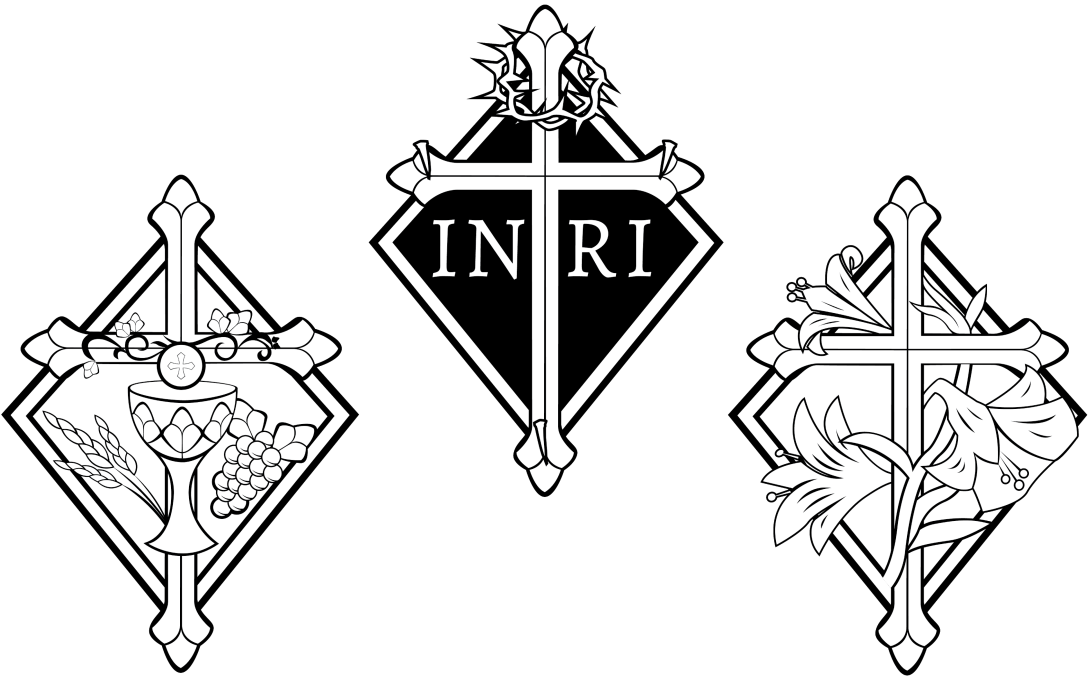


# FAITH

## LUTHERAN CHURCH



## THE TRIDUUM

Maundy Thursday | March 29

Good Friday | March 30

Easter Sunday | April 1

## THE TRIDUUM & EASTER

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After 40 Days of Lent, the Christian Year has now reached its climax. We have come to the celebration of the suffering, death, and resurrection of our Lord Jesus Christ. This is the celebration for which we have been preparing throughout Lent. Now we see what our Savior came to do. We see Him suffer and die for our sins and for the sins of the world. And we see Him rise triumphantly on Easter morning to assure us that our salvation is complete, the victory is won.

Prior to the fourth century, Easter Day itself included all three emphases: Christ's suffering, death, and resurrection. But the early Church fathers decided that it might be wise to spread those three emphases out over three days.



**MAUNDY THURSDAY** commemorates the beginning of Christ's suffering, as he gathers in the upper room, washes his disciples' feet, institutes Holy Communion, then proceeds to the Garden of Gethsemane for prayer.



**GOOD FRIDAY** ponders the intensity of Christ's passion, as he is put on trial before Pontius Pilate, scourged, and crucified. This is the central event in all of Christianity. On the cross, Jesus declares of the world's salvation, "it is finished!"



On **HOLY SATURDAY** evening, believers gathered for the Vigil of Easter. It was not the high festival service of Easter. Rather, it was a service to prepare oneself for that festival. The Vigil was used as the entrance into the Church, as converts to Christianity were baptized, confirmed, and communed for the first time—all during the Vigil. Baptism connects us to Christ's death and resurrection, which we celebrate whenever we eat His body and drink His blood for the forgiveness of our sins in the Lord's Supper.

The Triduum properly concludes with the Easter Vigil, but for churches which do not have a service on Holy Saturday, the *Triduum* concludes with the **EASTER MORNING** service. On this day we celebrate the risen Lord. The Paschal Candle—lit during the Easter Vigil—remains lit throughout the entire Easter season, reminding us and all believers of the connection between the resurrection of Christ and their baptisms. The Alleluias that have been silent for 40 days are shouted and sung with exuberance and joy. He is risen! He is risen indeed! Alleluia!

The great theologian of the early Church, St. Augustine, called these days of special observance, "the most holy *Triduum* of the crucified, buried, and risen Lord" (*Triduum* is Latin for *three days*). These days have long been understood as the climax of the Church's year. Together they form a unit. Therefore, as we celebrate the Triduum, our worship will form a single unit. What follows is a single service, celebrated over three days (four with Easter Sunday included), which will take us through our Savior's suffering to his glorious triumph on Easter.

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Because the **TRIDUUM** is a unit, please note the following things:

- There is no benediction at the end of the Maundy Thursday service, as the service has not ended, but merely paused. The benediction will occur at the end of the service on Easter.
- There is no pre-service music to the Good Friday service, because the service is not really beginning, but resuming from the day before. The congregation gathers in silence. In the same way, there is no benediction at the end of the Good Friday service, as the service has not ended, but merely paused.
- After the Maundy Thursday and Good Friday services, you are invited to remain as long as you would like, for prayer and meditation, and then asked to leave the church in silence. There is no post-service music, because the service has not ended, merely paused.

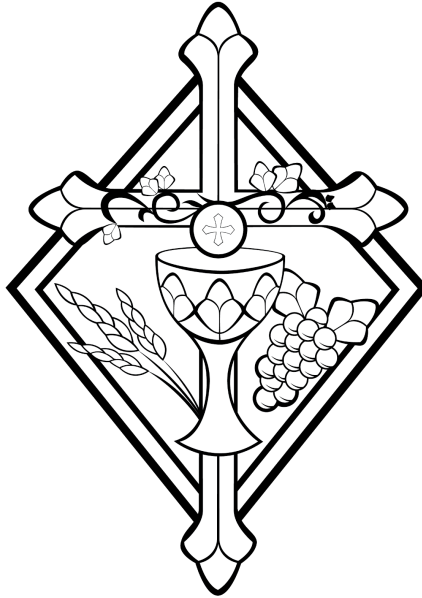
## OUR ENTIRE HOLY WEEK WORSHIP IS PRINTED IN THIS BOOKLET

The orders of worship that we use are based on ancient customs and traditions of the Christian Church. In these forms of worship, we join with Christians who have worshiped in the same way – often even using the same words – from throughout the centuries. Red *Christian Worship* hymn books containing the hymns for the service are located in the racks on the pews. If at any time in the service you have a question, please feel free to ask someone sitting near you for help. We are more than happy to assist you in any way we can.

Each service begins with an explanation of the customs and history of the day and the worship service. Worshipers are encouraged to page through the service for the day to familiarize themselves with the flow of worship, to see how interconnected the services over these three days are (and the benefit to attending them all), and to better see the richness and depth of the message. For this reason, you are invited to take this booklet home with you. But since this worship folder will be used for our entire Holy Week worship, you are asked to bring it back with you for worship. If you choose not to take this book home, please return it to one of the ushers as you leave the church.

## SERVING THIS WEEK

Preacher:	Rev. Jeff Hendrix	Violin:	Adam Mikkelson, Elizabeth Mikkelson
Organist:	Caroline Rehborg	Trumpet:	Rob Mikkelson, Jeff Hendrix
Choir Director:	Carla Hendrix	Holy Week Altar Guild:	Linda Kaschub,
Piano:	Carol Moat		Nell Weisensel, Cathy John



# MAUNDY THURSDAY

As with Ash Wednesday, Maundy Thursday marks a unique place in the church calendar. Just as Ash Wednesday begins Lent, so Maundy Thursday marks the end of Lent proper and the beginning of the Three Holy Days of Christendom – the Triduum (Latin for “three days”). The services of Maundy Thursday, Good Friday and Easter combine into a single three-day unit that celebrates the true Passover of our Lord Jesus.

The word **Maundy** comes from the Latin *mandatum novum*, the “new command” Jesus spoke in John 13:34, to “love one another as I have loved you.” The institution of the Lord’s Supper sets forth the depth of Jesus’ love and gives the Church power to live out his command. Maundy Thursday is a festival in which reconciliation is solemnly expressed and in which the congregation makes its transition from preparation

for the celebration of the paschal mystery to the celebration itself.

