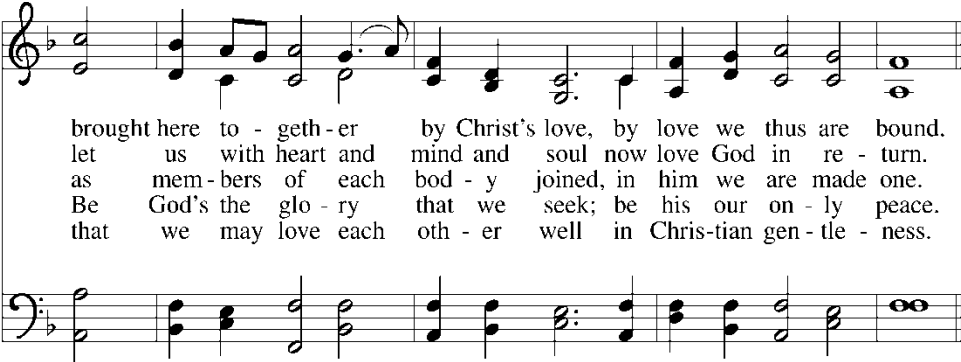
The presiding minister invites the congregation to the washing of feet.

The presiding minister removes the chasuble and stole—signs of leadership—for during this act we are together following the example of Jesus in servanthood and love. During the singing of the hymns, you are invited to come forward if you so desire to the chairs at the front of the nave. Sit in the chair closest to the aisle to remove one or both of your socks and shoes. When available, move to the middle chair where Pastor Jay is kneeling and place your bare foot/feet over the basin. Pastor Jay will hold your heel and pour water over your foot and then dry it with a towel (one for each person). After your foot has been washed, please move to the third chair to put your socks and shoes back on before returning to your seat. Whether you come forward or not, you are invited to join in singing:

Where Charity and Love Prevail



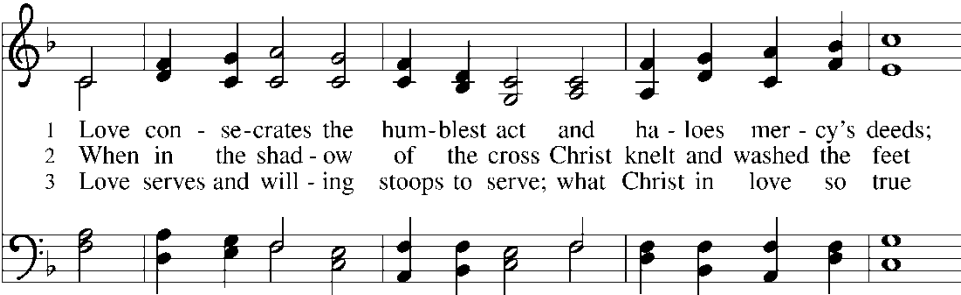
1 Where char - i - ty and love pre - vail, there God is ev - er found;
 2 With grate - ful joy and ho - ly fear, God's char - i - ty we learn;
 3 Let us re - call that in our midst dwells Christ, God's ho - ly Son;
 4 Let strife a - mong us be un - known; let all con - ten - tions cease.
 5 Let us for - give each oth - er's faults as we our own con - fess,



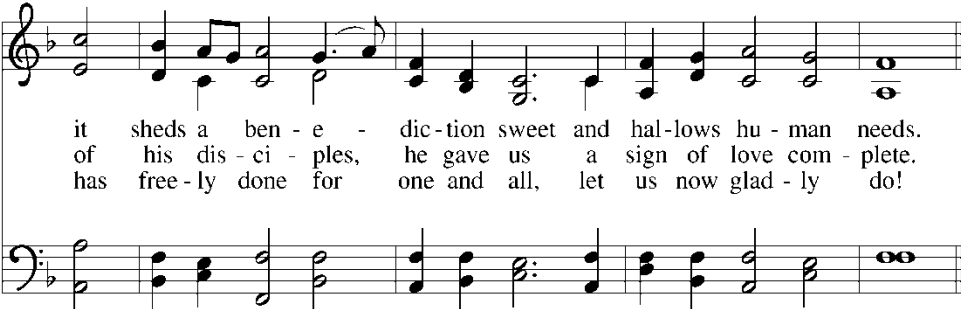
brought here to - geth - er by Christ's love, by love we thus are bound.
 let us with heart and mind and soul now love God in re - turn.
 as mem - bers of each bod - y joined, in him we are made one.
 Be God's the glo - ry that we seek; be his our on - ly peace.
 that we may love each oth - er well in Chris - tian gen - tle - ness.

Text: Latin hymn, 9th cent.; tr. Omer Westendorf, 1916–1997, alt.
 Music: TWENTY-FOURTH, attr. Lucius Chapin, 1760–1842

Love Consecrates the Humblest Act



1 Love con - se - crates the hum - blest act and ha - loes mer - cy's deeds;
 2 When in the shad - ow of the cross Christ knelt and washed the feet
 3 Love serves and will - ing stoops to serve; what Christ in love so true



it sheds a ben - e - diction sweet and hal - lows hu - man needs.
 of his dis - ci - ples, he gave us a sign of love com - plete.
 has free - ly done for one and all, let us now glad - ly do!

Text: Silas B. McManus, 1845–1917
 Music: TWENTY-FOURTH, attr. Lucius Chapin, 1760–1842

God feeds us with Jesus Christ and we feast on Jesus' love.

OFFERING



An offering is received for the ministry of the church. Our offering at Luther Memorial supports our ministry locally, as well as that of the Northwestern Pennsylvania Synod and the Evangelical Lutheran Church in America. You may make your checks payable to Luther Memorial Church. You may also scan the QR Code and use the donate button at the bottom of the page.

MUSICAL OFFERING – What Wondrous Love Is This

arr. J. Carter

*What wondrous love is this, O my soul, O my soul!
What wondrous love O my soul!
What wondrous love is this that caused the Lord of bliss
to bear the dreadful curse for my soul.
What wondrous love, O my soul!*

The congregation rises in body or spirit as the gifts are presented.

OFFERTORY

1 Now, my tongue, the mys - tery tell - ing of the glo - rious
2 Given for us, and con - de - scend - ing to be born for
3 That last night at sup - per ly - ing mid the twelve, his

1 Bo - dy sing, and the Blood, all price ex - cell - ing,
2 us be - low, he with us in con - verse blend - ing
3 cho - sen band, Je - sus, with the Law com - ply - ing,

1 which the Gen - tiles' Lord and King, once on earth a -
2 dwelt, the seed of truth to sow, till he closed with
3 keeps the feast its rites de - mand; then, more pre - cious

1 mong us dwell-ing, shed for this world's ran-som-ing.
 2 won-drous end-ing his most pa-tient life of woe.
 3 food sup-ply-ing, gives him-self with his own hand.

OFFERTORY PRAYER

Let us pray. O God, maker of heaven and earth, your steadfast love embraces all creation. You send rain and sunshine to nourish the earth and bring forth its bounty. Through these gifts of bread and wine, draw us into the death and life of your Son, who calls us to bear witness to his saving work. We ask this in Jesus' name.

Amen.

