

The Triduum

The 'Three Days' of Holy Week

Notes from C/W:

A 76-page worship folder! Are you kidding? Well, if worship is the highpoint of our lives and the most important activity of the church (in which God serves us and prepares us to serve him), and if Holy Week is the highpoint of the church year ... this may be a model to consider in other churches.

Especially if the format can be tweaked and reused in future years.

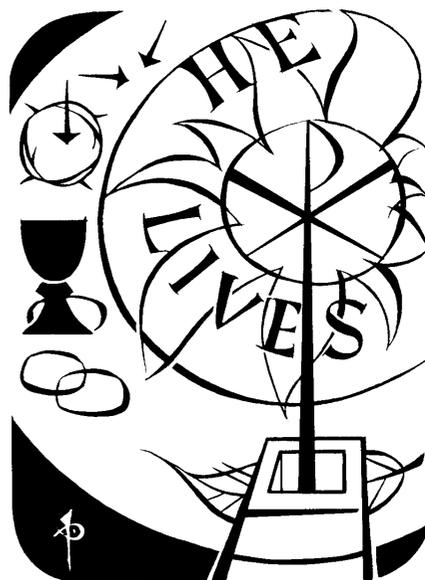
Page 75 rightly acknowledges: *Thank you also to the "publishers" of this booklet for your time and dedication to the Lord and his people.*

Worship planners will find many valuable ideas in these pages (including excellent models of layout and design), even if they do not want to create a 76-page booklet.

PDF version is bookfold. Printing a copy on 8.5x14 will create a paginated booklet.

Notes from C/W:

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Maundy Thursday

Good Friday

The Resurrection of Our Lord

Christ Lutheran Church

North St. Paul & Hugo, Minnesota

Christ Lutheran Church

North Saint Paul & Hugo, Minnesota



Maunder Thursday derives its name from the words Jesus spoke to his disciples on this evening: A new command (the Latin word for command is *mandatum*) I give you: Love one another" (John 13:34).

It was on this evening nearly two thousand years ago that Jesus and his disciples gathered together in a large upper room in Jerusalem to celebrate **the Passover**, the Feast of Unleavened Bread. This meal commemorated the deliverance of God's people from the clutches of slavery in Egypt. All the firstborn sons of Egypt died that night, but all Israel was saved. They were saved because the blood of the Passover Lamb they had sacrificed marked their doors. The angel of death saw the blood on their doorframes, and **passed over** their homes as he went throughout the land of Egypt killing the firstborn.

This evening we celebrate the fact that **Christ is our Passover Lamb**, as Martin Luther reminds us in his great Easter hymn, "Christ Jesus Lay in Death's Strong Bands" (*Christian Worship Hymn #161*). Luther points to our Savior on the cross and writes: "Here the true Paschal Lamb we see, whom God so freely gave us; He died on the accursed tree - so strong his love - to save us. See, his blood now marks our door; Faith points to it; death passes o'er, and Satan cannot harm us. Hallelujah!"

This evening we will be reminded of a very basic truth of Scripture: "Without the shedding of blood there is no forgiveness" (Hebrews 9:22). Nowhere is this truth of Scripture more clearly illustrated than in the accounts of the first Passover, when the children of Israel were released from their bondage of slavery in Egypt through the blood of the Passover Lamb, and the final Passover, when Christ our Savior acted as the Lamb of God, who shed his blood for the sins of the world. This truth becomes especially significant for us this evening as we recall that it was on this Holy Thursday that Jesus first gave his disciples his true body and blood, given and shed for the forgiveness of sins, thereby instituting the Sacrament of Holy Communion. Tonight we celebrate that anniversary, as we once again receive Jesus' very own body and blood for the forgiveness of our sins and the promise of eternal life.

In keeping with the solemnity of the day, there will be no post-service music.

Silence for meditation is appreciated.

God bless your worship.

ORDER OF SERVICE

At the ringing of the bell, the ministers enter in silence.

A NEW COMMAND

John 13:1-34

It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love.

² The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. ³ Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; ⁴ so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. ⁵ After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

⁶ He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" ⁷ Jesus replied, "You do not realize now what I am doing, but later you will understand." ⁸ "No," said Peter, "you shall never wash my feet." Jesus answered, "Unless I wash you, you have no part with me." ⁹ "Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!" ¹⁰ Jesus answered, "A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you." ¹¹ For he knew who was going to betray him, and that was why he said not every one was clean.

¹² When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. ¹³ "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. ¹⁴ Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. ¹⁵ I have set you an example that you should do as I have done for you. ¹⁶ I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. ¹⁷ Now that you know these things, you will be blessed if you do them.

¹⁸ "I am not referring to all of you; I know those I have chosen. But this is to fulfill the

scripture: 'He who shares my bread has lifted up his heel against me.' ¹⁹ "I am telling you now before it happens, so that when it does happen you will believe that I am He. ²⁰ I tell you the truth, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me."

²¹ After he had said this, Jesus was troubled in spirit and testified, "I tell you the truth, one of you is going to betray me." ²² His disciples stared at one another, at a loss to know which of them he meant. ²³ One of them, the disciple whom Jesus loved, was reclining next to him. ²⁴ Simon Peter motioned to this disciple and said, "Ask him which one he means."

²⁵ Leaning back against Jesus, he asked him, "Lord, who is it?" ²⁶ Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon. ²⁷ As soon as Judas took the bread, Satan entered into him. "What you are about to do, do quickly," Jesus told him, ²⁸ but no one at the meal understood why Jesus said this to him. ²⁹ Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor. ³⁰ As soon as Judas had taken the bread, he went out. And it was night.

³¹ When he was gone, Jesus said, "Now is the Son of Man glorified and God is glorified in him. ³² If God is glorified in him, God will glorify the Son in himself, and will glorify him at once. ³³ "My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come. ³⁴ "A new command I give you: Love one another. As I have loved you, so you must love one another."

M: This is the Word of the Lord.

C: Thanks be to God!

SONG

This Is My Example
Francis Patrick O'Brien

After it has been introduced, all join in the Refrain thereafter.

Refrain:



The musical notation is written on three staves in treble clef, with a key signature of three sharps (F#, C#, G#) and a 4/4 time signature. The lyrics are: "This is my ex - am - ple, love as I love you. This is my ex - am - ple, love as I love you." The melody consists of quarter and half notes.

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*Cantor: Breaking bread with friends as his life was at an end,
Jesus knelt to wash their feet.*

All: Refrain

Cantor: "In a time to come you will know what I have done;
let me wash you, let me serve."

All: Refrain

Cantor: Simon Peter said, "Wash my hands, my feet, my head!"
Jesus looked on him with love.

All: Refrain

*Cantor: "Make my love complete, go and wash each other's feet;
let my example be your guide."*

All: Refrain

*Cantor: "May your lives be one in this work I have begun;
humbly serve in truth and love."*

All: Refrain

*Cantor: "Speak my words of peace. To the captives, bring release.
Come and follow where I lead."*

All: Refrain

*Cantor: "This, my life, I give; I must die that you may live.
All this I do for love of you."*

All: Refrain

THE MESSAGE

1 Corinthians 11:23-26

For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, ²⁴ and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." ²⁵ In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." ²⁶ For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. ²⁷ Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. ²⁸ A man ought to examine himself before he eats of the bread and drinks of the cup.