The post-Communion action of stripping the altar has its roots in the early custom of preparing the church for Good Friday and Easter by means of thoroughly cleaning and washing the altar and chancel. After the post-Communion prayer, the altar, which represents the presence of Christ, is solemnly stripped of its vestments and appointments in memory of the abandonment of Jesus in Gethsemane.

The liturgy then ends in silence. The congregation hears no final blessing – yet. Rather, the three services of the Triduum flow into one another as the congregation disperses in silence, to reassemble on Good Friday.



## THE CONFESSORIAL SERVICE

*The service of corporate confession causes us to confess our sins, but especially receive God's absolution, which He has promised to us in our Baptism.*

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### HYMN

Jesus, Grant That Balm and Healing | 121

### INVOCATION & VERSICLES

- P** In the name of the Father and of ✙ the Son and of the Holy Spirit.
- C** Amen.
- P** Make haste, O God, to deliver me.
- C** Make haste to help me, O Lord.
- P** The sacrifices of God are a broken spirit.
- C** A broken and contrite heart, O God, You will not despise.

### INTROIT

*Antiphon - Galatians 6:16, Liturgical text*

- A** God forbid that I should boast except in the cross of our Lord Jesus Christ. In Him is salvation, life, and resurrection from the dead. By Him we are redeemed and set at liberty.

*Psalms 67*

- P** <sup>1</sup> May God be gracious to us and bless us. May his face shine on us —
- C** <sup>2</sup> so that your way may be known on earth, your salvation among all nations.
- P** <sup>5</sup> May the peoples praise you, O God. May the peoples praise you—all of them.
- C** <sup>7</sup> God will bless us, and all the ends of the earth will fear him.
- A** God forbid that I should boast except in the cross of our Lord Jesus Christ. In Him is salvation, life, and resurrection from the dead. By Him we are redeemed and set at liberty.

## THE LORD'S PRAYER, THE SIXTH PETITION

**A** And lead us not into temptation.

*What does this mean?*

**A** God certainly tempts no one to sin, but we pray in this petition that God would guard and keep us so that the devil, the world and our own flesh may not deceive us nor lead us into misbelief, despair and other shameful sin and vice; and though we be thus tempted, that we may still in the end overcome and retain the victory.

## HOMILY VERSE

Into Temptation Lead Us Not | **410 v. 7**

## HOMILY “Lead Us Not Into Temptation”

Luke 22:7-34, 39-46

<sup>7</sup> The day of Unleavened Bread arrived, when it was necessary to sacrifice the Passover lamb. <sup>8</sup> Jesus sent Peter and John, saying, “Go prepare the Passover for us, so that we may eat it.” <sup>9</sup> They said to him, “Where do you want us to prepare it?” <sup>10</sup> He told them, “Just as you enter the city, a man carrying a jar of water will meet you. Follow him into the house that he enters. <sup>11</sup> Tell the owner of the house, ‘The Teacher says to you, “Where is the guest room, where I may eat the Passover with my disciples?”’ <sup>12</sup> He will show you a large, furnished upper room. Make preparations there.” <sup>13</sup> They went and found things just as he had told them, and they prepared the Passover.

<sup>14</sup> When the hour had come, Jesus reclined at the table with the twelve apostles. <sup>15</sup> He said to them, “I have eagerly desired to eat this Passover with you before I suffer, <sup>16</sup> for I tell you, I will not eat it again until it is fulfilled in the kingdom of God.” <sup>17</sup> He took a cup, gave thanks, and said, “Take this and divide it among yourselves, <sup>18</sup> for I tell you, from now on I will not drink of the fruit of the vine until the kingdom of God comes.” <sup>19</sup> He took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” <sup>20</sup> In the same way, he took the cup after the supper, saying, “This cup is the new testament in my blood, which is being poured out for you.

<sup>21</sup> “But look, the hand of him who is going to betray me is with mine on the table. <sup>22</sup> The Son of Man is going to go as it has been determined, but woe to that man by whom he is betrayed!” <sup>23</sup> They began to discuss with one another which of them it was who was going to do this. <sup>24</sup> A dispute arose among the disciples about which of them was considered to be greatest. <sup>25</sup> But he told them, “The kings of the Gentiles lord it over them, and those who have authority over them are called Benefactors. <sup>26</sup> But it is not to be that way with you. Instead, let the greatest among you become like the youngest, and the one who leads like the one who serves. <sup>27</sup> For who is greater, one who reclines at the table or one who serves? Isn’t it the one who reclines at the table? But I am among you as one who serves. <sup>28</sup> You are

those who have remained with me in my trials. <sup>29</sup> I am going to grant a kingdom to you, just as my Father granted to me, <sup>30</sup> so that you may eat and drink at my table in my kingdom. And you will sit on thrones, judging the twelve tribes of Israel.” <sup>31</sup> The Lord said, “Simon, Simon, pay attention: Satan has asked to have you all, so that he may sift you as wheat. <sup>32</sup> But I prayed for you, Simon, that your faith may not fail. And when you have returned to me, strengthen your brothers.” <sup>33</sup> He said to him, “Lord, I am ready to go with you both to prison and to death!” <sup>34</sup> But Jesus replied, “I tell you, Peter, the rooster will not crow today until you deny three times that you know me.”

<sup>39</sup> Jesus left and went out to the Mount of Olives, as was his custom. His disciples followed him. <sup>40</sup> When he reached the place, he told them, “Keep praying that you may not enter into temptation.” <sup>41</sup> He withdrew from them about a stone’s throw, knelt down, and prayed, <sup>42</sup> “Father, if you are willing, take this cup away from me. Nevertheless, not my will, but yours be done.” <sup>43</sup> An angel from heaven appeared to him and strengthened him. <sup>44</sup> As he was in agony, he prayed more fervently. His sweat became like great drops of blood falling to the ground. <sup>45</sup> When he rose from prayer, he went to the disciples and found them sleeping as a result of sorrow. <sup>46</sup> He said to them, “Why are you sleeping? Get up and keep praying so that you may not enter into temptation.

## PULPIT VERSE

Go to Dark Gethsemane | 104 v. 1

## CHRISTIAN QUESTIONS & ANSWERS

*Drawn up by Dr. Martin Luther for those who intend to go to the Sacrament of the Altar After confession and instruction in the Ten Commandments, the Creed, the Lord's Prayer, and the Sacraments of Baptism and the Holy Supper, the pastor may ask, or one may ask himself:*

**P**

1. Do you believe that you are a sinner?

**A**

**Yes, I believe it; I am a sinner.**

**P**

2. How do you know this?

**A**

**From the Ten Commandments, which I have not kept.**

**P**

3. Are you also sorry for your sins?

**A**

**Yes, I am sorry that I have sinned against God.**

**P**

4. What have you deserved from God by your sins?

**A**

**His wrath and displeasure, temporal death and eternal damnation. Romans 6:21 and 23.**

**P**

5. Do you also hope to be saved?

**A**

**Yes, such is my hope.**

- P** 6. In whom, then, do you trust?
- A** **In my dear Lord Jesus Christ.**
- P** 7. Who is Christ?
- A** **The Son of God, true God and man.**
- P** 8. How many Gods are there?
- A** **Only one; but there are three Persons: Father, Son and Holy Ghost.**
- P** 9. What, then, has Christ done for you that you trust in Him?
- A** **He died for me and shed His blood for me on the cross for the forgiveness of sins.**
- P** 10. Did the Father also die for you?
- A** **He did not; for the Father is God only, the Holy Ghost likewise; but the Son is true God and true man. He died for me and shed his blood for me.**
- P** 11. How do you know this?
- A** **From the holy Gospel and from the words of the Sacrament, and by His body and blood given me as a pledge in the Sacrament.**
- P** 12. How do those words read?
- A** **“Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He broke it and gave it to His disciples, saying, ‘Take, eat; this is My body, which is given for you. Do this in remembrance of Me.’ In the same way also He took the cup after supper, gave thanks and gave it to them, saying, ‘Drink from it, all of you; this cup is the New Testament in My blood, which is shed for you for the remission of sins. Do this, as often as you drink it, in remembrance of Me.’**
- P** 13. You believe, then, that the true body and blood of Christ are in the Sacrament?
- A** **Yes, I believe it.**
- P** 14. What induces you to believe this?
- A** **The word of Christ: “Take, eat, this is My body .... Drink from it, all of you; this ... is ... My blood.”**
- P** 15. What ought we to do when we eat His body and drink His blood, and thus receive the pledge?
- A** **We ought to remember and proclaim His death and the shedding of His blood, as He taught us: “Do this, as often as you drink it, in remembrance of Me.”**
- P** 16. Why ought we to remember and proclaim His death?