**THE GREAT THANKSGIVING
 SURSUM CORDA**

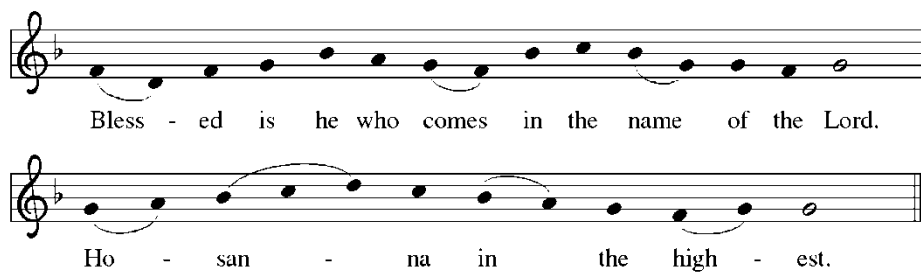
The Lord be with you. And al-so with you.
 Lift up your hearts. We lift them to the Lord.
 Let us give thanks to the Lord our God.
 It is right to give our thanks and praise.

PREFACE

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ, whose suffering and death gave salvation to all. You gather your people around the tree of the cross, transforming death into life. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

SANCTUS

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 in the high-est.



EUCCHARISTIC PRAYER

Blessed are you, O living God, sovereign of time and space. You bring forth bread from the earth and fruit from the vine. Your Word leads us across the waters to freedom, passing over with us from death to life.

Blessed be God forever!

Blessed are you, O living God, for your Word spoken through the ages. You have raised up prophets and leaders in this and every age who have witnessed to your mighty and saving deeds. We give you thanks for Moses and Miriam and Aaron, for Mary and Peter and John, for all who have shepherded your people and ministered at your altars.

Blessed be God forever!

Blessed are you, O living God, for your glory revealed in Jesus Christ. He is the Lamb, whose blood saves us from sin. He is your Servant, who washes our feet with mercy. He is himself our Food, the bread and cup of salvation.

Blessed be God forever!

*On the night in which he was betrayed, he 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.*

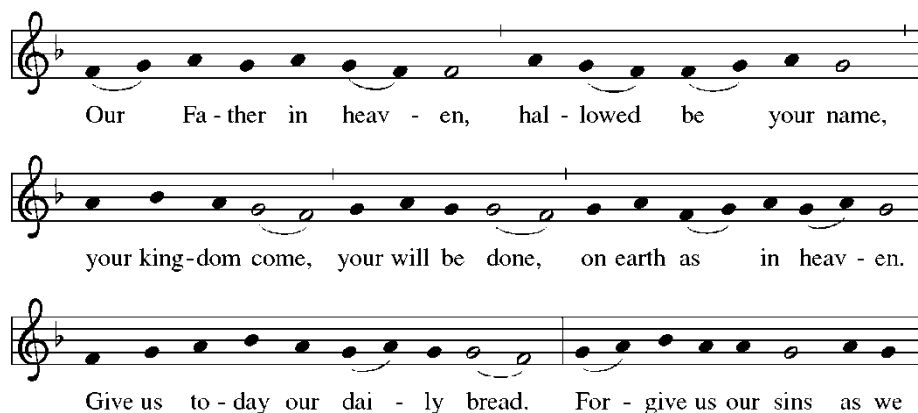
*Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.*

Blessed are you, O living God, for your Spirit of love. Feed us at this table with the body and blood of your Son. Make us servants of one another and of everyone in need. Bring us with all your people to the joy of the resurrection.

Blessed be God forever! Amen.

THE LORD'S PRAYER

Lord, remember us in your sovereignty and teach us to pray:



for-give those who sin a-against us. Save us from the time of tri - al
 and de - liv - er us from e - vil. For the king - dom, the pow'r,
 and the glo - ry are yours, now and for - ev - er. A - men.

INVITATION TO THE TABLE

...It is Christ who invites you to be known and fed here.

Amen. We come.

For those communing at home, take, eat, drink: the Body and Blood of Christ for you.

Please be seated.

COMMUNION

This is Christ's Table and Christ himself is present when we share this Meal. All Christians are welcomed to receive the Bread and Wine, Christ's Body and Blood given and shed for the sake of the world. Communion is by pouring chalice. As you come forward, take a small cup from the front of the aisle, and proceed to the presiding minister. Receive the bread in your open palm. Then, please hold your cup steadily for the assisting minister to pour into. You may then drink. As you return to your seat, please dispose of the cup in the silver bowls at the side aisles. For those who cannot receive alcoholized wine, grape juice is available in the pre-filled cups in the trays. For those who so desire, gluten-free bread is available. Please indicate such desire to the Presiding Minister. All are welcome to participate in the Lord's Supper this night; if you would like to participate, but not to receive the Bread and Wine, please come forward for a blessing. Please indicate this desire by crossing your arms in front of you. If you are unable to come forward and would like Communion brought to you in your seat, please let your neighbor know to tell the presiding minister.

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. A - men.

Great God, Your Love Has Called Us

1 Great God, your love has called us here, as we, by love, for
2 We come with self - in - flict - ed pains of bro - ken trust and
3 Great God, in Christ you call our name and then re - ceive us
4 Then take the towel, and break the bread, and hum - ble us, and
5 Great God, in Christ you set us free your life to live, your

love were made. Your liv - ing like - ness still we bear,
cho - sen wrong, half - free, half - bound by in - ner chains,
as your own, not through some mer - it, right, or claim,
call us friends. Suf - fer and serve till all are fed,
joy to share. Give us your Spir - it's lib - er - ty

though marred, dis - hon - ored, dis - o - beyed. We come, with all our
by so - cial forc - es swept a - long, by pow'rs and sys - tems
but by your gra - cious love a - lone. We strain to glimpse your
and show how grand - ly love in - tends to work till all cre -
to turn from guilt and dull de - spair, and of - fer all that

heart and mind your call to hear, your love to find.
close con - fined, yet seek - ing hope for hu - man - kind.
mer - cy seat and find you kneel - ing at our feet.
a - tion sings, to fill all worlds, to crown all things.
faith can do while love is mak - ing all things new.

Lord, Who the Night You Were Betrayed

1 Lord, who the night you were be - trayed did pray that all your
 2 For all your church on earth, we in - ter - cede; Lord, make our
 3 And hear our prayer for wan-d'ers from your fold; re - store them,
 4 So, Lord, at length when sac - ra - ments shall cease, may we be

church might be for - ev - er one: help us at
 sad di - vi - sions soon to cease; draw us all
 too, Good Shep - herd of the sheep, back to the
 one with all your church a - bove— one with your

ev - 'ry eu - cha - rist to say with will - ing heart and
 clos - er, each to each, we plead, by draw - ing all to
 faith your saints con - fessed of old, and to the church still
 saints in one un - bro - ken peace, one with your saints in

soul, "Your will be done." Oh, may we all one bread, one
 you, O Prince of peace; thus may we all one bread, one
 pledged that faith to keep. Soon may we all one bread, one
 one un - bound - ed love; more bless - ed still, in peace and

bod - y be, through this blest sac - ra - ment of u - ni - ty.
 bod - y be, through this blest sac - ra - ment of u - ni - ty.
 bod - y be, through this blest sac - ra - ment of u - ni - ty.
 love to be one with the Trin - i - ty in u - ni - ty.

At the invitation of the presiding minister, the congregation rises in body or spirit.

MEDITATION

During the hymn, the elements that remain after distribution are translated to the Altar of Repose. If you would like to “stay a while with me and pray” after worship you are invited to stay with Jesus in the Sacrament and do so in Luther Chapel.

4 Word made flesh, the bread he tak - eth, by his word his
5 There - fore we, be - fore him bend - ing, this great Sac - ra -

4 Flesh to be; wine his sa - cred Blood he mak - eth,
5 ment re - vere; types and sha - dows have their end - ing,

4 though the sens - es fail to see; faith a - lone the
5 for the new - er rite is here; faith, our out - ward

4 true heart wak - eth to be - hold the mys - ter - y.
5 sense be - friend - ing, makes our in - ward vi - sion clear.