OFFERING

Lenten Contemplation

played by the bell choir

This is the moment in our worship when members and friends of Christ Lutheran Church respond to God's good news with gifts to support his saving work. If you are a guest with us today, please do not feel obligated to participate. Everyone is asked to please sign the Friendship register in your pew and pass it on to the person sitting next to you.

Following the Offering, please remain seated.

CONFESSION OF SINS

M: Our Lord Jesus Christ says, ‘If you love me, keep my commands.’ And again, ‘Unless I wash you, you have no part in me.’ Therefore let us confess to our almighty and merciful Lord our sins against his love, asking him to forgive us.

C: Lord God, I have sinned against you. I have done evil in your sight. Have mercy on me according to your unfailing love. Wash away my wrongdoings; cleanse me from my sin; blot out my transgressions; and I will be clean. Renew a right spirit within me and restore to me the joy of your salvation; through Jesus Christ our Lord.

M: God our heavenly Father has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. Therefore, as a called 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.

THE FIRST PASSOVER

Exodus 12:1-14

The LORD said to Moses and Aaron in Egypt, “This month is to be for you the first month, the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses, where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. Do not eat the meat raw or cooked in water, but roast it over the fire - head, legs and inner parts. Do not leave any of it till morning; if some is left till morning, you must burn it. This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the LORD'S Passover. On that same night I will pass through Egypt and strike down every

firstborn - both men and animals - and I will bring judgment on all the gods of Egypt. I am the LORD. The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt. This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD - a lasting ordinance.”

Silence is observed for meditation.

THE FINAL PASSOVER

Matthew 26:26-29

While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, “Take and eat; this is my body.” Then he took the cup, gave thanks and offered it to them, saying, “Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom.”

M: The peace of the Lord be with you always.

C: Amen.

LAMB OF GOD

Agnus Dei
arr. James Chepponis

After it has been introduced, all join in singing the Refrain in a continuous fashion.

Refrain: 
Lamb of God, Lamb of God, have mer - cy on us.

Then, as the congregation continues to sing the Refrain, the cantor sings:

Cantor: You take away the sins of the world.
You gather us together as one.
You call us to this banquet of love.
You feed us with your body and blood.
You nourish us with food for the journey.

M: Christ, our Passover Lamb, has been sacrificed. Therefore let us keep the Festival. Just as it is written, "As often as you eat this bread and drink this cup you proclaim the Lord's death until he comes."

DISTRIBUTION

We are a "sacramental church. We believe that in Baptism and the Lord's supper, God comes to us with forgiveness in very tangible means. Because the Bible has convinced us that Jesus' body and blood are present in the sacrament and that receiving the sacrament together is a public statement of oneness in our beliefs and commitment, we ask our guests to speak with the pastor before communing. We do not want to be presumptuous and put you in a position of stating your agreement with our convictions before we have had an opportunity to explain them. We do look forward to any opportunity to discuss with you the Christian faith.

DISTRIBUTION will be offered at the communion rail. Those not wishing to navigate the steps may receive the Lord's Supper in the front pews. Guides for personal confession and preparation can be found in Christian Worship on pages 154 and 156, respectively.

DISTRIBUTION SONG

Take and Eat
Gary Daigle

After it has been introduced, all join in singing the Refrain each time it recurs. The Refrain is memorable and easily sung while approaching the altar and returning.

Refrain:



The musical notation is written on a single treble clef staff in G minor (one flat). It consists of three lines of music. The first line has three measures: 'Take and eat;', 'take and eat:', and 'this is my bod - y'. The second line has three measures: 'giv-en up for you.', 'Take and drink;', and 'take and drink:'. The third line has three measures: 'this is my blood', 'giv-en up for', and 'you.'. The final measure of the third line ends with a double bar line. The time signature is 4/4, with a 2/4 section in the second measure of the third line.

Take and eat; take and eat: this is my bod - y

giv-en up for you. Take and drink; take and drink:

this is my blood giv-en up for you.

*Cantor: I am the Word that spoke and light was made;
I am the seed that died to be reborn;
I am the bread that comes from heav'n above;
I am the vine that fills your cup with joy.*

All: Refrain

*Cantor: I am the way that leads the exile home;
I am the truth that sets the captive free;
I am the life that raises up the dead;
I am your peace, true peace my gift to you.*

All: Refrain

*Cantor: I am the Lamb that takes away your sin;
I am the gate that guards you night and day;
You are my flock: you know the shepherd's voice;
You are my own: your ransom is my blood.*

All: Refrain

*Cantor: I am the cornerstone that God has laid;
A chosen stone and precious in his eyes:
You are God's dwelling place, on me you rest:
Like living stones, a temple for God's praise.*

All: Refrain

*Cantor: I am the light that came into the world;
I am the light that darkness cannot hide;
I am the morning star that never sets;
Lift up your face, in you my light will shine.*

All: Refrain

*Cantor: I am the first and last, the Living One;
I am the Lord who died that you might live;
I am the bridegroom, this my wedding song;
You are my bride, come to the marriage feast.*

All: Refrain

Following the DISTRIBUTION, please remain seated.

PRAYER OF THE CHURCH

M: Give thank to the Lord, for he is good.

C: And his mercy endures forever.

M: Lord God, heavenly Father, for writing the everlasting covenant and giving us the cup of salvation,

C: We give you thanks.

M: As our Lord Jesus Christ gave thanks to you when he broke the bread and as he gave thanks to you when he took the cup,

C: We give you thanks.

M: For the awe and wonder that fills our hearts as we partake of your body - broken for us, and your blood - shed for us,

C: We give you thanks.

M: As sinners, we have nothing to offer. Without your tremendous sacrifice, we would still be in our sins. But as we live in your grace, knowing that our sins are no longer remembered,

C: We give you thanks.

M: For your Holy Spirit who dwells within us to strengthen our faith for service to you and to one another,

C: We give you thanks.

Special prayers and intercessions may follow.

M: Help us now live in this thanksgiving to him who loved us first:

THE LORD'S PRAYER

**C: Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those who sin against us.
Lead us not into temptation,
but deliver us from evil.
For the kingdom, the power, and the glory are yours
now and forever. Amen.**

LESSON

Matthew 26:30

When they had sung a hymn, they went out to the Mount of Olives.

HYMN

Go to Dark Gethsemane
Christian Worship Hymn #104, st. 1

**Go to dark Gethsemane,
All who feel the tempter's pow'r;
Your Redeemer's conflict see.
Watch with him one bitter hour;
Turn not from his griefs away;
Learn of Jesus Christ to pray.**

LESSON

Matthew 26:36-50,56

Then Jesus went with his disciples to a place called Gethsemane, and he said to them, "Sit here while I go over there and pray." He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. Then he said to them, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me." Going a little farther, he fell with his face to the ground and prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will." Then he returned to his disciples and found them sleeping. "Could you men not keep watch with me for one hour?" he asked Peter. "Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak."