- A** That we may learn to believe that no creature could make satisfaction for our sins but Christ, true God and man; and that we may learn to look with terror at our sins, and to regard them as great, indeed, and to find joy and comfort in Him alone, and thus be saved through such faith.
- P** 17. What was it that moved Him to die and make satisfaction for your sins?
- A** His great love to His Father and to me and other sinners, as it is written in John 14; Romans 5; Galatians 2; Ephesians 2.
- P** 18. Finally, why do you wish to go to the Sacrament?
- A** That I may learn to believe that Christ died for my sin out of great love, as before said; and that I may also learn of Him to love God and my neighbor.
- P** 19. What should admonish and incite a Christian to receive the Sacrament frequently?
- A** In respect to God, both the command and the promise of Christ the Lord should move him; and in respect to himself, the trouble that lies heavy on him, on account of which such command, encouragement, and promise are given.
- P** 20. But what shall a person do if he is not aware of such trouble and feels no hunger and thirst for the Sacrament?
- A** To such a person no better advice can be given than that, in the first place, he put his hand into his bosom, and feel whether he still have flesh and blood, and that he by all means believe what the Scriptures say of it in Galatians 5 and Romans 7. Secondly, that he look around to see whether he is still in the world, and keep in mind that there will be no lack of sin and trouble, as the Scriptures say in John 15 and 16; 1 John 2 and 5. Thirdly, he will certainly have the devil also about him, who with his lying and murdering, day and night, will let him have no peace within or without, as the Scriptures picture him in John 8 and 16; 1 Peter 5; Ephesians 6; 2 Timothy 2.

*NOTE: These questions and answers are no child's play, but are drawn up with great earnestness of purpose by the venerable and pious Dr. Luther for both young and old. Let each one take heed and likewise consider it a serious matter; for St. Paul writes to the Galatians, chapter six: "Do not be deceived; God is not mocked."*

## CONFESSION & ABSOLUTION

**P** From the heart, let us confess our sins unto God.

**A** **O Lord, our God! We come before You as poor, sinful beings, and are without excuse in that we have sinned against You by thought, word, and deed. But we believe in Your only-begotten Son, Jesus Christ, who has suffered for our salvation; and for His sake we pray You: Forgive us all our sins! Grant us Your Holy Spirit, to the end that we may believe Your pardoning Word, and that, according to the purpose and desire of our hearts, we may flee all sin, and may let Your holy and blessed will rule in all things. Lord, have mercy upon us. Amen.**

**P** Upon this your confession, I, by virtue of my office as a called and ordained servant of the Word, announce the grace of God to all of you, and in the stead and by the command of our Lord Jesus Christ I forgive you all your sins, in the name of the Father and of ✠ the Son, and of the Holy Spirit.

May He comfort your heart by His holy Absolution, and strengthen you by His Sacraments, that Your joy may be full. Peace be with you!

## OFFERING



### THE SERVICE OF THE SACRAMENT

*Christ, our crucified and risen Lord, now brings us His Body and Blood which were shed for us, by which He grants us forgiveness of all our sins.*

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## THE COLLECTS

**P** O Lord, who left to us in a wonderful Sacrament a memorial of Your Passion, grant, we implore You, that we so use this Sacrament of Your body and blood that the fruits of Your redemption continually may be manifest in us. O God from whom all holy desires, all good counsels, and all just works proceed, give Your servants that peace which the world cannot give, that our hearts may be set to obey Your commandments, and also that we, being defended by You from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ, our Savior, who lives and reigns with You and the Holy Spirit, one true God, now and forever.

**C** **Amen.**

## LORD'S PRAYER

**A** 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.

## WORDS OF INSTITUTION

**P** Our Lord Jesus Christ, the same night in which He was betrayed, took bread and when He had given thanks, He broke it and gave it to His disciples saying: "Take, eat, this is My ✝ body, which is given for you. This do in remembrance of Me." In the same way also He took the cup after supper, gave thanks, and gave it to them saying: "Drink of it all of you; this cup is the New Testament in My ✝ blood, which is shed for you and for many, for the remission of sins. This do as often as you drink it, in remembrance of Me."

## DISTRIBUTION & HYMN

Jesus Christ, Our Blessed Savior | 313

## COLLECT OF THANKSGIVING

**P** Let us give thanks and pray: We thank You, Lord God Almighty, that You have refreshed us with these Your salutary gifts; and we beseech You of Your mercy, to strengthen us through the same in faith toward You, and in fervent love toward one another; through Jesus Christ, Your Son, our Lord.

**C** Amen.

## THE STRIPPING OF THE ALTAR

**P** Jesus went out with his disciples across the Kedron Valley, where there was a garden...When He came to the place, He said to them, "Pray that you may not enter into temptation." (John 8:1 & Luke 22:39-40)

*The altar is stripped in remembrance of the Lord's abandonment by his disciples, as they fell into temptation. The congregation, choir, and cantor will sing the following Psalm and hymn according to the rubric on the next page.*

## PSALM 22 & HYMN

Over Kedron, Jesus Treadeth | **ELH 295** *(printed on the next page)*



Choir: 1. O - ver Ke - dren Je - sus tread - eth To His

Choir: 2. Da - vid once, with heart af - flict - ed, Crossed the

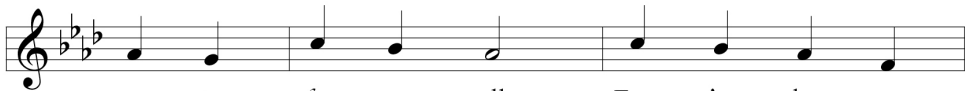
All: 3. En - ter now the rest - ful gar - den As a

Psalm 22:1-5 (chanted by cantor)

All: 4. See how, an - guish - struck, He fall - eth Pros - trate,

5. See how, in that hour of dark - ness, Batt - ling

Psalm 22:6-11 (chanted by cantor)



pas - sion for us all; Ev - 'ry hu - man

Ke - dren's nar - row strand, Clouds of gloom and

peace - ful qui - et space, Sor - row soon be -

and with strug - gling breath, Three times on His

with the ev - il pow'r, Ag - o - ies un -



eye be weep - ing, Tears of bit - ter grief let fall!

grief a - bout him When an ex - ile from his land.

gins to dark - en, Fol - low Thee in ev - 'ry place!

God He call - eth, Pray - ing that the bit - ter death

told as - sail Him, On His soul the ar - rows show'r;



Round His spir - it flock the foes, Place their

But, O Je - sus, black - er now Bends the

Come now, A - dam, come and see En - ter

And the cup of doom may go, Still He

All the gar - den flow'rs are wet With the



shafts and bend their bows, Aim - ing at the Sav - ior

cloud a - bove Thy brow, Hast - ing to death's dread - y

blest Geth - sem - a - ne! See the Lord of heav - en

cries, in all His woe: "Not My will, but Thine, O

drops of blood - y sweat, From His ang - uished frame dis -



sole - ly, While the world for - sakes Him whol - ly.  
por - tals For the shame and sin of mor - tals.  
shak - ing Hell - ish an - guish for us tak - ing.

Fa - ther!" And the an - gels round Him gath - er.  
till - ing- World's re - demp - tion thus ful - fill - ing.

Choir:

6. But, O flow'rs, so sadly watered  
By this pure and precious dew,  
In some blessed hour your blossoms  
'Neath the olive-shadows grew!  
Eden's garden did not bear  
Aught that can with you compare,  
For the blood, thus freely given,  
Makes my soul the heir of heaven.

Choir:

7. When as flow'rs themselves I wither,  
When I droop and fade like grass,  
When the life-streams through my pulses  
Dull and ever duller pass,  
When at last they cease to roll  
Then, to cheer my singing soul,  
Grace of Jesus, be Thou given-  
Source of triumph! pledge of heaven!

Psalm 22:12-15 (chanted by cantor)

All:

8. Daily I am gladly yearning  
E'er to go to Kedron's stream  
And from earthly pleasure turning  
In a penitential theme!  
Daily in Gethsemane  
With my spirit I shall see  
Jesus' bleeding and His sighing  
For my soul is all His dying.

Psalm 22:16-19 (chanted by cantor)

## Psalm 22:1-19

<sup>1</sup> My God, My God,  
why have You forsaken Me?  
Why are You so far from helping Me,  
And from the words of My groaning?  
<sup>2</sup> O My God, I cry in the daytime,  
but You do not hear; And in the night  
season, and am not silent.  
<sup>3</sup> But You are holy,  
Enthroned in the praises of Israel.  
<sup>4</sup> Our fathers trusted in You;  
They trusted, and You delivered them.  
<sup>5</sup> They cried to You, and were delivered;  
They trusted in You,  
and were not ashamed.