6 Glory let us give and blessing
to the Father and the Son,
honor, thanks, and praise addressing,
while eternal ages run;
ever too his love confessing
who from both with both is One.

PRAYER AFTER COMMUNION

Let us pray. Lord Jesus, in a wonderful sacrament you strengthen us with the saving power of your suffering, death, and resurrection. May this sacrament of your body and blood so work in us that the fruits of your redemption will show forth in the way we live, for you live and reign with the Father and the Holy Spirit, one God, now and forever.

Amen.

The congregation may kneel or be seated as is comfortable.

STRIPPING OF THE ALTAR

The Altar and entire Chancel are stripped of all adornment and will stand bare until the celebration of Easter. The bareness of the Altar, the Chancel, and the entire worship space is a reminder of Jesus' emptying in death for us.

PSALM 88

¹O LORD, my God, my Savior,
by day and night I cry to you.

²Let my prayer enter into your presence;
incline your ear to my lamentation.

³For I am full of trouble;
my life is at the brink of the grave.

⁴I am counted among those who go down to the pit;
I have become like one who has no strength;

⁵lost among the dead, like the slain who lie in the grave,
whom you remember no more, for they are cut off from your hand.

⁶You have laid me in the depths of the pit,
in dark places, and in the abyss.

⁷Your anger weighs upon me heavily,
and all your great waves overwhelm me.

⁸You have put my friends far from me; you have made me to be abhorred by them;
I am in prison and cannot get free.

⁹My sight has failed me because of trouble;
LORD, I have called upon you daily; I have stretched out my hands to you.

¹⁰Do you work wonders for the dead?
Will those who have died stand up and give you thanks?

¹¹Will your lovingkindness be declared in the grave,
your faithfulness in the land of destruction?

¹²Will your wonders be known in the dark
or your righteousness in the country where all is forgotten?

¹³But as for me, O LORD, I cry to you for help;
in the morning my prayer comes before you.

¹⁴LORD, why have you rejected me?
Why have you hidden your face from me?

¹⁵Ever since my youth, I have been wretched and at the point of death;
I have borne your terrors and am helpless.

¹⁶Your blazing anger has swept over me;
your terrors have destroyed me;

¹⁷they surround me all day long like a flood;
they encompass me on every side.

¹⁸My friend and my neighbor you have put away from me,
and darkness is my only companion.

*Once the chancel is stripped and the singing concluded, you may depart in silence.
You may also stay as long as you like for prayer and meditation.*

OUR OBSERVANCE OF THE GREAT THREE DAYS
CONTINUES TOMORROW EVENING AT 7:00PM
FOR THE SERVICES OF GOOD FRIDAY.
WE WILL GATHER IN SILENCE.

GOOD FRIDAY

3 April 2025

The Triduum—the Great Three Days—continues on this holy night. The three days of Maundy Thursday, Good Friday, and the Easter Vigil, while held across three successive days, are one holy liturgy. Over the course of these three days we experience with all our senses the outpouring of God’s love for us: outpoured like water over dirty feet with an invitation to servant-like love; outpoured like panting breaths that breathe abundant life into the world; outpoured like staple food and festive drink sharing in the Risen Body of Christ and sharing with the world.

English-speaking Christians call this day Good. It is a day, not of unmitigated mourning, as if Jesus were dead dead dead, but of profound contemplation of the mystery that, from the cross of death, God grants the world new life. The waters of baptism flow from the cross, and our gathering is contained in Christ’s crown of thorns. Held together in the passion of Christ, we hold out our hands in prayer for all the world. Since the service is a continuation of yesterday’s Maundy Thursday worship, it commences simply and silently.

On Thursday we dispersed in silence—no sending song, no blessing or dismissal, only the rustle of jackets, the sound of feet, freshly washed and covered again, moving into the night. Now, as if awaiting our return, the silence receives us and invites us more deeply into the empty room, the unfolding story, the widening hour, the mystery of faith.

With boldness we approach the Throne of Grace, the Cross upon which Christ is lifted, to pray not only for the church and those preparing for baptism, but also for those of other faiths, those who do not believe in God, and everyone, everywhere, in any kind of need. As he promised, Jesus draws them—all people, named and unnamed, all things, seen and unseen—to himself and to the heart of God. There we rest, like grains of wheat buried in the earth awaiting the joyful harvest.

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We gather in silence. The congregation rises in body or spirit when the ministers enter.

Psalm 22 and the Passion may be found in the insert.

PSALM: Psalm 22

PRAYER OF THE DAY

Let us pray:

Merciful God, your Son was lifted up on the cross to draw all people to himself. Grant that we who have been born out of his wounded side may at all times find mercy in him, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

THE PASSION according to JOHN 18:1-19:42

After the Passion is announced, the congregation may be seated.

JOHN 18:1-11

RESPONSE

ELW 342



1 There in God's gar - den stands the Tree of Wis - dom,
2 Its name is Je - sus, name that says, "Our Sav - ior!"
3 Thorns not its own are tan - gled in its fo - liage;
4 See how its branch - es reach to us in wel - come;



whose leaves hold forth the heal - ing of the na - tions:
There on its branch - es see the scars of suf - f'ring;
our greed has starved it, our de - spite has choked it.
hear what the Voice says, "Come to me, ye wea - ry!



Tree of all knowl - edge, Tree of all com -
see there the ten - drils of our hu - man
Yet, look! it lives! its grief has not de -
Give me your sick - ness, give me all your



pas - sion, Tree of all beau - ty.
self - hood feed on its life - blood.
stroyed it nor fire con - sumed it.
sor - row, I will give bless - ing."

5 This is my ending
this my resurrection;
into your hands, Lord,
I commit my spirit.
This have I searched for;
now I can possess it.
This ground is holy.

6 All heav'n is singing,
"Thanks to Christ whose passion
offers in mercy
healing, strength, and pardon.
Peoples and nations,
take it, take it freely!"
Amen! My Master!

Ah, Holy Jesus



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal
5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



judge thee have in hate pre - tend - ed? By foes de - rid - ed,
trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
sin - ned, and the Son hath suf - fered; for our a - tonc - ment,
sor - row, and thy life's ob - la - tion; thy death of an - guish
dore thee, and will ev - er pray thee; think on thy pit - y



by thine own re - ject - ed, O most af - flict - ed.
I it was de - nied thee; I cru - ci - fied thee.
while we noth - ing heed - ed, God in - ter - ced - ed.
and thy bit - ter pas - sion, for my sal - va - tion.
and thy love un - swerv - ing, not my de - serv - ing.

Text: Johann Heermann, 1585-1647; tr. Robert Bridges, 1844-1930, alt.
Music: HERZLIEBSTER JESU. Johann Crüger, 1598-1662

Ask the Complicated Questions



1 Ask the com - pli - cat - ed ques - tions.
 2 Seek the dis - con - cert - ing an - swers,
 3 Knock on doors of new i - de - as,
 4 For in strug - gle we dis - cov - er



Do not fear to be found out; for our God makes
 fol - low where the Spir - it blows; test com - pet - ing
 test as - sump - tions long grown stale, for Christ calls from
 truth both sim - ple and pro - found; in the knock - ing,



strong our weak - ness, forg - ing faith in fires of doubt.
 truths for wis - dom, for in ten - sion new life grows.
 shores of won - der, dar - ing us to try and fail.
 ask - ing, seek - ing, we are o - pened, an - swered, found.