He went away a second time and prayed, "My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done." When he came back, he again found them sleeping, because their eyes were heavy. So he left them and went away once more and prayed the third time, saying the same thing. Then he returned to the disciples and said to them, "Are you still sleeping and resting? Look, the hour is near, and the Son of Man is betrayed into the hands of sinners. Rise, let us go! Here comes my betrayer!"

While he was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the elders of the people. Now the betrayer had arranged a signal with them: "The one I kiss is the man; arrest him." Going at once to Jesus, Judas said, "Greetings, Rabbi!" and kissed him. Jesus replied, "Friend, do what you came for." The men stepped forward, seized Jesus and arrested him. Then all the disciples deserted him and fled.

THE STRIPPING OF THE ALTAR

Psalm 22

The stripping of the altar symbolizes the desertion by the disciples and the impending stripping of Jesus' body (John 19:23). We are reminded of the humility and suffering that our Savior was about to endure on our behalf.



After the psalm has been completed, the congregation disperses silently into the night. Please wait to be ushered out. In order to provide an unobstructed view of the chancel, ushers will dismiss from the back of church to the front. Those who wish to do so, may remain for meditation.

Holy Week Worship *All service locations are in North St. Paul unless otherwise noted.*

Maundy Thursday: 7:00 pm (Communion Service)

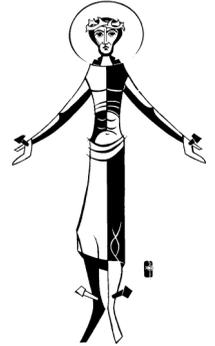
*Good Friday: 4:30 pm (7 Words From the Cross Communion Service)
7:00 pm (Service of Darkness)*

*Easter Sunday: 6:30 am (Easter Vigil Communion Service)
8:30 am (Festival Service)*
9:30 am (Festival Worship) - HUGO
10:30 am (Festival Service)**

**The Easter Festival services are identical with full instrumentation and choirs.*

GOOD FRIDAY

The Seven Words from the Cross



*Christ Lutheran Church
North Saint Paul & Hugo, Minnesota*

The celebration of Good Friday as a separate day developed in fourth-century Jerusalem. Already by the middle of the fourth century a full religious observance of Good Friday was to be found. Prior to that time, however, what is now Good Friday was part of the fast which preceded Easter - a *single* festival which commemorated our redemption won by Jesus. When Good Friday emerged as a separate day commemorative of the crucifixion and death of Jesus Christ, it became at once the church's great day of mourning. The name Good Friday is of English origin and is possibly derived from "God's Friday" as "good-bye" is derived from "God be with you."

Today's service centers around the seven statements our Savior spoke as he hung on the cross. The basic order of service has its roots in the devotional orders that the early Christian church used on Good Friday. The devotions were held during the three hours that Jesus hung on the cross. Our service today brings us to the foot of the cross to hear these words of Jesus and to ponder them anew through Word, sacrament and prayer.

The crown of thorns candelabra is a beautiful work of ecclesiastical art and a vivid reminder of our Savior's passion. Each candle represents one of the "Words" spoken by Jesus from the cross. The crown of thorns serves as a focal point for today's service.

In keeping with the solemnity of the day, there will be no pre-service, post-service or distribution music. Silence for meditation is appreciated.

God bless your worship.

ORDER OF SERVICE

A bell is tolled 7 times to begin the service. The ministers enter in silence.

HYMN

Were You There

Christian Worship Hymn #119



1 Were you there when they cru - ci - fied my Lord? Were you there
2 Were you there when they nailed him to the tree? Were you there



when they cru - ci - fied my Lord? Oh,
when they nailed him to the tree? Oh,



some-times it caus - es me to trem - ble, trem - ble, trem - ble.
some-times it caus - es me to trem - ble, trem - ble, trem - ble.



Were you there when they cru - ci - fied my Lord?
Were you there when they nailed him to the tree?

3. Were you there when they pierced him in the side?
Were you there when they pierced him in the side?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they pierced him in the side?
4. Were you there when the sun refused to shine?
Were you there when the sun refused to shine?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when the sun refused to shine?

RESPONSORY

from Isaiah 53

M: Who has believed our message?

C: And to whom has the arm of the LORD been revealed?

M: He grew up before him like a tender shoot.

C: Like a root out of dry ground.

M: He had no beauty or majesty to attract us to him.

C: Nothing in his appearance that we should desire him.

M: He was despised and rejected by men.

C: A man of sorrows, and familiar with suffering.

M: Like one from whom men hide their faces he was despised.

C: And we esteemed him not.

M: Surely he took up our infirmities and carried our sorrows.

C: Yet we considered him stricken by God, smitten by him, and afflicted.

M: But he was pierced for our transgressions, he was crushed for our iniquities;

C: The punishment that brought us peace was upon him, and by his wounds we are healed.

Please Stand.

LESSON

from Matthew 27

Early in the morning, all the chief priests and the elders of the people came to the decision to put Jesus to death. They bound him, led him away and handed him over to Pilate, the governor. Jesus stood before the governor, and the governor asked him, "Are you the king of the Jews?" "Yes, it is as you say," Jesus replied. When he was accused by the chief priests and the elders, he gave no answer. Then Pilate asked him, "Don't you hear the testimony they are bringing against you?" But Jesus made no reply, not even to a single charge-- to the great amazement of the governor.

Now it was the governor's custom at the Feast to release a prisoner chosen by the crowd. At that time they had a notorious prisoner, called Barabbas. So when the crowd had gathered, Pilate asked them, "Which one do you want me to release to you: Barabbas, or Jesus who is called Christ?" For he knew it was out of envy that they had handed Jesus over to him. But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed. "Which of the two do you want me to release to you?" asked the governor. "Barabbas," they answered. "What shall I do, then, with Jesus who is called Christ?" Pilate asked. They all answered, "Crucify him!" "Why? What crime has he committed?" asked Pilate. But they shouted all the louder, "Crucify him!" When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. "I am innocent of this man's blood," he said. "It is your responsibility!" All the people answered, "Let his blood be on us and on our children!" Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.

Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. They stripped him and put a scarlet robe on him, and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him. "Hail, king of the Jews!" they said. They spit on him, and took the staff and struck him on the head again and again. After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.

PRAYER OF THE DAY

M: Let us pray.

God Most Holy, look with mercy on this your family for whom our Lord Jesus Christ was willing to be betrayed, be given over into the hands of the wicked, and suffer death upon the cross. Keep us always faithful to him, our only Savior, who now lives and reigns with you and the Holy Spirit, one God, forever and ever.

C: Amen.

Please be seated.