<sup>6</sup> But I am a worm, and no man;  
A reproach of men, and despised  
by the people.  
<sup>7</sup> All those who see Me ridicule Me;  
They shoot out the lip, they shake the head, saying,  
<sup>8</sup> "He trusted in the Lord, let Him rescue Him;  
Let Him deliver Him, since He delights in Him!"  
<sup>9</sup> But You are He who took Me out of the womb;  
You made Me trust while on My mother's breasts.  
<sup>10</sup> I was cast upon You from birth.  
From My mother's womb You have been My God.  
<sup>11</sup> Be not far from Me, For trouble is near;  
For there is none to help.  
<sup>12</sup> Many bulls have surrounded Me;  
Strong bulls of Bashan have encircled Me.  
<sup>13</sup> They gape at Me with their mouths,  
Like a raging and roaring lion.  
<sup>14</sup> I am poured out like water,

And all My bones are out of joint;  
My heart is like wax; It has melted within Me.  
<sup>15</sup> My strength is dried up like a potsherd,  
And My tongue clings to My jaws;  
You have brought Me to the dust of death.  
<sup>16</sup> For dogs have surrounded Me;  
The congregation of the wicked  
has enclosed Me.  
They pierced My hands and My feet;  
<sup>17</sup> I can count all My bones.  
They look and stare at Me.  
<sup>18</sup> They divide My garments among them,  
And for My clothing they cast lots.  
<sup>19</sup> But You, O Lord, do not be far from Me;  
O My Strength, hasten to help Me!



## GOOD FRIDAY

On Good Friday, the church remembers the crucifixion of her Lord. Her remembrance, while solemn, is not a message of gloom, but a service of adoration of Jesus the Lamb of God as He offers up his life.

Good Friday is part of the larger celebration of the mystery of salvation begun Maundy Thursday and culminating in the proclamation of Easter – the Triduum. As the middle day of the Triduum, Good Friday is prepared for by Maundy Thursday, and leads into the celebration of Easter.

As such, the congregation gathers in silence before the service, and leaves in silence at the end of the service. There is no benediction, and no post-service music, as this service does not really end, but merely pauses until the glorious celebration on Easter.

The congregation is invited to remain after the service for silent prayer and meditation, then leave silently, maintaining the spirit of worship befitting this solemn day.



## THE SERVICE OF PREPARATION

*The first part of our service prepares our hearts to come before God. We do so through confession, and more importantly, we receive absolution, the complete forgiveness of all our sins.*

---

### PRAYER

**P** Almighty God, we pray that You would graciously behold this, Your family, for which our Lord Jesus Christ was content to be betrayed into the hands of wicked men and to suffer death upon the cross; through the same, Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one true God, now and forever.

**C** Amen.

### THE LITANY

*The Litany, which derives its name from a Greek word meaning "supplication" is an ancient form of prayer for the Christian church. Martin Luther considered it as one of the greatest Christian prayers and recommended a responsive version to be used at Vespers.*

**P** Kyrie eleison.

**C** Lord, have mercy upon us.

**P** Christe eleison.

**C** Christ, have mercy upon us.

**P** Kyrie eleison.

**C** Lord, have mercy upon us.

**P** O Christ, hear us.

**C** O Christ, hear us.

**P** O God the Father in heaven,

**C** Have mercy upon us.

**P** O God the Holy Ghost, true Comforter,

**C** Have mercy upon us.

**P** Be gracious unto us.

**C** Spare us, good Lord.

**P** Be gracious unto us.

**C** Help us, good Lord.

**P** From all sin; from all error; from all evil;

**C** Good Lord, deliver us.

**P** From the temptations and assaults of the devil; from sudden and evil death; from disease and famine; from war and bloodshed; from sedition and rebellion; from storms and natural disaster; from all calamity by fire and water; and from everlasting death:

**C** Good Lord, deliver us.

**P** By the mystery of Your holy Incarnation; By Your holy Nativity; By Your Baptism, Fasting, and Temptation; By Your Agony and Bloody Sweat; By Your Cross and Passion; By Your precious Death and Burial; By Your glorious Resurrection and Ascension; And by the coming of the Holy Ghost, the Comforter:

**C** Help us, good Lord.

*(continued on the next page)*

**P** In all time of our tribulation; in all time of our prosperity; in the hour of death; and in the Day of Judgement:

**C** **Help us, good Lord.**

**P** We poor sinners do beseech You:

**C** **To hear us, O good Lord.**

**P** And to lead and govern Your holy Christian church in the right way; To preserve all pastors and servants of Your Church in the true knowledge and understanding of Your Word, and in holiness of life; To put an end to all godless teaching and causes of offense; To bring into the way of truth all who have erred and are deceived; To beat down Satan under our feet; To send faithful laborers into Your harvest; To accompany Your Word with Your Spirit and grace; To raise up those who fall, and to strengthen those who stand; And to comfort and help the faint-hearted and the distressed:

**C** **We beseech You to hear us, good Lord.**

**P** To give to all nations peace and concord; To preserve our country from discord and contention; To direct and defend our government, and all in authority; And to bless and keep all who administer justice, and all our people:

**C** **We beseech You to hear us, good Lord.**

**P** To behold and sustain all who are in danger, necessity and tribulation; To protect all who travel; To preserve all women in the perils of childbirth; To strengthen and keep all sick persons

and young children; To set free all who are innocently imprisoned; To defend and provide for all fatherless children and widows; And to have mercy on all people:

**C** **We beseech You to hear us, good Lord.**

**P** To forgive our enemies, persecutors, and slanderers, and to turn their hearts; To give and preserve to our use the fruits of the earth; And graciously to hear our prayers:

**C** **We beseech You to hear us, good Lord.**

**P** O Lord Jesus Christ, Son of God;

**C** **We beseech You to hear us.**

**P** O Lamb of God, You take away the sin of the world;

**C** **Have mercy upon us.**

**P** O Lamb of God, You take away the sin of the world;

**C** **Have mercy upon us.**

**P** O Lamb of God, You take away the sin of the world;

**C** **Grant us Your peace.**

**P** O Christ, hear us.

**C** **O Christ, hear us.**

**P** *Kyrie eleison.*

**C** **Lord, have mercy upon us.**

**P** *Christe eleison.*

**C** **Christ, have mercy upon us.**

**P** *Kyrie eleison.*

**C** **Lord, have mercy upon us.**

**A** 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.

**P** Help us, O God of our salvation, for the glory of Your name:

**C** Deliver us, and provide atonement for our sins, for Your name's sake.

**P** Almighty God, You have given us grace at this time with one accord to make our supplications to You, and have promised that wherever two or three are gathered in Your name, You will grant their requests: Fulfill now, O Lord, the desires and petitions of Your servants, as may be most expedient for them; grant us in this world knowledge of Your truth, and in the world to come life everlasting.

**C** Amen.

## HYMN

O Sacred Head, Now Wounded | 105 vv. 1-4



## THE SERVICE OF THE WORD

*After being absolved of our sins, we enter the service proper. To show this physically, Pastor enters the chancel. God now comes to us through means of His Word.*

### FIRST LESSON

Isaiah 52:13-53:12

<sup>13</sup>Look, my servant will succeed. He will rise. He will be lifted up. He will be highly exalted. <sup>14</sup>Just as many were appalled at him— his appearance was so disfigured that he did not look like a man, and his form was disfigured more than any other person— <sup>15</sup>so he will sprinkle many nations, and kings will shut their mouths because of him, because they will see something they had never been told before, and they will understand something they had never heard before.