Text: David Bjorlin, b. 1984
 Music: RESTORATION, W. Walker, *Southern Harmony*, 1835
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O Sacred Head, Now Wounded



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
 2 How pale thou art with an - guish, with sore a - busc and scorn;
 3 What lan - guage shall I bor - row to thank thee, dear - est friend,
 4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
 how does thy face now lan - guish, which once was bright as morn!
 for this thy dy - ing sor - row, thy pit - y with - out end?
 re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!
 Thy grief and bit - ter pas - sion were all for sin - ners' gain;
 Oh, make me thine for - ev - er, and should I faint - ing be,
 These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.
mine, mine was the trans-gres - sion, but thine the dead - ly pain.
Lord, let me nev - er, nev - er out - live my love to thee.
for all who die be - liev - ing die safe - ly in thy love.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, d. 1250; tr. composite
Music: IHERZLICH TUT MICH VERLANGEN. German melody, c. 1500; adapt. Hans Leo Hassler, 1564–1612

JOHN 19:16b-25a

RESPONSE

Jesus, I Will Ponder Now



1 Je - sus, I will pon - der now on your ho - ly pas - sion;
2 Make me see your great dis - tress, an - guish, and af - flic - tion,
3 Yet, O Lord, not thus a - lone make me see your pas - sion,
4 Let me view your pain and loss with re - pen - tant griev - ing,



let your Spir - it now en - dow me for med - i - ta - tion.
bonds and blows and wretch - ed - ness and your cru - ci - fix - ion;
but its cause to me make known and its ter - mi - na - tion.
nor pre - pare a - gain your cross by un - ho - ly liv - ing.



Grant that I in love and faith may the im - age cher - ish
make me see how scourge and rod, spear and nails, did wound you,
For I al - so and my sin wrought your deep af - flic - tion;
May I give you love for love! Hear me, O my Sav - ior,



of your suf - f'ring, pain, and death, that I may not per - ish.
how you died for those, O God, who with thorns had crowned you,
this the shame - ful cause has been of your cru - ci - fix - ion.
that I may in heav'n a - bove sing your praise for - ev - er.

Text: Sigismund von Birken, 1626–1681; tr. August Crull, 1846–1923, alt.
Music: JESU KREUZ, LEIDEN UND PEIN. Melchior Vulpius, 1570–1615

THE BIDDING PRAYER

The congregation may sit or kneel. One of the most ancient practices of Good Friday, the congregation and ministers join together in the Bidding Prayer before the Throne of God—the cross. Here, we beseech God on behalf of a weary and wounded world. The congregation is bid to pray and in the silence joins their hearts to the prayer. After each silence, the presiding minister offers a collect and the assembly adds their assent with, “Amen.” With the exception of the collect for our Jewish siblings, each collect ends:

... We ask this through Christ our Lord.

Amen.

Finally, let us pray for all those things for which our Lord would have us ask:

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.

ADORATION OF THE CROSS

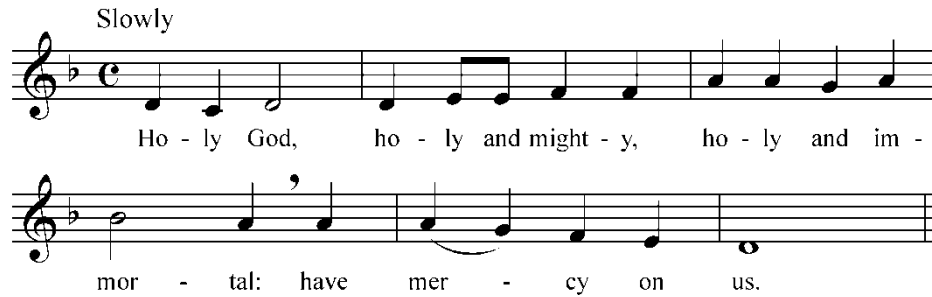
During the singing, you may approach the cross for veneration or may stay in your seat for prayer. Adoration may take any form you are comfortable with: from a simple bow before the cross to touching or other signs of reverence. From the Christ Candle, you may light candles which are around the cross. As we light candles, with thanksgiving and supplication, we remember Jesus' invitation to remain with him in the garden, and in our own way we remain with him at the foot of the cross even when others have fled. The light grows around the cross reminding us that in the darkest moments, God is still at work in the world and shines the light of the resurrection; even here in the night of death. As you place your candles in the sand, please begin at the center and work outward to allow others to place their candles safely.

THE SOLEMN REPROACHES

A tradition of the ancient Church and echoing Psalm 78 and Micah 6, the Solemn Reproaches remind us of all that God has done for us as the people of God and of humanity's response to such goodness of love...crucifying that very Love incarnate. After each reproach, we join in the Trisagion (Thrice Holy) prayer for mercy. A cantor will sing the reproaches, all are invited to join in the prayer.

O my people, O my church, what more could I have done for you? Answer me. ...but you have prepared a cross for your Savior.

Slowly



Ho - ly God, ho - ly and might - y, ho - ly and im -
mor - tal: have mer - cy on us.

Text: Greek
Music: Michael E. Krentz, © 2004

HYMN

LBW 113

Jesus, in Thy Dying Woes



1 Je - sus, in thy dy - ing woes, e - ven while thy life - blood flows,
2 Sav - ior, for our par - don sue when our sins thy pangs re - new,
3 Oh, may we, who mer - cy need, be like thee in heart and deed,
crav - ing par - don for thy foes:
for we know not what we do: hear us, ho - ly Je - sus.
when with wrong our spir - its bleed:

Text: Thomas B. Pollock, 1836-1896
Music: ACK. VAD ÄR DOCK I LIVET HÄR. Koralspsalmboken, Stockholm. 1697

Glory Be to Jesus



1 Glo - ry be to Je - sus, who, in bit - ter pains,
 2 Grace and life e - ter - nal in that blood I find;
 3 Blest through end - less a - ges be the pre - cious stream
 4 A - bel's blood for ven - geance plead - ed to the skies;



poured for me the life - blood from his sa - cred veins.
 blest be his com - pas - sion, in - fi - nite - ly kind.
 which from end - less tor - ment did the world re - deem.
 but the blood of Je - sus for our par - don cries.

5 Oft as earth exulting
 wafts its praise on high,
 angel hosts rejoicing
 make their glad reply.

6 Lift we then our voices,
 swell the mighty flood;
 louder still and louder
 praise the precious blood.

Text: Italian, 18th cent.; tr. Edward Caswall, 1814-1878
 Music: WEM IN LEIDENSTAGEN. Friedrich Filitz, 1804-1876

ELW 357

Lamb of God, Pure and Sinless



Lamb of God, pure and sin - less, once on the cross an of - f'ring,



pa - tient, low - ly, guilt - less, for - sak - en in your suf - f'ring:



from sin's grasp you have torn us, from gloom to hope have borne us.



1 Grant us your mer - cy, O Je - sus.
 2 Grant us your mer - cy, O Je - sus.
 3 Your peace be with us, O Je - sus. A - men.

Text: Nikolaus Decius, 1485-1550; tr. composite
 Music: O LAMM GÖTTES, UNSCHULDIG. Nikolaus Decius
 Text © 1978, 1999 Augsburg Fortress

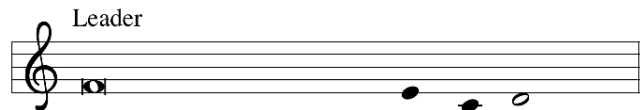
Once all who so desire have had the opportunity to venerate the cross and light candles, and the music has ceased, the congregation rises in body or spirit with the ministers for the reading of the conclusion on The Passion. The Christ Candle is removed to the columbarium, as we hear of the burial of Jesus in the borrowed tomb.