ANTHEM

*The Old Rugged Cross
Sung by Bruce Baumeister*

FIRST WORD

Luke 23:26-34

As they led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus. Two other men, both criminals, were also led out with him to be executed. When they came to the place called the Skull, there they crucified him, along with the criminals-- one on his right, the other on his left. Jesus said, "*Father, forgive them, for they do not know what they are doing.*" And they divided up his clothes by casting lots.

Silence for meditation.

PRAYER

M: O Lord Jesus Christ, touch us with your hands which the sins of the world pierced with the nails, and forgive our ignorance, for Lord, we knew not, indeed we know not what we did in sinning against you. Touch us to forgive and to bless, O Lord, for your endless mercies' sake.

C: Amen.

SECOND WORD

Luke 23:38-43

There was a written notice above him, which read: THIS IS THE KING OF THE JEWS. One of the criminals who hung there hurled insults at him: "Aren't you the Christ? Save yourself and us!" But the other criminal rebuked him. "Don't you fear God," he said, "since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." Jesus answered him, "*I tell you the truth, today you will be with me in paradise.*"

Silence for meditation.

PRAYER

M: O Lord Jesus Christ, look upon us with your eyes as you looked upon the thief on the cross, that with him we may confess our sins and ask, humbly, 'Lord remember us when you come into your kingdom,' and by your same voice be comforted, for your endless mercies' sake.

C: Amen.

THIRD WORD

John 19:25-27

Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "*Dear woman, here is your son,*" and to the disciple, "*Here is your mother.*" From that time on, this disciple took her into his home.

Silence for meditation.

PRAYER

M: O Lord Jesus Christ, fill us with your love as in your pain you did comfort your mother, and provide for her need, and gave her both home and son. To such love, without compare, without limit, lead us, O Lord, now and forever.

C: Amen.

FOURTH WORD

Matthew 27:45-49

From the sixth hour until the ninth hour darkness came over all the land. About the ninth hour Jesus cried out in a loud voice, “*Eloi, Eloi, lama sabachthani?*” - which means, “*My God, my God, why have you forsaken me?*” When some of those standing there heard this, they said, “He's calling Elijah.” Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a stick, and offered it to Jesus to drink. The rest said, “Now leave him alone. Let's see if Elijah comes to save him.”

Silence for meditation.

PRAYER

M: O Lord Jesus Christ, fill us with your faith since in your last agony you cried to your Father, 'My God, my God!' That no suffering, no shadow of doubt may darken our trust in God, nor separate us from your Father and ours, now or ever.

C: Amen.

FIFTH WORD

John 19:28,29

Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, “*I am thirsty.*” A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips.

Silence for meditation.

PRAYER

M: O Lord Jesus Christ, lead us to see your thirst as you suffered in your humanity, that we might drink from you and never thirst again, but live in your Father's house forever, for your tender mercies' sake.

C: Amen.

SIXTH WORD

John 19:30

When he had received the drink, Jesus said, "*It is finished.*"

Silence for meditation.

PRAYER

M: O Lord Jesus Christ, give us your strength as you resolved to do your Father's work and finish it, that morning and evening we live in hope, knowing that your great work for us is completed, to the glory of your holy name.

C: Amen.

SEVENTH WORD

Luke 23:44-46

It was now about the sixth hour, and darkness came over the whole land until the ninth hour, for the sun stopped shining. And the curtain of the temple was torn in two. Jesus called out with a loud voice. "*Father, into your hands I commit my spirit.*" When he had said this, he breathed his last.

Silence for meditation.

PRAYER

M: O Lord Jesus Christ, give us your trust - unquestioning and complete - as on the cross, you committed your spirit to your Father. That whatever may happen, we rest in the same everlasting arms, for your endless mercies' sake.

C: Amen.

HYMN

Oh, Darkest Woe

Christian Worship Hymn #137



1 Oh, dark - est woe! O tears, forth flow! Has
2 Oh, sor - row dread! God's Son is dead! But
3 Lo, stained with blood, The Lamb of God, The
4 How blest shall be E - ter - nal - ly Who



earth so sad a won - der? God the Fa - ther's
by his ex - pi - a - tion Of our guilt up -
Bride - groom, lies be - fore you, Pour - ing out his
oft in faith will pon - der Why the glo - rious



on - ly Son Now is bur - ied yon - der.
on the cross Gained for us sal - va - tion.
life that he May to life re - store you.
Prince of life Should be bur - ied yon - der.

5 O Jesus blest, My Help and Rest,
With tears I now entreat you:
Make me love you to the last
Till in heav'n I greet you.

MESSAGE

OFFERING

This is the moment in our worship when members and friends of Christ Lutheran Church respond to God's good news with gifts to support his saving work. If you are a guest with us today, please do not feel obligated to participate. Everyone is asked to please sign the Friendship register in your pew and pass it on to the person sitting next to you.

Following the Offering, please stand.

PRAYER OF THE CHURCH

M: Heavenly Father, you are a just God who accepts nothing less than perfection. We fall short and our sins condemn us. Lead us to recognize the seriousness of our sinfulness and to admit our inability to make things right with you.

C: Teach us to look to you as the only one who can make us just and right.

M: Today we are reminded not only of your justice but also of your love. You did not spare your own Son but gave him as a ransom for us all. Comfort us with the knowledge of this great love and peace in the forgiveness of our sins.

C: For being our perfect substitute, we thank you, Lord Jesus.

Special prayers and intercessions may follow.

M: The cross was once an instrument of death. It is now a sign of life.

C: Dear Savior, we humbly kneel at the cross in awe of your power and of your love. Amen.

LORD'S PRAYER

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

Please be seated.

CONFESSION & ABSOLUTION

**M: God shows his love for us in that, while we were still sinners, Christ died for us.
Let us then show our love for him by confessing our sins in penitence and faith.**

**C: Lord God, we have sinned against you; we have done evil in your sight.
We are sorry and repent.
Have mercy on us according to your love.
Wash away our wrongdoing and cleanse us from our sin.**

Create In Me

from Christian Worship: New Service Settings

Cre - ate in me a pure heart, O God, and re -
new a right spir - it with - in me.
Do not cast me a - way from your preş - ence or

take your Ho - ly Spir - it from me. Re -
 store to me the joy of your sal - va - tion, and up -
 hold, up - hold me with your free Spir - it.

M: God, who loved the world so much that he sent his Son to be our Savior, has forgiven us our sins and made us holy through Jesus Christ our Lord.

C: Amen.

The Sacrament

We are a “sacramental” church. We believe that in Baptism and the Lord’s supper, God comes to us with forgiveness in very tangible means. Because the Bible has convinced us that Jesus’ body and blood are present in the sacrament and that receiving the sacrament together is a public statement of oneness in our beliefs and commitment, we ask our guests to speak with the pastor before communing. We do not want to be presumptuous and put you in a position of stating your agreement with our convictions before we have had an opportunity to explain them. We do look forward to any opportunity to discuss with you the Christian faith.