<sup>53:1</sup>Who has believed our report, and to whom has the arm of the Lord been revealed? <sup>2</sup>He grew up before him like a tender shoot and like a root from dry ground. He had no attractiveness and no majesty. When we saw him, nothing about his appearance made us desire him. <sup>3</sup>He was despised and rejected by men, a man who knew grief, who was well acquainted with suffering. Like someone whom people cannot bear to look at, he was despised, and we thought nothing of him. <sup>4</sup>Surely he was taking up our weaknesses, and he was carrying our sufferings, We thought it was because of God that he was

stricken, smitten, and afflicted, <sup>5</sup>but it was because of our rebellion that he was pierced. He was crushed for the guilt our sins deserved. The punishment that brought us peace was upon him, and by his wounds we are healed. <sup>6</sup>We all have gone astray like sheep. Each of us has turned to his own way, but the Lord has charged all our guilt to him. <sup>7</sup>He was oppressed, and he was afflicted, yet he did not open his mouth. Like a lamb he was led to the slaughter, and like a sheep that is silent in front of its shearers, he did not open his mouth. <sup>8</sup>He was taken away without a fair trial and without justice, and of his generation, who even cared? So, he was cut off from the land of the living. He was struck because of the rebellion of my people. <sup>9</sup>They would have assigned him a grave with the wicked, but he was given a grave with the rich in his death, because he had done no violence, and no deceit was in his mouth. <sup>10</sup>Yet it was the Lord's will to crush him and allow him to suffer. Because you made his life a guilt offering, he will see offspring. He will prolong his days, and the Lord's gracious plan will succeed in his hand. <sup>11</sup>After his soul experiences anguish, he will see the light of life. He will provide satisfaction. Through their knowledge of him, my just servant will justify the many, for he himself carried their guilt. <sup>12</sup>Therefore I will give him an allotment among the great, and with the strong he will share plunder, because he poured out his life to death, and he let himself be counted with rebellious sinners. He himself carried the sin of many, and he intercedes for the rebels.

## HYMN

What Language Shall I Borrow | 105 vv. 5-7

## SECOND LESSON

Hebrews 10:1–25

In fact, the law is only a shadow of the good things to come, not the actual realization of those things. It will never be able to make perfect those who continually offer the same sacrifices year after year. <sup>2</sup>If it could do this, would they not have stopped bringing sacrifices, because the worshippers, once they were cleansed, would no longer have a bad conscience about sins? <sup>3</sup>Instead, these sacrifices reminded them of their sins year after year. <sup>4</sup>The fact is that the blood of bulls and goats cannot take away sins.

<sup>5</sup>Therefore when he entered the world, Christ said: Sacrifice and offering you did not desire, but you prepared a body for me. <sup>6</sup>You were not pleased with burnt offerings and sin offerings.

<sup>7</sup>Then I said, "Here I am. I have come to do your will, God. In the scroll of the book it is written about me."

<sup>8</sup>First he said: Sacrifices and offerings that were offered according to the law, both burnt offerings and sin offerings, you did not desire, and you were not pleased with them.

<sup>9</sup>Then he said: Here I am. I have come to do your will.

He does away with the first in order to establish the second. <sup>10</sup>By this will, we have been sanctified once and for all, through the sacrifice of the body of Jesus Christ. <sup>11</sup>In the one case, every priest stood ministering day after day, offering the same sacrifices again and again, which are never able to remove sin. <sup>12</sup>In the other case, this priest, after he offered one sacrifice for sins for all time, sat down at the

right hand of God. <sup>13</sup>Since then he has been waiting until his enemies are made a footstool under his feet. <sup>14</sup>By only one sacrifice he has made perfect forever those who are being sanctified.

<sup>15</sup>The Holy Spirit also testifies in Scripture to us, for first he said: <sup>16</sup>This is the covenant I will make with them after those days, says the Lord. I will put my laws on their hearts and I will write them on their mind.

<sup>17</sup>Then he adds: And I will not remember their sins and their lawlessness any longer.

<sup>18</sup>Now where these sins are forgiven, there is no longer any sacrifice for sin. <sup>19</sup>Brothers, we have confidence to enter the Most Holy Place through the blood of Jesus. <sup>20</sup>It is a new and living way he opened for us through the curtain, that is, his flesh. <sup>21</sup>We also have a great priest over the house of God.

<sup>22</sup>So let us approach with a sincere heart, in the full confidence of faith, because our hearts have been sprinkled to take away a bad conscience, and our bodies have been washed with pure water. <sup>23</sup>Let us hold on firmly to the confession of our hope without wavering, since he who promised is faithful. <sup>24</sup>Let us also consider carefully how to spur each other on to love and good works. <sup>25</sup>Let us not neglect meeting together, as some have the habit of doing. Rather, let us encourage each other, and all the more as you see the Day approaching.

## THE LORD'S PRAYER, THE SEVENTH PETITION



**But deliver us from evil.**

*What does this mean?*



**We pray in this petition, as the sum of all, that our Father in heaven would deliver us from every evil of body and soul, property and honor; and at last, when the hour of death shall come, grant us a blessed end, and graciously take us from this valley of sorrow to Himself in heaven.**

## HOMILY VERSE

From Evil, Lord, Deliver Us | **410 v. 8**

## HOMILY: "Deliver Us From Evil"

John 19:30

<sup>30</sup> He said, "It is finished!"

Luke 23:45-46

<sup>45</sup> while the sun was darkened. Then the curtain of the temple was torn in two. <sup>46</sup> Jesus cried out with a loud voice, "Father, into your hands I commit my spirit!" When he had said this, he breathed his last.

## OFFERING

## KYRIE

Lord, have mer - cy up - on us.

Christ, have mer - cy up - on us. Lord, have mer - cy up - on us.

## COLLECT

**P** We thank You, Lord God the Father, that You have given Your only-begotten Son, that whoever believes in Him should not perish but have everlasting life.

We thank You, Lord Jesus Christ, that You have borne in Your sacred body all our sins, and by Your blood have blotted out all our transgressions.

We Thank You, Holy Spirit, that You have created in our hearts true faith, that we know of nothing to trust for our salvation except Jesus Christ and Him crucified.

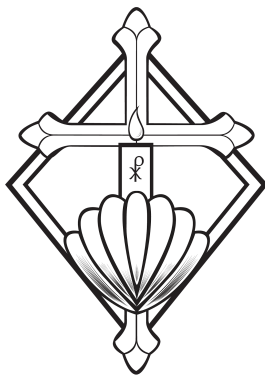
O God, grant us Your grace, that we may perfectly believe that all our sins are forgiven for the sake of the passion and death of our Lord Jesus Christ, and so enlighten us with Your Holy Spirit, that, in the power of our Redeemer's death, we may day by day put off sin, and never forsake the Lord Jesus Christ, until we see Him face to face in life eternal. We ask it all in Christ's name.

**C** Amen.

CLOSING HYMN *(Sung by choir)*

## On My Heart Imprint Your Image | 320

*You may remain for prayer or leave the sanctuary in silence.*



# HOLY SATURDAY

A Devotion on Christ's Passion, for use at home.

*He was handed over to death because of our trespasses and was raised to life because of our justification. - Romans 4:25*

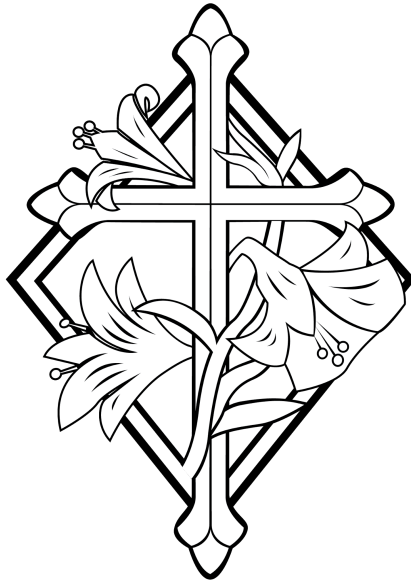
Until now we have sojourned in Passion Week and rightly celebrated Good Friday. Now we come to the resurrection of Christ, to the day of Easter. After man has thus become aware of his sin and is terrified in his heart, he must watch that sin does not remain in his conscience, for this would lead to sheer despair. Just as [our knowledge of] sin flowed from Christ and was acknowledged by us, so we must pour this sin back on him and free our conscience of it.

You cast your sins from yourself and onto Christ when you firmly believe that his wounds and sufferings are your sins, to be borne and paid for by him...If we allow sin to remain in our conscience and try to deal with it there, or if we look at sin in our heart, it will be much too strong for us and will live on forever. But if we behold it resting on Christ and [see it] overcome by his resurrection, and then boldly believe this, even it is dead and nullified. Sin cannot remain on Christ, since it is swallowed up by his resurrection.

Now you see no wounds, no pain in him, and no sign of sin. Thus St. Paul declares that "Christ died for our sin and rose for our justification" [Romans 4:25]. That is to say, in his suffering Christ makes our sin known and thus destroys it, but through his resurrection he justifies us and delivers us from all sin, if we believe this.

Christ would not have shown this love for you if God in his eternal love had not wanted this, for Christ's love for you is due to his obedience to God. Thus you will find the divine and kind paternal heart, and, as Christ says, you will be drawn to the Father through him. Then you will understand the words of Christ, "For God so loved the world that he gave his only Son, etc." [John 3:16]. We know God aright when we grasp him not in his might or wisdom (for then he proves terrifying), but in his kindness and love. Then faith and confidence are able to exist, and then man is truly born anew in God.