JOHN 19:38-42

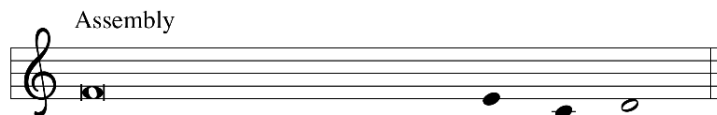
STREPITUS

A piece of the Tenebrae liturgy, the "great sound" here reminds us of the rolling of the stone before Jesus' tomb. We, with the women, leave Jesus here. And it is here that we, with them, will find him.

ACCLAMATION



We adore you, O Christ, and we bless you.



By your holy cross you have re-deemed the world.

ELW 637

Holy God, Holy and Glorious



1 Ho - ly God, ho - ly and glo - ri - ous,
2 Ho - ly God, ho - ly and pow - er - ful,
3 Ho - ly God, ho - ly and beau - ti - ful,
4 Ho - ly God, ho - ly and on - ly wise,
5 Ho - ly God, ho - ly and liv - ing one,



glo - ry most sub - lime, you come as one a - mong us
pow - er with - out peer, you bend to us in weak - ness;
beau - ty un - sur - passed, you are de - spised, re - ject - ed;
wis - dom of great price, you choose the way of fol - ly:
life that nev - er ends, you show your love by dy - ing,



in - to hu - man time, and we be - hold your glo - ry.
emp - tied, you draw near, and we be - hold your pow - er.
scorned, you hold us fast, and we be - hold your beau - ty.
God the cru - ci - fied, and we be - hold your wis - dom.
dy - ing for your friends, and we be - hold you liv - ing.

Text: Susan R. Briehl, b. 1952
Music: NELSON, Robert Buckley Farlee, b. 1950
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AFTER THE MINISTERS HAVE DEPARTED,
YOU MAY REMAIN FOR PRAYER OR DEPART IN SILENCE.
OUR CELEBRATION OF THE GREAT THREE DAYS
CONCLUDES TOMORROW EVENING @ 7PM
BEGINNING IN THE COURTYARD.

THE GREAT VIGIL OF EASTER

4 April 2026

The Triduum—the Great Three Days—concludes on this holy night. The three days of Maundy Thursday, Good Friday, and the Easter Vigil while held across three successive days, are one holy liturgy. Over the course of these three days we have experienced with all our senses the outpouring of God's love for us: outpoured like water of dirty feet with an invitation to servant-like love; outpoured like panting breaths that breathe abundant life into the world; outpoured like staple food and festive drink sharing in the Risen Body of Christ and sharing with the world.

The date of the celebration of Easter is determined by the movements of the moon and the earth as it travels around the sun. Easter is the first Sunday—which is always for Christians the day of the resurrection—after the first full moon after the spring equinox; it is as if our entire solar system is celebrating new life. Christians live in the resurrection, and from the striking of the new fire until the dismissal on the Day of Pentecost, Easter is here!

Some anthropologists suggest that gathering around a fire is one of the primary markers of the human species. Humans assemble around a bonfire for life, heat, and each other's company. Legend has it that in the seventh century, St. Patrick broke a law that gave only the pagan chieftain the right to strike the springtime fire. On Ireland's Hill of Slane, Patrick struck the paschal fire and proclaimed that Christ is the light. When Christians gather on Easter Eve, we acknowledge that for us, the fire is the light and warmth of the Spirit of the risen Christ, and the company that surrounds the bonfire his body. The story of the burning bush is one of the many sacred texts that use fire to symbolize the divine. Part of the mystery of fire—on which human life as we know it depends—is its danger.

The fire is visible as the community gathers around it. Hidden are the little bells, silenced in pockets. "The light of Christ. Thanks be to God." we sing, following the pillar of fire held high. And then: "This is the night." This is the storied night of the wonders of God: light scatters darkness, the ark arrives safely, Miriam sings on freedom's shore, and dry bones dance in death's valley.

A voice cries out at the water's edge: "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?" We are being raised with him to newness of life. Let every bell ring and every voice sing with angels and archangels, earth and sea and all their creatures, "Alleluia and amen! Holy, holy, holy!" The baptized, sealed by the Holy Spirit and marked with the cross of Christ, join the resurrection feast. Christ, in whom we live is risen! Alleluia indeed.

GATHERING

The Holy Spirit calls us together as the people of God.

The congregation gathers in the courtyard. The ministers arrive.

GREETING

The congregation and presiding minister greet each other.

The Lord be with you.

And also with you.

*The presiding minister introduces and welcomes the congregation to the Vigil of Easter:
Siblings in Christ, . . . and await Christ's coming again in glory.*

THE NEW FIRE

Blessing the New Fire

Let us pray.

Eternal God, . . . through the Sun of Righteousness, Jesus Christ our Lord.

Amen.

Blessing the Paschal Candle

The presiding minister traces the inscription on the new Paschal Candle, held by the assisting minister:

✠ Christ, yesterday and today
ΑΩ the beginning and the ending.
2 To Christ belongs all time
0 and all the ages;
2 to Christ belongs glory and dominion
6 now and forever.

Amen.

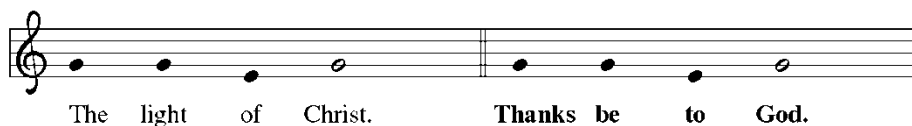
Lighting the Paschal Candle

The presiding minister lights the Paschal Candle and says:

The light of Christ, rising in glory, dispel the darkness of our hearts and minds.

THE PROCESSION TO THE PLACE OF THE WORD

In a mirror of the procession of the cross last evening, the Paschal Candle—sign of Christ's light in a dark world—is processed to its place, all following and thrice singing:



THE EXSULTET

The Cantor sings the Easter Proclamation and invites the congregation to sing the responses.

The Lord be with you. And al - so with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

This is the night [This is the night]

PRAYER OF THE DAY

Let us pray. O God, you are the creator of the world, the liberator of your people, and the wisdom of the earth...one God, now and forever.

Amen.

The congregation may be seated.

WORD

God speaks to us in Scripture reading, preaching and song.

THE RECITATION OF SALVATION HISTORY

Readings and responses are found in the insert.

FIRST READING: Creation

Genesis 1:1-2:4a

RESPONSE:

Psalm 136:1-9, 23-26 (SP 12b)

PRAYER

Let us pray. Almighty God,...through the one who came to share our humanity, Jesus Christ, your Son, our Lord.

Amen.

SECOND READING: Flood

Genesis 7:1-5, 11-18; 8:6-18; 9:8-13

RESPONSE:

Psalm 46 (DATH 64)

PRAYER

Let us pray. O God,...Jesus Christ, our Savior and Lord. **Amen.**

THIRD READING: Safety

Exodus 14:10-31; 15:20-21

RESPONSE:

Exodus 15:1b-13, 17-18 (ACS 1098)

PRAYER

Let us pray. O God,...through Jesus Christ, our Savior and Lord. **Amen.**

FOURTH READING: Salvation

Isaiah 55:1-11

RESPONSE:

Isaiah 12:2-26 (ACS 926)

PRAYER

Let us pray. Holy God,...through Jesus Christ, our Savior and Lord. **Amen.**

For Sarah and Abraham, Isaac and Re - bekah: **Thanks be to God.**
 For Gideon and Deborah, Da - vid and Esther: **Thanks be to God.**
 For Moses and Isaiah, Jeremi - ah and Daniel: **Thanks be to God.**
 For Miriam and Rahab, Abi - gail and Ruth: **Thanks be to God.**