DISTRIBUTION will be offered at the communion rail. Those not wishing to navigate the steps may receive the Lord’s Supper in the front pews. Guides for personal confession and preparation can be found in Christian Worship on pages 154 and 156, respectively.

M: The Lord be with You.

C: And also with you.

M: Lift up your hearts.

C: We lift them up to the Lord.

M: Let us give thanks to the Lord our God.

C: It is right to give him thanks and praise.

M: Praise be to the God and Father of our Lord Jesus Christ! In love he has blessed with every spiritual blessing. He made his Son to be the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

WORDS OF INSTITUTION

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

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

The peace of the Lord be with you always.

C: Amen.

Please be seated.

DISTRIBUTION

During Distribution, the following canticle is sung:

LAMB OF GOD

Kenneth Kosche

Introduction: Solo: Congregation:

Lamb of God, Lamb of God, you

take _ a-way the world's sin, Lamb of God, Lamb _ of God, have

Choir only:

mer - cy up - on _ us. 1. As high as the heav'ns are
2. A Fa - ther's _ heart _ you

o-ver the earth, so great is your love for_ us. As far as the east_ is
turn to _ us, you hear us_ when we_ call, Now Lord, in com - pas - sion,

from the west, so far_ have you re - moved our sin.
lend your ear, you know_ our needs, Oh, _ hear our prayer.

Congregation:

Lamb of God, Lamb _ of God, you take _ a-way the world's sin,

1. Lamb of God, Lamb _ of God, have mer - cy up - on _ us.
2. Lamb of God, Lamb _ of God, _ give _ to us your peace.

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Following the Distribution, please remain seated.

LESSON

Matthew 27:57-60

As evening approached, there came a rich man from Arimathea, named Joseph, who had himself become a disciple of Jesus. Going to Pilate, he asked for Jesus' body, and Pilate ordered that it be given to him. Joseph took the body, wrapped it in a clean linen cloth, and placed it in his own new tomb that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away.

HYMN

Were You There

**Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid him in the tomb?**

PRAYER

M: Blessed are you, O Lord our God, King of the universe. You have poured out upon us your never-ending love by giving your Son, Jesus Christ, into death on the cross for us. Give us grace to know nothing except Jesus Christ and him crucified. Strengthen the ministry of your Church to bring Jesus' love to all those for whom he died. For he lives and reigns with you and the Holy Spirit, one God, now and forever.

C: Amen.



*The congregation disperses silently into the night.
Please wait to be ushered out. In order to provide an unobstructed view of the chancel,
ushers will dismiss from the back of church to the front.*

Those who wish to do so, may remain for meditation.

Easter Worship: NSP Easter Vigil - 6:30; NSP Festival - 8:30 & 10:30; Hugo Festival - 9:30

GOOD FRIDAY

Officium Tenebrae Service of Darkness

Christ Lutheran Church
North Saint Paul & Hugo, Minnesota



The celebration of Good Friday as a separate day developed in fourth-century Jerusalem. When Good Friday emerged as a separate day commemorative of the crucifixion and death of Jesus Christ, it became at once the church's great day of mourning. The name Good Friday is of English origin and is possibly derived from "God's Friday" as "good-bye" is derived from "God be with you."

The Service of Darkness or in Latin, *Officium Tenebrae*, is a service held on Good Friday evening in which the progressive extinguishing of candles represents the snuffing out of the life of Christ. Worshippers gather to view, as it were, *the head crowned with thorns* - the focal point of this evening's worship. The altar, stripped bare of its appointments on Maundy Thursday, recalls the stripping of Jesus' body (John 19:23) and the humility and suffering that our Savior endured on our behalf. The service begins by recalling the last hours of the Savior's life in the Gospel from St. John. The psalms prophesy of the physical and spiritual torment Jesus endured as he atoned for the sins of the world. The lessons from Lamentations are an ancient element of the service. In them, God calls his people to repentance for sin and unbelief - the very cause of our Savior's passion. And while the sounds and sights of Tenebrae are meant to be austere and stark, the service is never without hope and anticipation. As worship nears an end, the remaining candle, a symbol of our Lord himself, is carried out of the chancel, symbolizing his burial. But the silence is broken with a loud, resounding noise - the *Streptitus* - that foreshadows the rending of Christ's tomb in triumph on Easter morning. With quiet drama the candle then returns to the sanctuary. Even on Good Friday, we worship a living Christ, the guarantor that we, too, will never die.

In keeping with the solemnity of the day, there will be no pre- or post-service music.

Silence for meditation is appreciated.

Tonight's service is printed in slightly larger font sizes for easier reading in the growing darkness.

God bless your worship.

ORDER OF SERVICE

CALL TO WORSHIP

When Jesus Wept
Sung by the Men's Choir

At the tolling of the bell, please stand.

GOSPEL

A reading from the Gospel of St. John

Carrying his own cross, Jesus went out to the place of the Skull (which in Aramaic is called Golgotha). Here they crucified him, and with him two others - one on each side and Jesus in the middle. Pilate had a notice prepared and fastened to the cross. It read, JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin, and Greek. The chief priests of the Jews protested to Pilate, "Do not write 'The King of the Jews,' but that this man claimed to be king of the Jews." Pilate answered, "What I have written, I have written." When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. "Let's not tear it," they said to one another. "Let's decide by lot who will get it." This happened that the Scripture might be fulfilled which said, "They divided my garments among them and cast lots for my clothing." So this is what the soldiers did. Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "Dear woman, here is your son," and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, “I am thirsty.” A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

Please be seated.

ANTHEM

*Thy Will Be Done
Sung by the Senior Choir*

Silence for meditation.

The first candle is extinguished.

PSALM

*Psalm 22
A Litany*

The congregation sings the hymn stanzas.

**C: O sacred head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded,
With thorns your only crown,
O sacred head, no glory
Now from your face does shine;
Yet, though despised and gory,
I joy to call you mine.**

M: My God, my God, why have you forsaken me? Why are you so far from saving me, so far from the words of my groaning? O my God, I cry out by day, but you do not answer, by night, and am not silent. But I am a worm and not a man, scorned by men and despised by the people. All who see me mock me; they hurl insults, shaking their heads: "He trusts in the LORD; let the LORD rescue him. Let him deliver him, since he delights in him."

**C: Men mock and taunt and jeer you,
They smite your countenance,
Though mighty worlds shall fear you
And flee before your glance.
How pale you are with anguish,
With sore abuse and scorn!
Your eyes with pain now languish
That once were bright as morn!**

M: Do not be far from me, for trouble is near and there is no one to help. I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted away within me. My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death.

**C: Now from your cheeks has vanished
Their color, once so fair;
From your red lips is banished
The splendor that was there.
Grim death with cruel rigor
Has robbed you of your life;
Thus you have lost your vigor,
Your strength, in this sad strife.**

M: Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet. I can count all my bones; people stare and gloat over me. They divide my garments among them and cast lots for my clothing.