- Martin Luther, (LW vol. 42 pp. 12-14 excerpted).



# EASTER SUNDAY

With Easter, Christ fulfills the Old Testament Passover. Easter proves God's anger has passed over us because of Christ's sacrificial death as the Lamb of God. For this reason, it is most fitting to celebrate this fulfillment with the feast that Christ Himself instituted to commemorate His death and resurrection until He comes (1 Cor. 11:26): Holy Communion.

By the second century, the feast of Easter had developed as an annual commemoration. The festival day was soon preceded by a 40-day time of fasting in preparation for the celebration (Lent), followed by a 50-day season of rejoicing concluded by Pentecost.

The date for Easter differs from year to year because it is established by the phases of the moon (as was the Jewish festival of Passover). The Festival of the

Resurrection is celebrated annually on the first Sunday after the first full moon (14th of Nisan in the Jewish calendar) after the spring equinox.

The early church saw Easter as something to be celebrated not just every year, but every week. Every Sunday is a "little Easter," celebrating the resurrection. But the annual celebration of Easter Sunday is the highest point of the church year. On this day, the church celebrates the resurrection of Christ from death and the restoration of life to those dead in trespasses and sins. All who have been buried with Christ through baptism are united with him in his resurrection and walk in newness of life (Romans 6:4,5). Today we celebrate Christ's victory over death, and the fact that because he lives, we also will live!

Easter Sunday also marks the return of "Alleluia," and the lighted Paschal Candle.

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## WELCOME!

If you are visiting us for the first time, please sign our guest book in the narthex. Restrooms are located downstairs for your convenience. We also offer a nursery wired with audio. If you need any further assistance, please feel free to ask an usher.

## OUR COMMUNION PRACTICE - CLOSED COMMUNION

God, through St. Paul, explains the blessings of Holy Communion, but also warns of the dangers of eating and drinking the Lord's Body and Blood unworthily. We practice "closed communion" in order to protect anyone from receiving the Body and Blood unworthily. The Bible teaches that we are unworthy to receive this Sacrament not only if we don't believe in Him and His forgiveness (Matt. 10:32-33), but also if we don't recognize the presence of the Lord's Body and Blood in, with, and under the bread and wine (1 Cor. 11:26-29 and Acts 2:42); if we aren't repentant of our sins (Matt. 6:14-15); or if we hold to different confessions or beliefs (Rom. 16:17-18). We ask that only those who are members of our church body and who have examined themselves come forward to the altar. If you wish to commune here, we'd love to make that happen; please speak to pastor after the service.

## THE PASCHAL CANDLE

Just as the candles of the Advent Wreath bring wonderful meaning to the celebration of Advent, so the Paschal Candle is intended to add meaningful symbolism to our celebration of Easter, Baptisms, and Christian funerals. It actually predates the Advent Wreath by over a thousand years.<sup>1</sup>

The Paschal Candle is a special candle used at every service during the Easter season, and at Baptisms and Christian Funerals year-round.

The Paschal Candle symbolizes the resurrection victory over the darkness of sin and death. It emphasizes the presence of the resurrected Christ and the link between a believer's baptism and the resurrection (Romans 6). It is lit traditionally for the Easter Vigil during a special service that begins outside the church building. A fire is lit from which the paschal candle is then lit and then carried into a dark sanctuary. As the candle is carried in procession into the dark nave, so Christ lights our way out of darkness. During this procession, the bearer of the candle lifts it high and sings, "Jesus Christ is the Light of the world" to which all respond, "The Light no darkness can overcome."

The name *Paschal* comes from the Greek, *pascha*. Before the time of Christ, this word was used for Passover; after Christ, Christians took to using the word when referring to the Festival of the Resurrection (The term Easter came into use in later centuries).

On the Paschal Candle are a variety of symbols, including Jesus as the Sacrificial Lamb of God, a cross, the means by which we are saved through our baptisms; and two Greek letters, an *Alpha* [Α] and an *Omega* [Ω], which remind us of Jesus' words in St. John's Revelation (1:8; 22:13), that He is the Beginning and the End.

The candle traditionally stands near the Baptismal Font to visually connect Baptism with the resurrection, proclaiming the message of Romans 6:3-5 (which is also used at the beginning of a burial service): In our Baptism we have already died and been raised with Christ.

Our Paschal candle has been given in memory of Dorothy Harding.

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<sup>1</sup> The first Christian Emperor of Rome, Constantine (272-337 A.D.) "transformed the night of the sacred Easter Vigil into the brilliancy of day by lighting throughout the whole city pillars of wax".



## THE SERVICE OF LIGHT

*Jesus Christ is the Light of the World who has overcome death. We light our paschal candle to visually proclaim this message and to connect our Baptisms and Deaths with His Resurrection.*

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**P** Jesus Christ is the Light of the world. *[John 1:9; John 8:12]*

**C** **The Light no darkness can overcome.** *[John 1:5]*

**P** O God, you are like a refiner's fire, and your Spirit kindles the hearts of your faithful people with the fire of your love. Bless, we ask you, this new flame and those who keep this joyful Easter festival. Burning with desire for life with you, may we be found rightly prepared to share in the Feast of Light which has no end, through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C** **Amen.**

**P** Jesus Christ is the same yesterday and today and forever. *Hebrews 13:8*

**C** **I am the Alpha and the Omega, the First and the Last, the Beginning and the End.** *Rev. 22:13*

**P** "I am the Alpha and the Omega," says the Lord God, the one who is, and who was, and who is coming, the Almighty. *Revelation 1:8*

**C** **To the only God, our Savior, be glory, majesty, power, and authority through Jesus Christ our Lord, before all time, now, and to all eternity.** *Jude 1:25*

**P** He himself carried our sins in his body on the tree so that we would be dead to sins and alive to righteousness.

**C** **By his wounds we are healed.** *1 Peter 2:24*

*The Paschal candle is lit.*

**P** May the light of Christ, who is risen in glory from the dead, scatter all the darkness of our hearts and minds.

**P** The light of Christ.

**C** **Thanks be to God.**



## THE SERVICE OF PREPARATION

*We now prepare our hearts to come before God. We do so through confession, and more importantly, we receive absolution, the complete forgiveness of all our sins, which was declared to us on Good Friday and proven to us on Easter.*

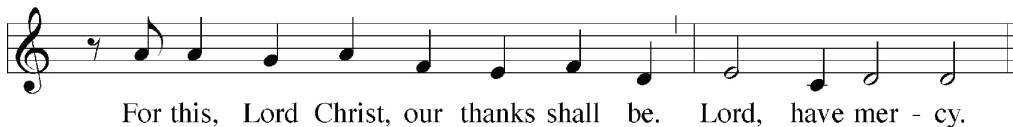
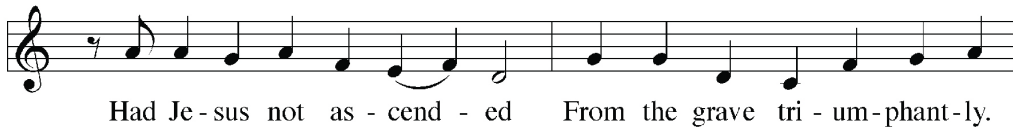
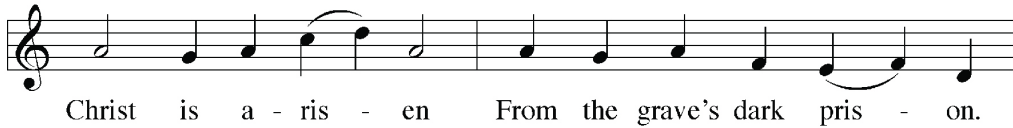
### CONFESSION OF SINS

**P** Beloved in the Lord: Let us draw near with a true heart and confess our sins to God our Father, asking Him in the name of our Lord Jesus Christ to grant us forgiveness.

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

### KYRIE "Lord, Have Mercy" (Mark 10:47).

*This ancient Latin hymn dates back to about 1100 A.D. By at least 1481 A.D. it had become a standard choral text in the Easter liturgy of German churches.*





## ABSOLUTION

**P** God, our heavenly Father, has been merciful to us and has given His only begotten Son to be the atoning sacrifice for our sins. Therefore, as a called and ordained servant of Christ and by His authority, I forgive you all your sins in the name of the Father and of the Son ✝ and of the Holy Spirit.