For Mary, mother of our Lord: **Thanks be to God.**
 For John, who baptized in the Jordan: **Thanks be to God.**
 For Mary Magdalene and Joanna, Ma-ry and Martha: **Thanks be to God.**
 For James and John, Pe - ter and Andrew: **Thanks be to God.**
 For Paul and Apollos, Ste - phen and Phoebe: **Thanks be to God.**

For all holy men and women,
 our mothers and fa - thers in faith: **Thanks be to God.**
 For the noble band of the prophets: **Thanks be to God.**
 For the glorious company of the a - postles: **Thanks be to God.**
 For the white-robed ar - my of martyrs: **Thanks be to God.**
 For cherubim and seraphim,
 Michael and the ho - ly angels: **Thanks be to God.**

Be gra - cious to us: **Hear us, O God.**
 De - liv - er your people: **Hear us, O God.**

Lord, have mercy. **Lord, have mercy.**
 Christ, have mercy. **Christ, have mercy.**
 Lord, have mercy. **Lord, have mercy.**

NEW TESTAMENT READING

Romans 6:3-11

Do you not know that all of us who were baptized into Christ Jesus were baptized into his death? Therefore we were buried with Christ by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life. For if we have been united with Christ in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with Christ so that the body of sin might be destroyed, so we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin once for all, but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Word of God, Word of Life.

Thanks be to God.

AFFIRMATION OF BAPTISM

THANKSGIVING FOR BAPTISMAL GIFTS

Let us pray.

Merciful God, we thank you that you have made us your own by water and the Word in baptism. You have called us to yourself, enlightened us with the gifts of your Spirit, and nourished us in the community of faith. Uphold us and all your servants in the gifts and promises of baptism, and unite the hearts of all whom you have brought to new birth. We ask this in the name of Christ.

Amen.

BLESSING OF THE BAPTISMAL WATERS

Holy God, holy and merciful, holy and mighty, you are the river of life, you are the everlasting wellspring, you are the fire of rebirth.

Glory to you for oceans and lakes, for rivers and streams. Honor to you for cloud and rain, for dew and snow. Your waters are below us, around us, above us: our life is born in you. You are the fountain of resurrection.

Praise to you for your saving waters: Noah and the animals survive the flood, Hagar discovers your well. The Israelites escape through the sea, and they drink from your gushing rock. Naaman washes his leprosy away, the Samaritan woman will never be thirsty again, and the Ethiopian is drawn into new life with Phillip and with us. At this font, holy God, we pray: Praise to you for the water of baptism and for your Word that saves us in these waters.

The presiding minister sanctifies the Font by baptizing the Paschal Candle thrice.

Now sanctify these waters.

Breathe your Holy Spirit into these waters, into all ✝ who are gathered here, and into all creation. Illumine our days. Enliven our bones. Dry our tears. Wash away the sin within us, and drown the evil around us.

Satisfy all our thirst with your living water, Jesus Christ, our Savior, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

PROFESSION OF FAITH

I ask you to profess your faith in Christ Jesus, reject sin, and confess the faith of the church.

Do you renounce the devil and all the forces that defy God?

I renounce them.

Do you renounce the powers of this world that rebel against God?

I renounce them.

Do you renounce the ways of sin that draw you from God?

I renounce them.

Do you believe in God the Father?

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

Do you believe in Jesus Christ, the Son of God?

**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.**

Do you believe in God the Holy Spirit?

**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.**

You have made public profession of your faith. Do you intend to continue in the covenant God made with you in holy baptism:

to live among God's faithful people,
to hear the word of God and share in the Lord's supper,
to proclaim the good news of God in Christ through word and deed,
to serve all people, following the example of Jesus,
and to strive for justice and peace in all the earth?

I do, and I ask God to help and guide me.

Do you promise to support and pray for one another in your life in Christ?

We do, and we ask God to help and guide us.

Let us pray.

We give you thanks, O God, ... both now and forever.

Amen.

THE PROCESSION TO THE SANCTUARY

The congregation, following the Paschal Candle and the ministers, proceeds to the Sanctuary for the proclamation of the Easter Gospel and the celebration of the First Eucharist of Resurrection.

CANTICLE

ELW 218

Refrain - All

Springs of wa - ter, bless the Lord.

Give God glo - ry and praise for - ev - er.



- 1 Buried with Christ in death, you are raised with him to life.
- 2 Bathed in the fountain of life, you are born to a living hope.
- 3 You are God's work of art, created in Christ Jesus.
- 4 You belong to Christ, in whom you have been baptized.
- 5 All of you are one, united in Christ Jesus.
- 6 Re-joice, all you baptized, called to be children of God.

Text: *Welcome to Christ*, 1997
 Music: Robert Buckley Farlee, b. 1950
 Text and music © 1997 Augsburg Fortress.

GOSPEL: John 20:1-18

The Holy Gospel according to John. **Glory to you, O Lord.**

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him."

Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed, for as yet they did not understand the scripture, that Jesus must rise from the dead. Then the disciples returned to their homes.

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb, and she saw two angels in white sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher).

Jesus said to her, "Do not touch me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"

Mary Magdalene went and announced to the disciples, "I have seen the Lord," and she told them that Jesus had said these things to her.

The Gospel of the Lord. **Praise to you, O Christ.**

ACCLAMATION OF THE RESURRECTION

As the lights rise, the congregation may extinguish handheld candles. The preaching minister and the congregation share in acclaiming the resurrection:

Alleluia! Christ is risen!

Christ is risen, indeed! Alleluia!

HYMN OF THE DAY

ELW 672



1 Signs and won - ders lead the danc - ing from the heart God frees from fear:
2 Hope and free - dom join the cir - cle: Mar - y to the gar - den came,
3 Cast a - side all fear and hid - ing; hand in hand we dance the round.



wings of an - gels greet the mai - den, and God finds a dwell - ing here;
saw the ra - diance of the mar - vel, heard the Ris - en call her name;
God is with us, Christ, a - bid - ing, and the Spir - it's gifts a - bound.



bold - ly may we lift our hands, bow the head, and voice A - men;
bold - ly may we heed Christ's call, step be - yond the gar - den wall:
Called by God to ho - li - ness, let us bold - ly serve and bless;



thus does glo - ry shine at mid - night: o - pen hearts in - vite the star - light.
beau - ti - ful the feet pro - ceed - ing with good news of death's de - feat - ing.
and to hearts that sigh and hun - ger may our lives dance signs and won - ders.

Text: Susan Palo Cherwien, b. 1953
Music: FREU DICH SEHR, *Trente quatre pseauxes de David*, Geneva, 1551
Text © 2005 Susan Palo Cherwien, admin. Augsburg Fortress.

THE PEACE

The peace of the Risen Christ be with you.


And also with you.

The congregation shares signs and greetings of peace in the name of the Risen One.


Please be mindful of others' comfort with touch.

OFFERTORY


Refrain



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: ... *to verse 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 victo-ry for our God, Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia!

Text: Dignus est Agnus, tr. John W. Arthur, 1922-1980
 Tune: FESTIVAL CANTICLE, Richard W. Hillert, 1923-2010


OFFERTORY PRAYER

Let us pray. Merciful God, accept the fruits of our labor, gathered to give you glory. You have set a table before us, a glimpse of that great day when we will hunger and thirst no more. Nourish us with the body and blood of Jesus, that goodness and mercy may follow us and bless the world you love. In the name of Jesus,
Amen.