**C: My burden in your passion,
Lord, you have borne for me,
For it was my transgression,
My shame, on Calvary.
I cast me down before you;
Wrath is my rightful lot.
Have mercy, I implore you;
Redeemer, spurn me not!**

M: But you, O LORD, be not far off; O my Strength, come quickly to help me. For he has not despised or disdained the suffering of the afflicted one; he has not hidden his face from him but has listened to his cry for help.

**C: Lord, be my consolation,
My shield when I must die;
Remind me of your passion
When my last hour draws nigh.
My eyes will then behold you,
Upon your cross will dwell;
My heart will then enfold you --
Who dies in faith dies well!**

Silence for meditation.

The second candle is extinguished.

PSALM

Psalm 27

The LORD is my light and my salvation-- whom shall I fear? The LORD is the stronghold of my life-- of whom shall I be afraid? When evil men advance against me to devour my flesh, when my enemies and my foes attack me, they will stumble and fall. For in the day of trouble he will keep me safe in his dwelling; he will hide me in the shelter of his tabernacle and set me high upon a rock. Then my head will be exalted above the enemies who surround me; at his tabernacle will I sacrifice with shouts of joy; I will sing and make music to the LORD. Hear my voice when I call, O LORD; be merciful to me and answer me.

Following the reading of the psalm, please stand.

HYMN

What Wondrous Love Is This
Christian Worship Hymn #120



1 What won-drous love is this, O my soul, O my soul! What
2 When I was sink - ing down, sink - ing down, sink - ing down, When
3 To God and to the Lamb I will sing, I will sing; To
4 And when from death I'm free, I'll sing on, I'll sing on; And



won - drous love is this, O my soul! What won - drous love is
I was sink - ing down, sink - ing down, When I was sink - ing
God and to the Lamb I will sing; To God and to the
when from death I'm free, I'll sing on. And when from death I'm



this That caused the Lord of bliss To bear the dread-ful curse
down Be - neath God's right-eous frown, Christ laid a - side his crown
Lamb, Who is the great I Am, While mil-lions join the theme,
free, I'll sing his love for me, And through e - ter - ni - ty



for my soul, for my soul, To bear the dread-ful curse for my soul!
for my soul, for my soul, Christ laid a - side his crown for my soul.
I will sing, I will sing, While mil-lions join the theme, I will sing.
I'll sing on, I'll sing on, And through e - ter - ni - ty I'll sing on.

Silence for meditation.

Please remain standing.

The third candle is extinguished.

Please be seated.

LESSON

Lamentations 1:1-5

How deserted lies the city, once so full of people! How like a widow is she, who once was great among the nations! She who was queen among the provinces has now become a slave. Bitterly she weeps at night, tears are upon her cheeks. Among all her lovers there is none to comfort her. All her friends have betrayed her; they have become her enemies. After affliction and harsh labor, Judah has gone into exile. She dwells among the nations; she finds no resting place. All who pursue her have overtaken her in the midst of her distress. The roads to Zion mourn, for no one comes to her appointed feasts. All her gateways are desolate, her priests groan, her maidens grieve, and she is in bitter anguish. Her foes have become her masters; her enemies are at ease. The LORD has brought her grief because of her many sins. Her children have gone into exile, captive before the foe.

M: Jerusalem, Jerusalem, return to the Lord your God!

C: *(sung)* **Lamb of God, pure and holy,
who on the cross did suffer,
Ever patient and lowly,
yourself to scorn did offer.
All sins you carried for us,
else had despair reigned o'er us:
Have mercy on us, O Jesus!**

LESSON

Lamentations 1:6-9

All the splendor has departed from the Daughter of Zion. Her princes are like deer that find no pasture; in weakness they have fled before the pursuer. In the days of her affliction and wandering Jerusalem remembers all the treasures that were hers in days of old. When her people fell into enemy hands, there was no one to help her. Her enemies looked at her and laughed at her destruction. Jerusalem has sinned greatly and so has become unclean. All who honored her despise her, for they have seen her nakedness; she herself groans and turns away. Her filthiness clung to her skirts; she did not consider her future. Her fall was astounding; there was none to comfort her. "Look, O LORD, on my affliction, for the enemy has triumphed."

M: Jerusalem, Jerusalem, return to the Lord your God!

**C: Lamb of God, pure and holy,
who on the cross did suffer,
Ever patient and lowly,
yourself to scorn did offer.
All sins you carried for us,
else had despair reigned o'er us:
Have mercy on us, O Jesus!**

LESSON

Lamentations 1:10-14

The enemy laid hands on all her treasures; she saw pagan nations enter her sanctuary-- those you had forbidden to enter your assembly. All her people groan as they search for bread; they barter their treasures for food to keep themselves alive. "Look, O LORD, and consider, for I am despised." "Is it nothing to you, all you who pass by? Look around and see. Is any suffering like my suffering that was inflicted on me, that the LORD brought on me in the day of his fierce anger? "From on high he sent fire, sent it down into my bones. He spread a net for my feet and turned me back. He made me desolate, faint all the day long. "My sins have been bound into a yoke; by his hands they were woven together. They have come upon my neck and the Lord has sapped my strength. He has handed me over to those I cannot withstand.

M: Jerusalem, Jerusalem, return to the Lord your God!

**C: Lamb of God, pure and holy,
who on the cross did suffer,
Ever patient and lowly,
yourself to scorn did offer.
All sins you carried for us,
else had despair reigned o'er us:
Your peace be with us, O Jesus!**

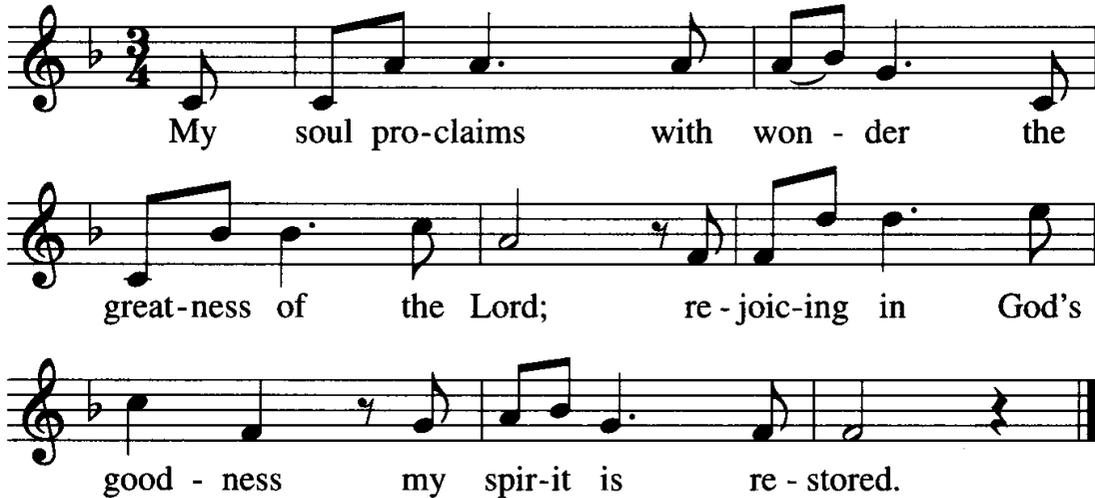
Silence for meditation.