**C** Amen.

## GLORIA IN EXCELSIS "Glory to God in the Highest" (Luke 2:14).

*It has been the custom of many churches in the ELS to sing this "Lutheran Gloria" in its entirety on the three major festivals of the Church.*



1. All glo - ry be to God on high, Who hath our  
 2. We praise, we wor - ship Thee, we trust, And give Thee  
 3. O Je - sus Christ, Thou on - ly Son Of God, Thy  
 4. O Ho - ly Ghost, Thou pre - cious Gift, Thou Com - fort -



race be - friend - ed! To us no harm shall now come  
 thanks for - ev - er, O Fa - ther, that Thy rule is  
 heav'n - ly Fa - ther, Who didst for all our sins a -  
 er un - fail - ing, O'er Sa - tan's snares our souls up -



nigh, The strife at last is end - ed. God show - eth  
just And wise and chang - es nev - er. Thy bound - less  
tone And Thy lost sheep dost gath - er. Thou Lamb of  
lift And let Thy pow'r a - vail - ing A - vert our



His good will to men, And peace shall reign on  
pow'r o'er all things reigns, Done is what - e'er Thy  
God, to Thee on high From out our depths we  
woes and calm our dread. For us the Sav - ior's



earth a - gain; O thank Him for His good - ness!  
will or - dains: Well for us that Thou rul - est.  
sin - ners cry, Have mer - cy on us, Je - sus!  
blood was shed; We trust in Thee to save us.

## SALUTATION & PRAYER OF THE DAY

**P** The Lord be with you.

**C** And also with you.

**P** Let us pray: Lord God, heavenly Father, You delivered Your Son for our offenses, and raised Him again for our justification: We beseech You, grant us Your Holy Spirit, that He may rule and govern us according to Your will; graciously keep us in the true faith, defend us from all sins, and after this life raise us to eternal life; through the same, Your beloved Son, who lives and reigns with You and the Holy Spirit, one true God, now and forever.

**C** Amen



## THE SERVICE OF THE WORD

*After being absolved of our sins, we enter the service proper. To show this physically, Pastor enters the chancel. God now comes to us through means of His Word.*

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### OLD TESTAMENT

Isaiah 52:13-15

<sup>13</sup>Look, my servant will succeed. He will rise. He will be lifted up. He will be highly exalted. <sup>14</sup>Just as many were appalled at him—his appearance was so disfigured that he did not look like a man, and his form was disfigured more than any other person—<sup>15</sup>so he will sprinkle many nations, and kings will shut their mouths because of him, because they will see something they had never been told before, and they will understand something they had never heard before.

### PSALM HYMN

Awake, My Heart with Gladness **vv. 5, 6, 8**

*These verses of "Awake, My Heart" are based on the historic Psalms for Easter Day: Psalm 2 & Psalm 118.*

- |   |   |
|---|---|
| <p>5. The world against me rageth<br/>Its fury I disdain;<br/>Though bitter war it wageth<br/>Its work is all in vain<br/>My heart from care is free,<br/>No trouble troubles me.<br/>Misfortune now is play,<br/>And night is bright as day.</p>                         | <p>8. He brings me to the portal<br/>That leads to bliss untold,<br/>Whereon this rhyme immortal<br/>Is found in script of gold:<br/>"Who there My cross hath shared<br/>Finds here a crown prepared;<br/>Who there with Me hath died<br/>Shall here be glorified."</p> |
| <p>6. Now I will cling forever<br/>To Christ, my Savior true;<br/>My Lord will leave me never,<br/>Whate'er He passeth through<br/>He rends death's iron chain;<br/>He breaks through sin and pain;<br/>He shatters hell's dark thrall;<br/>I follow Him through all.</p> |   |

## EPISTLE

1 Corinthians 5:6-8

<sup>6</sup>Your boasting is not good. Do you not know that a little yeast leavens the whole batch of dough? <sup>7</sup>Purge out the old yeast so that you may be a new batch, just as you are unleavened. For our Passover lamb has been sacrificed, namely, Christ! <sup>8</sup>So let us keep celebrating the festival, not with old yeast, not with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

## ALLELUIA HYMN *(Congregation sings vv. 1, 2, 4; Choir sings v. 3)*

Christ the Lord is Risen Today, Alleluia! | 150

## GOSPEL

Mark 16:1-8



### Glory be to you, O Lord!

When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices so they could go and anoint Jesus. <sup>2</sup>Very early on the first day of the week, at sunrise, they went to the tomb. <sup>3</sup>They were saying to each other, “Who will roll the stone away from the entrance to the tomb for us?” <sup>4</sup>When they looked up, they saw that the stone, which was very large, had been rolled away. <sup>5</sup>As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed. <sup>6</sup>He said to them, “Do not be alarmed. You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. <sup>7</sup>But go, tell his disciples and Peter, ‘He is going ahead of you into Galilee. There you will see him, just as he told you.’” <sup>8</sup>They went out and hurried away from the tomb, trembling and perplexed. They said nothing to anyone, because they were afraid.



### Praise be to You, O Christ!

## NICENE CREED

**We Believe in one God, the Father, the Almighty,  
maker of heaven and earth,  
of all this is, seen and unseen.**


**We believe in one Lord, Jesus Christ, the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light, true God from true God,  
begotten, not made,  
of one being with the Father. Through Him all things were made.  
For us and for our salvation,**


**He came down from heaven  
Was incarnate of the Holy Spirit and the Virgin Mary,**

And became fully human.  
For our sake He was crucified under Pontius Pilate.  
He suffered death and was buried.  
On the third day He rose again in accordance with the Scriptures.  
He ascended into heaven  
And is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the Giver of Life,  
who proceeds from the Father and the Son,  
who in unity with the Father and the Son is worshiped and glorified,  
who has spoken through the prophets.  
We believe in one holy Christian and Apostolic Church.  
We acknowledge one Baptism for the forgiveness of sins.  
We look for the Resurrection of the dead  
and the Life ✝ of the world to come. Amen.

## THE LORD'S PRAYER, THE CONCLUSION

 For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.  
*What does "Amen" mean?*

 'Amen' means that we should be sure that these petitions are acceptable to our Father in heaven and are heard by Him; for He himself has commanded us so to pray and has promised to hear us. 'Amen, Amen:' that is, 'Yes, Yes, it shall be so.'

## CHIEF HYMN

Amen, That Is, It Shall Be So | 410 v. 9

*We conclude our series on The Lord's Prayer & The Lord's Passion with the final verse of Luther's hymn paraphrase of the Lord's Prayer.*

## EXORDIUM

*The Exordium is an "introduction" for the festival day based on the theme of the day from all the texts. This is a tradition of Norwegian Lutherans – and the Evangelical Lutheran Synod - that dates to the 16th century. Exordiums are given on the three major festivals of the Church: Christmas, Easter, and Pentecost. After the Exordium, the congregation stands to sing the festival hymn. The same tune (Weis schön leuchtet, the "Queen of Chorales") is used for the festival hymn of each season.*

## FESTIVAL HYMN

He is Arisen! Glorious Word! | 162

## **SERMON** “Amen!” (2 Corinthians 1:18-22)

2 Corinthians 1:18-22

<sup>18</sup> As surely as God is faithful, our message to you is not “Yes” and “No.” <sup>19</sup> For the Son of God, Jesus Christ, who was preached among you by us (by me, Silas, and Timothy), was not “Yes” and “No,” but in him the “Yes” stands firm. <sup>20</sup> In fact, as many promises as God has made, they have always been “Yes” in him. For that reason we also say “Amen” through him to the glory of God. <sup>21</sup> God is the one who makes both us and you to be strong in Christ. He anointed us. <sup>22</sup> He sealed us as his own and gave us the Spirit as the down payment in our hearts.

## **OFFERTORY HYMN**

Awake, My Heart, With Gladness **v. 1**

- 1. Awake, my heart with gladness,  
See what today is done;  
Now, after gloom and sadness,  
Comes forth the glorious Sun.  
My Savior there was laid  
Where our bed must be made  
When to the realms of light  
Our spirit wings its flight.**

## **OFFERING**

**PRAYER OF THE CHURCH** *Prayed by Pastor on behalf of the congregation.*

## **THE LORD’S PRAYER**



**Our Father, who art in heaven,  
Hallowed be Thy name,  
Thy kingdom come,  
Thy will be done on earth as it is in heaven.  
Give us this day our daily bread;  
And forgive us our trespasses, as we forgive those who trespass against us;  
And lead us not into temptation,  
But deliver us from evil.  
For Thine is the kingdom and the power and the glory forever and ever. Amen.**



## THE SERVICE OF THE SACRAMENT

*Christ, our crucified and risen Lord, now brings us His Body and Blood which were shed for us, by which He grants us forgiveness of all our sins.*

### PREFACE

**P** The Lord be with you.

**C** And also with you.

**P** Lift up your hearts

**C** We lift them up unto the Lord.

**P** Let us give thanks to the Lord, our God.

**C** It is good and right so to do.

**P** It is truly good, right, and salutary that we should at all times and in all places give You thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, but chiefly are we bound to praise You for the glorious resurrection of Your Son, Jesus Christ, our Lord; for He is the very Paschal Lamb, which was offered for us and has taken away the sins of the world. By His death He has destroyed death, and by His rising to live again He has restored us to everlasting life.