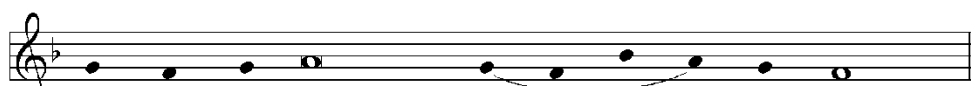
**GREAT THANKSGIVING
 SURSUM CORDA**



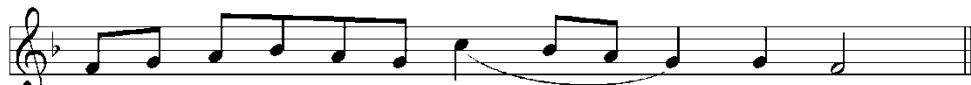
☐ The Lord be with you. ☑ And al - so with you.



☐ Lift up your hearts. ☑ We lift them to the Lord.



☐ Let us give thanks to the Lord our God.

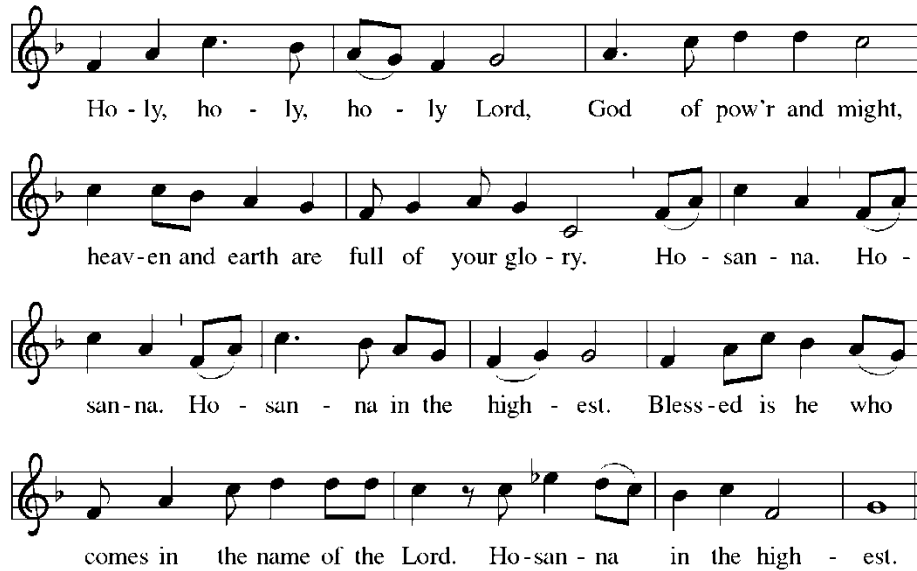


☑ It is right to give him thanks and praise.

PROPER PREFACE

It is indeed right, our duty, and our joy... we praise your name and join their unending hymn:

SANCTUS



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.

EUCCHARISTIC PRAYER

This is the night that in joy and delight we join with all the angels of heaven and all the creatures on earth to sing our praise and thanksgiving to you, all holy and mighty and glorious God. For Christ is risen:

Christ is risen indeed.

This is the night that you gave light to the earth. This is the night that you saved the Israelites through the sea and with your pillar of fire led them to freedom. Now every night is as bright as day, and that light is Christ:

Thanks be to God.

This is the night that you broke the chains of death. This is the night that, marrying heaven to earth, you washed away sin, rescued us from evil, and brought us your peace. The Lamb who was slain has begun to reign, for Christ is risen:

Christ is risen indeed.

*On the night before he died,
our Lord Jesus Christ 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.*

Let us proclaim the mystery of faith:

Christ has died. Christ is risen. Christ will come again.

On this night send us the ✠ power of your Holy Spirit. Revive us with the body and blood of our risen Savior. Illumine our lives with your presence, and shine your Evening Star over the whole human race, for that light is Christ:

Thanks be to God.

All holy and mighty and glorious God, radiant Father, victorious Son, and shining Spirit, we bless your salvation, we sing of your mercy, and we praise your victory through all time and space, for Christ is risen:

Christ is risen indeed. Alleluia! Amen!

PATER NOSTER

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.

INVITATION TO COMMUNION

Alleluia! Christ our Paschal Lamb has been sacrificed for us!

Therefore, let us keep the feast! Alleluia!

The congregation may be seated and remains seated until the blessing.

THE COMMUNION

*This—of all times and places when we share the Sacrament—is Christ’s Table and tonight—of all nights—the Risen Christ is present! **YOU** are invited to the Feast! You are invited to come forward by the center aisle. Receive the bread in your open palm and either drink from the chalice (gold) or dip your bread into the chalice (silver). If you cannot receive alcoholized wine you may proceed to the clear chalice of non-alcoholized grape juice to dip your bread. All bread this evening is gluten free. If you would like to participate in the Meal but not to receive the Bread and Wine, you may come forward for a blessing. Simply cross your arms in front of you as you approach the presiding minister. Return to your seat by the side aisles.*



1 Christ Je - sus lay in death's strong bands for our of - fens - es giv - en;
 2 Our Sav - ior Je - sus, God's own Son, here in our stead de - scend - ed;
 3 Here the true Pas - chal Lamb we see, whom God so free - ly gave us,
 4 So let us keep the fes - ti - val to which the Lord in - vites us;
 5 Then let us feast this Eas - ter day on Christ the bread of heav - en;



but now at God's right hand he stands and brings us life from heav - en.
 the knot of sin has been un - done, the claim of death is end - ed.
 who died on the ac - curs - ed tree— so strong God's love!—to save us.
 Christ is the ver - y joy of all, the sun that warms and lights us.
 the Word of grace has purged a - way the old and e - vil leav - en.



There - fore let us joy - ful be and sing to God right thank - ful - ly
 Christ has crushed the pow'r of hell; now there is naught but death's gray shell—
 See, his blood now marks our door; faith points to it; death pas - ses o'er,
 Now his grace to us im - parts e - ter - nal sun - shine to our hearts;
 Christ a - lone, our ho - ly meal, the hun - gry soul will feed and heal;



loud songs of hal - le - lu - jah! Hal - le - lu - jah!
 its sting is lost for - ev - er. Hal - le - lu - jah!
 and Sa - tan can - not harm us. Hal - le - lu - jah!
 the night of sin is end - ed. Hal - le - lu - jah!
 faith lives up - on no oth - er! Hal - le - lu - jah!

Text: Martin Luther, 1483–1546; tr. composite
 Music: CHRIST LAG IN TODESBANDEN, J. Walter, *Geistliche Gesangbüchlein*, 1524
 Text st. 2 © 1999 Augsburg Fortress.





1 Christ has ris - en while earth slum - bers, Christ has ris - en
 2 Christ has ris - en for the peo - ple whom he died to
 3 Christ has ris - en to com - pan - ion for - mer friends who
 4 Christ has ris - en and for - ev - er lives to chal - lenge



where hope died, as he said and as he prom - ised,
 love and save; Christ has ris - en for the wom - en
 fear the night, sens - ing loss and lim - i - ta - tion
 and to change all whose lives are messed or man - gled,



as we doubt - ed and de - nied. Let the moon em -
 bring - ing flow'rs to grace his grave. Christ has ris - en
 where their faith had once burned bright. They be - moan what
 all who find re - li - gion strange. Christ is ris - en,



brace the bless - ing; let the sun sus - tain the cheer; let the
 for dis - ci - ples, hud - dled in an up - stairs room. He whose
 is no long - er, they ex - pect no hope - ful sign till Christ
 Christ is pres - ent mak - ing us what he has been: ev - i -



world con - firm the ru - mor: Christ is ris - en, God is here!
 word in - spired cre - a - tion can't be si - lenced by the tomb.
 ends their con - ver - sa - tion, break - ing bread and shar - ing wine.
 dence of trans - for - ma - tion in which God is known and seen.