The fourth candle is extinguished.

SONG OF MARY

Magnificat
Daw & Connolly

*Mary's song is a compelling theology of the cross at the foot of the cross.
After it has been introduced, all join in singing the Refrain as indicated.*



My soul pro-claims with won - der the
great-ness of the Lord; re - joic-ing in God's
good - ness my spir-it is re - stored.

*Cantor: To me has God shown favor, to one the world thought frail,
And ev'ry age will echo the angel's first "all hail." REFRAIN*

*Cantor: God's mercy shields the faithful and saves them from defeat
With strength that turns to scatter the proud in their conceit. REFRAIN*

*Cantor: The mighty have been vanquished, the lowly lifted up,
Lifted up, the hungry find abundance; the rich an empty cup. REFRAIN*

*Cantor: To Abraham's descendant the will steadfast prove,
For God has made with Israel a covenant of love. REFRAIN*

Silence for meditation.

The fifth candle is extinguished.

LORD'S PRAYER

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

HYMN

*Were You There
Sung by the soloist*

1. Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?
2. Were you there when they nailed him to the tree?
Were you there when they nailed him to the tree?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they nailed him to the tree?

The sixth candle is extinguished.

3. Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid him in the tomb?

The seventh candle is carried from the chancel.

PRAYER

M: Let us pray.

God Most Holy, look with mercy on this your family for whom our Lord Jesus Christ was willing to be betrayed, be given over into the hands of the wicked, and suffer death upon the cross. Keep us always faithful to him, our only Savior, who now lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

Silence for meditation.

Strepitus

The Strepitus represents the rending of Christ's tomb on Easter Sunday.

The seventh candle is returned to the chancel.

4. Were you there when he rose up from the grave?
Were you there when he rose up from the grave?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when he rose up from the grave?

HYMN

Christian Worship Hymn #434 v.3

Sung by the Senior Choir

*Lord, let at last your angels come;
To Abram's bosom bear me home, that I may die unfearing.
And in its narrow chamber keep
My body safe in peaceful sleep until your reappearing.
And then from death awaken me,
That my own eyes with joy may see,
O Son of God, your glorious face,
My Savior and my Fount of grace.
Lord Jesus Christ, my prayer attend, my prayer attend,
And I will praise you without end!*



*As the lights come up, the congregation disperses silently into the night.
Those who wish to do so, may remain for meditation.*

Easter Worship

Sunday: *6:30 am (Easter Vigil Communion Service)*
 8:30 am (Festival Service)
 9:30 am (Festival Service - Hugo)
 10:30 am (Festival Service)



On the Resurrection of Our Lord

It was not necessary for Christ to die for himself, because he was born without sin and the devil had no claim on him. Moreover, he was Lord over devil and death, so that the devil did not dare to attack him. Christ might well have defied the devil and challenged him to touch one little hair of his head. ... No, we must view Christ in this light, that this dying and rising again were for your benefit and mine. As he died and lay under the sod as you and I must die and be buried, thus he also rose again for our sakes and made an exchange with us; as he was brought into death through us, we shall be restored from death to life through him. For by his death he has devoured our death, so that we all will also arise and live as he arose and lives. Therefore Christ is rightly called “the firstfruits of those who have fallen asleep” (1 Co 15:20), since he takes the lead and draws the whole throng after him. For whenever a first one is mentioned, it is implied that more than one are involved. The others who follow, the second, the third, and so forth, are included here, all bound together, as many as have fallen asleep. Otherwise, if Christ had risen alone and no one were to follow him, he could not be called “the First.”

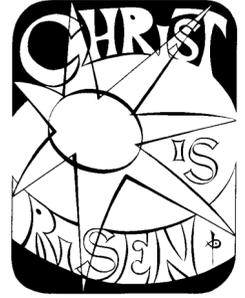
And note well that Paul refrains from calling those “dead” who will rise after Christ. No, he says that Christ is “the firstfruits of those who have fallen asleep.” And yet he says that Christ arose, not from sleep but “from the dead.” For what was a true and eternal death prior to this and without Christ is now no longer death, since Christ has passed from death to life and has arisen; now it has become merely a sleep. And so the Christians who lie in the ground are no longer called dead, but sleepers, people who will surely also arise again. ...Therefore by that very word “asleep” Scripture indicates the future resurrection.

Now since Christ has passed over and reigns above in heaven over sin, death, devil, and everything, and since he did this for our sake to draw us after him, we need no longer worry about our resurrection and life, though we depart and rot in the ground. For now this is no more than a sleep. And for Christ it is but a night before he rouses us from the sleep. ... We must not let death and other misfortune, distress and misery, terrify us so. Nor must we regard what the world has and can do, but balance this against what we are and have in Christ. For our confidence is built entirely on the fact that he has arisen and that we have life with him already and are no longer in the power of death. Therefore let the world be mad and foolish, boasting of and relying on its money and goods; and let the devil rage with his poisonous darts in our conscience; ; and let him afflict us with all sorts of trouble – against all this our one defiant boast shall be that Christ is our Firstfruits, that he has initiated the resurrection, that he has burst through the devil's kingdom, through hell and death, that he no longer dies or sleeps but rules and reigns up above eternally, in order to rescue us, too, from this prison and death. (From Luther's Works 28:109-111)

For historical information on the celebration of Easter, see p. 63.

Easter Vigil

Christ Lutheran Church
North Saint Paul & Hugo, Minnesota



About the service...

A **vigil** is a service of Scripture readings and prayers in which believers vigilantly and eagerly wait and watch for the celebration of the Savior's deliverance. Coming together for a vigil helps believers patiently for God to reveal his will in his own good time.

The Easter Vigil

is the most well-known and historic of the church's vigils. In fact, in its general structure, it is one of the most ancient services of the Christian Church. Early records indicate that it may have been celebrated in Jerusalem already by the second century, and soon spread to the rest of the church.

From its beginnings, the Easter Vigil was closely connected with Holy Baptism. In the pagan world, a conversion to Christianity meant a clean break from one's former lifestyle. It also meant facing difficult times, perhaps even death. As a result, the instruction of adults was intensive and thorough. This instruction intensified during the season of Lent, as the students pondered not only the Savior's battle with evil, but also their own battle with Satan and his forces. The instruction culminated in baptism at the Easter Vigil in light of Paul's words to the Romans: *"...all of us who were baptized into Christ Jesus were baptized into his death? ⁴ We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. ⁵ If we have been united with him like this in his death, we will certainly also be united with him in his resurrection."* (Romans 6:3-5)

The Easter Vigil (also called the *Paschal Vigil*) consists of four parts: the Service of Light, the Service of Lessons, the Service of Holy Baptism, and the Service of Holy Communion. The service begins after darkness has fallen on Holy Saturday. Often the congregation assembles outside the nave of the church and follows the paschal candle in procession into the church. Ideally the Vigil lasts through the night, with the baptisms taking place at dawn. For practical reasons, however, an all-night Vigil is seldom held today.