Therefore with angels and archangels and with all the company of heaven, we laud and magnify Your glorious name, evermore praising You and saying:

### SANCTUS & BENEDICTUS *"Holy" (Isaiah 6:3) & "Blessed is He" (Matthew 21:9)*



1. O Ho - ly, ho - ly, ho - ly Lord God of pow'r and might,  
2. Ho - san - na in the high - est! How tru - ly blest is He



Your glo - ry, earth and hea - ven In count - less ways re - cite  
Who in God's name is com - ing To set His peo - ple free!







Ho - san - na! Come and save us, Lord God of hosts on high,  
He comes to bring sal - va - tion And with His blood out - poured,



And in your grace and mer - cy Re - ceive our fer - vent cry.  
De - liv - er us from bon - dage - Ho - san - na might - y Lord!

### WORDS OF INSTITUTION & PAX DOMINI

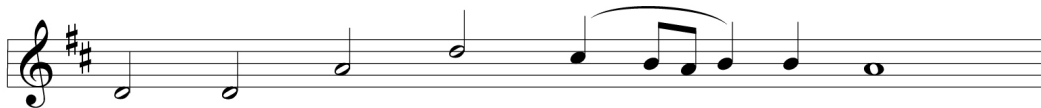
**P**  Our Lord Jesus Christ, the same night in which He was betrayed, took bread and when He had given thanks, He broke it and gave it to His disciples saying: "Take, eat, this is My  body, which is given for you. This do in remembrance of Me." In the same way also He took the cup after supper, gave thanks, and gave it to them saying: "Drink of it all of you; this cup is the New Testament in My  blood, which is shed for you and for many, for the remission of sins. This do as often as you drink it, in remembrance of Me."

**P**  The peace of the Lord be with you always.

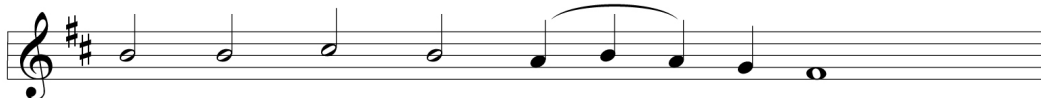
**C**  Amen

## AGNUS DEI "Lamb of God" (John 1:29)

*This hymn describes the significance of our Easter Service: Christ the Lamb of God and our Paschal Lamb has been sacrificed for us. He now brings us His same crucified and risen body and blood to grant unto us the forgiveness all of our sins.*



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



Praise to our vic - to - rious King,  
Gives His sa - cred blood for wine,  
Death's dread an - gel sheathes the sword;  
Pas - chal vic - tim, pas - chal bread;



Who has washed us in the tide Flow - ing from  
Gives His bod - y for the feast- Christ the vic -  
Is - rael's hosts tri - um - phant go Through the wave  
With sin - cer - i - ty and love Eat we man -



His pierc - ed side. Al - le - lu - ia!  
tim, Christ the priest. Al - le - lu - ia!  
that drowns the foe. Al - le - lu - ia!  
na from a - bove. Al - le - lu - ia!

*Visitors, please see our communion practice on page 23 of this service folder.*

## DISTRIBUTION & HYMNS

Like the Golden Sun Ascending | **147** (*children sing vv. 1-2, cong. sings 3-5*)

I Know that My Redeemer Lives | **152 vv. 1-4**

Mighty Victim From the Sky | **141 vv. 2-5**


He Lives to Silence All My Fears | **152 vv. 5-8**

PRAYER OF THANKSGIVING



- P** As often as we eat this bread and drink this cup;


**C** **We proclaim the Lord’s death until He comes.**

**P** O God the Father, Fount and Source of all goodness, who in loving-kindness sent Your only-begotten Son into the flesh, we thank You that for His sake You have given us pardon and peace in this Sacrament, and we ask You not to forsake Your children but always to rule our hearts and minds by Your Holy Spirit that we may be enabled constantly to serve You; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

**C**  **Amen**

BENEDICTION

- P**  The Lord bless you and keep you.  
The Lord make His face shine upon you and be gracious unto you.  
The Lord lift up His countenance upon you and  give you peace.

**C**  **Amen, Amen, Amen.**

NEWS & NOTES

Thursday, March 29	7:00pm	Maundy Thursday Confessional Service (with Holy Communion)
Friday, Mach 30	7:00pm	Good Friday Service
Sunday, April 1	8:00am	Easter Breakfast
	9:00am	Easter Festival Divine Service (with Holy Communion)
Tuesday	7:00pm	Bethany Auxiliary at Holy Cross
Wednesday	4:45pm	Confirmation Class
	7:00pm	Outreach Meeting at Faith
Thursday	7:00pm	Good News 101 Class
Sunday, April 8	9:00am	The Divine Service
	10:00am	Fellowship downstairs
	10:30am	Sunday School & Bible Study: Saints & Sinners
	6:00pm	Movie Night at Faith: “Risen

## **EASTER FLOWERS**

A thank you to all who purchased Easter flowers. Some of the flowers on the altar are in memory of a loved one who the Lord has called away: Ruth Everson in memory of husband, Paul Richard Everson & great grandson, Johnathan Paul Smyth. Dave and Diane Loftus in memory of Melvin & Doris Loffus, Loren & Elizabeth Wedel and Oscar & Ora Wedel. Mary & Jim Meylor in memory of Larry Zander and Becky Meylor. Stephany, Wendy, Eileen & Lynn Powers and Jackie & Kenny Adams & family in memory of Harvey Powers, Audrey & Donald Jenness, Clyde & Verdie Powers and Grover Adams. Kathie Schinker in memory of husband, Donald Schinker. Sonja Moore in memory of Karen Showers and Alvin Mikkelson. Flowers can be taken home after the service today.

## **MOVIE NIGHT: "RISEN"**

Next Sunday, April 8 at 6pm, we will have a church movie night. We will gather at Faith and watch the movie "Risen," a fictional film centered around a centurion's quest to find evidence of the resurrection. Note the film is rated PG-13 (for Biblical violence including some disturbing images).

## **PASCHAL CANDLE**

If you have not had a chance to do so, please read about the symbolism behind our new Paschal Candle (page 23 of this folder) which has been given in memory of Dorothy Harding.

## **BETHANY AUXILIARY**

Please join us on Tuesday, April 3 at Holy Cross Lutheran Church, 734 Holy Cross Way, Madison, for our Madison Area Bethany Auxiliary meeting. The meeting will begin at 7:00 p.m. and refreshments will be served. We will receive an update on Bethany from Bethany's Director of Development, Christopher Kind.

## **SPRING CLEANING - APRIL 21**

Mark your calendars for spring cleaning at Faith on April 21. A list of projects is being prepared by the Trustees. We plan to clean our building to help welcome our Bethany choir guests in May.

## **LUTHERAN YOUTH ASSOCIATION IN SEATTLE**

"Even When Steeples are Falling" is the theme for LYA 2018. The youth convention is open to all high schoolers as well as those who will be confirmed this year.

## **CAMP INDIANHEAD**

Camp is July 8-13, 2018! Young people who have completed 4th-9th grade come from all over Wisconsin & surrounding states. Camp Indianhead takes place at Camp Luwisomo, Wild Rose, WI. A bus will leave from the Madison area. Register and pay online at [campindianheadwi.com](http://campindianheadwi.com). Register by April 15 for a discount!

## **BETHANY LUTHERAN CHOIRS AT FAITH**

Mark your calendars: The choirs of our synod's college, Bethany Lutheran College, will present a concert here at Faith on the evening of Monday, May 14. We are in need of housing for about 55 students. Please consider hosting two or more students. A sign-up sheet will be coming soon for housing.

## **UPCOMING SUMMER EVENTS**

June 17-21 - ELS Convention & Centennial Events

July 8-13- Camp Indianhead (ages 10-16)

July 25-30 - Lutheran Youth Association (LYA) Convention (confirmed and high school youth) in Seattle, WA

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