Text: John L. Bell, b. 1949
 Music: ST. HELENA, Calvin Hampton, 1938–1984
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 Music © 1977 GIA Publications, Inc., giamusic.com. All rights reserved.

TABLE BLESSING

The body and blood of the Risen Christ strengthen you, keep you in all goodness and health, and bring you to everlasting life.

Amen.

POST-COMMUNION PRAYER

Let us pray. Holy One, through this meal you have made your home among us and are making all things new. Send us now to speak peace to anxious hearts, to love our enemies, and to bring your healing to the nations. In the name of Jesus,

Amen.

ANNOUNCEMENTS

The congregation rises in body or spirit at the invitation of the presiding minister.

BLESSING

The Earth-maker, who has redeemed us and claimed us as children through the resurrection of Jesus, bestow upon you the richest blessings.

Alleluia! Amen!

The Pain-bearer, who through the water of baptism has raised us from sin into newness of life, make you holy and worthy to be united into Christ forever.

Alleluia! Amen!

The Life-giver, who has brought us out of bondage to sin into true and lasting freedom in the Redeemer, bring you to your eternal inheritance.

Alleluia! Amen!

And the blessing of God Almighty, who is Earth-maker, + Pain-bearer, and Life-giver, be upon you and remain with you forever.

Alleluia! Amen!

SENDING HYMN

ELW 363



1 Come, you faith - ful, raise the strain of tri - um - phant glad - ness!
 2 'Tis the spring of souls to - day: Christ has burst his pris - on,
 3 Now the queen of sea - sons, bright with the day of splen - dor,
 4 Nei - ther could the gates of death, nor the tomb's dark por - tal,
 5 Al - le - lu - ia! now we cry to our Lord im - mor - tal,



God has brought forth Is - ra - el in - to joy from sad - ness,
 and from three days' sleep in death as a sun has ris - en,
 with the roy - al feast of feasts comes its joy to ren - der;
 nor the watch - ers, nor the seal, hold you as a mor - tal:
 who tri - um - phant burst the bars of the tomb's dark por - tal;



loosed from Pha-raoh's bit - ter yoke Ja - cob's sons and daugh - ters;
 All the win - ter of our sins, long and dark, is fly - ing
 comes to glad Jer - u - sa - lem, who with true af - fec - tion
 but to - day, a - mong your own, you ap - pear, be - stow - ing
 Al - le - lu - ia! with the Son God the Fa - ther prais - ing;



led them with un - moist - ened foot through the Red Sea wa - ters.
 from the Light to whom we give laud and praise un - dy - ing.
 wel - comes in un - wea - ried strain Je - sus' res - ur - rec - tion!
 your deep peace, which ev - er - more pass - es hu - man know - ing.
 Al - le - lu - ia! yet a - gain to the Spir - it rais - ing.

DISMISSAL

Go in peace, serve the Risen Lord, rejoicing in the power of the Spirit. Alleluia! Alleluia!
Thanks be to God! Alleluia! Alleluia!

POSTLUDE – Voluntary

LEADING IN WORSHIP FOR THE TRIDUUM

PRESIDING MINISTER	THE REV. JAY C. MITCHELL <i>pastor loci</i>
PREACHING MINISTER	THE REV. DR. KAROLINE M. LEWIS <i>Marbury E. Anderson Chair in Biblical Preaching, Luther Seminary</i>
PRINCIPAL MUSICIAN	CANTOR BRYAN M. TIMM, F.A.I.O.
PRIMARY LAY ASSISTING MINISTER	MS. LIZ STROUP
ALTAR GUILD	PASTOR JAY & MRS. CATHIE DUGAN

LEADING IN WORSHIP ON MAUNDY THURSDAY

CONCELEBRANTS AT THE TABLE	The Rev. Dr. Karen Lundwall The Rev. Brian Moran The Rev. Gail Zackrison
LECTORS <i>in order</i>	Rob Benacci, Cathie Dugan
USHERS	Jessica Copfer, Mary Daniels, Jeanne Gaber, Carl Moore
COORDINATOR AT THE STRIPPING	Les Fobes
VIDEO STREAMING	Gina Snider

LEADING IN WORSHIP ON GOOD FRIDAY

READERS OF THE PASSION <i>in order</i>	Linda Melaragno, Dr. Lewis, Cathie Dugan, Pr. Gail Zachrison, Pr. Brian Moran, Linda Graffius, Lois Smith, Diane Banks
VIDEO STREAMING	Christy Adams

LEADING IN WORSHIP AT THE EASTER VIGIL

CANDLEBEARER	Emma Chaffee
LECTORS <i>in order</i>	Marshall Boyd, Lauren Kasky, Pr. Karen Lundwall, Barb Dennison, Dr. Lewis, Emma Chaffee, Pastor Jay
RECEPTION HOSTS	Les Fobes and the Congregational Life Committee

THE LUTHER MEMORIAL CHOIR

Emma Chaffee, Mary Daniels, Brian Davis, Barb Dennison, Becca Estanak, Lauren Kasky, Ken Kraut, Ronnell Middaugh, Barb Moore, Rose-Marie Rose, Kathy Sahlmann, Pat Young

*We welcome The Rev. Dr. Karoline Lewis
as our guest preacher for the Triduum at Luther Memorial!*



The Rev. Dr. Karoline M. Lewis is the Marbury E. Anderson Chair in Biblical Preaching at Luther Seminary, St. Paul, MN, where she has taught since 2007.

Dr. Lewis is the author of “A Lay Preacher’s Guide: How to Craft a Faithful Sermon” (2020), “Embody: Five Steps to Leading With Integrity,” “SHE: Five Keys to Unlock the Power of Women in Ministry” (including an accompanying facilitator guide, participant guide, and DVD), and “John: Fortress Biblical Preaching Commentaries,” as well as numerous articles and book chapters. She was one of the 100 religious scholars in the United States to contribute to the Values and Voices Campaign.

Ordained in the Evangelical Lutheran Church of America, Lewis holds degrees from Northwestern University (B.A.), Luther Seminary (M.Div.), and Emory University (Ph.D., New Testament Studies and Homiletics). She has served as Treasurer of Academy of Homiletics and Regional Coordinator for the Upper Midwest Region of the Society of Biblical Literature. Lewis has served as Program Director of the Festival of Homiletics and Chair of the Homiletics and Biblical Studies Section of the Society of Biblical Literature.

Lewis leads conferences, workshops, and retreats internationally on the Gospel of John, the New Testament, interpreting the Bible, preaching, leadership, and women in ministry. She is a contributing writer for Working Preacher, co-host of the site’s weekly podcast, Sermon Brainwave, and regularly authors the Dear Working Preacher column.

Visit karolinelewis.com for resources on preaching, leadership, and being a woman in ministry.

The Paschal Candle burns to the Glory of the Risen Christ and in loving memory of Mrs. Lois Fobes and Dr. Christopher Fobes by Les Fobes and Family.

Altar flowers are given to the Glory of God and in memory of loved ones by Carol Schaal.

Columbarium flowers are given to the Glory of God and in memory of Bill by Carol Schaal.

Alleluia! Christ is risen! The Cross Spray is given in honor and memory of all God’s family by the McAfee and Shaner families.

Bulletins are given to the Glory of God and in memory of Dorothy and C. Richard Overberg by their family.

The celebration of the Resurrection continues in the parlor after worship this evening. A festive and bubbly reception is hosted by the Congregational Life Committee. Non-alcoholic options are also available.

THE CELEBRATION OF
THE RESURRECTION OF OUR LORD
CONTINUES TOMORROW MORNING
AT 8:15AM AND 10:30AM
IN THE SANCTUARY.

AND FOR THE NEXT SEVEN