The Service in Detail

The Service of Light focuses the entire Vigil on Christ, the Light of the world (symbolized by the paschal candle) who overcame the darkness of sin and death by his resurrection. The Service of Lessons calls to mind God's deliverance and is accompanied by unhurried periods of silence for reflection. The Service of Holy Baptism identifies baptism as one of God's great acts of deliverance that has been applied to each individual Christian, connects

baptism with Christ's resurrection, and gives believers an opportunity to publicly confess the faith into which they have been baptized.

An atmosphere of solemn anticipation and meditation (as well as relative darkness) is maintained until the proclamation, "Alleluia! Christ is risen," which marks the dramatic transition from darkness to light. This is reflected in the pace of the service and in the music. The tone for the rest of the service is one of joy. In the Service of Holy Communion we receive the true body and blood of the risen and victorious Christ and the assurance of his once-for-all deliverance.

The Paschal Candle

The paschal (from the Greek *pascha* meaning "Easter") candle symbolizes the resurrection victory over the darkness of sin and death. It further emphasizes the presence of the resurrected Christ and the link between baptism and the resurrection (Romans 6:3-5). Therefore the candle is used throughout the year to mark the connection between new birth, Christian death, and the glorious resurrection.

Fire has long been a sign of God's presence - the burning bush on Mount Sinai, the pillar of fire in the desert, the tabernacle lamps, and the sacrificial fires on the altar of the temple in Jerusalem. Early Christians rather naturally viewed the kindling of new fire as a symbol of the presence of their resurrected Lord, the new pillar of fire. This emphasis on Christ's triumph over the darkness of sin and death is still preeminent for us today. The paschal candle, then, is of substantial size so that its important symbolism speaks clearly. This symbolism is most apparent in our service this morning as the church is dark, symbolic of the darkness of the sepulcher that held the crucified Christ. A new fire is kindled, and the paschal candle is lighted, representing the Risen Christ, the Light of the world.

The paschal candle traditionally stands near the altar as a symbol of the resurrection and remains lit during the Sundays of Easter. It is lighted for each service with the two altar candles lighted from the Paschal candle. The paschal candle will then be extinguished after the reading of the gospel on the Ascension of our Lord. This act emphasizes the *visible* removal of Christ's presence when he ascended into heaven.

As we conclude our Lenten journey this morning amidst the songs of acclamation, "may the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit." (Romans 15:13)

ORDER OF SERVICE

Worship begins in the semidarkness of Easter dawn as a fire is lit.

SERVICE OF LIGHT

M: In the name of the Father and of the Son † and of the Holy Spirit.

C: Amen.

M: On this most holy night, in which our Lord Jesus Christ passed over from death to life, we are gathered here in vigil and prayer. This is the Passover of the Lord in which, by hearing his Word and celebrating his sacraments, we share in his victory over death.

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.

The minister traces the cross and the Greek letters A and W (Alpha and Omega) upon it, saying:

M: Christ Jesus, the same yesterday, today, and forever, the beginning and the end, the Alpha and the Omega.

The minister traces the year upon the candle, saying:

M: His are time and eternity; his are the glory and dominion now and forever.

The minister puts the five wax nails representing the wounds of Christ into the candle, saying:

M: By his wounds we are healed now and forever. Amen.

Then, lighting the Paschal candle, the minister says:

M: May the light of Christ, who is risen in glory from the dead, scatter all the darkness of our hearts and minds. Let us pray:

Almighty and most merciful Father, once we were darkness, but now we are light in Jesus Christ our Lord. Bless abundantly all who joyfully celebrate this night in faith in the resurrection of our Lord Jesus Christ. Fill them with your heavenly blessing in him, who lives and reigns with you and the Holy Spirit, now and forever.

C: Amen.

HYMN

Like the Golden Sun Ascending
Christian Worship Hymn #147

1. Like the golden sun ascending, Breaking through the gloom of night,
On the earth its glory spending So that darkness takes to flight,
Thus my Jesus from the grave And death's dismal, dreadful cave
Rose triumphant Easter morning At the early purple dawning.
2. Thanks to you, O Christ victorious! Thanks to you, O Lord of Life!
Death has now no power o'er us, You have conquered in the strife.
Thanks because you did arise And have opened paradise!
None can fully sing the glory Of the resurrection story.
3. For the joy your advent gave me, For your gospel's great reward,
For your baptism which has saved me, For your supper and your Word;
For your death, the bitter scorn, For your resurrection morn:
Lord, I thank you and extol you, And in heav'n I shall behold you.

SERVICE OF LESSONS

Candles may be extinguished at any time between now and the Service of Holy Communion.

M: On this most holy day, our Savior Christ the Lord broke the power of death and by his resurrection brought life and salvation to all creation. Let us praise the Lord, for he truly keeps his word. The sun of righteousness has dawned on those sitting in darkness and in the shadow of death.

CREATION

Genesis 1:1-2:3
pew Bible p. 1

Silence for meditation.

M: Let us pray.

Almighty God, you most wonderfully created human nature and yet more wonderfully redeemed it. By your mercy renew us in the image of him who came to share our humanity, your Son, Jesus Christ our Lord.

C: Amen.

ISRAEL'S DELIVERANCE AT THE RED SEA

Exodus 14:10–15:1
pew Bible p. 108

The lesson is read as the music plays.

Song of Moses

Scott Soper

*Please note the responsive nature of the Refrain.
All join in the Refrain as indicated*

Cantor/All repeat



I will sing, I will sing to the God who sets me free!

Cantor/All repeat



Phar-ao'h's ar-my and his char-i-ots God cast in - to the sea!

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Cantor: The Lord is my strength, my protection and my shield;
Pharaoh's army and his chariots God cast into the sea.
Our God is a warrior whose name is "the Lord,"
God of might, God of victory.

All: Refrain

Cantor: The brave and the mighty, the pride of Pharaoh's army,
God plunged them to the bottom of the sea like a stone.
The hand of the Lord is magnificent in power;
the Lord has crushed our foes!

All: Refrain

Cantor: O God who redeems, who delivers us from slav'ry,
you set us on the mountain of your holy place.
Your throne and your temple shall endure for all time;
your reign shall never end!

All: Refrain

Silence for meditation.

M: Let us pray.

O God, you once delivered your people Israel from slavery under Pharaoh and led them safely through the Red Sea. By this you gave us a picture of Baptism. Lead us always to rejoice in your baptismal promise, that we may live in its grace and declare to all people your desire to make them children of Abraham, through Jesus Christ our Lord.

C: Amen.

FAITH STRAINED BUT VICTORIOUS

Job 19:20-27
pew Bible p. 811

Silence for meditation.

M: Let us pray.

Almighty God, by the Passover of your Son, you brought us out of sin into righteousness and out of death to life. Give your servants patience and endurance that, looking in faith to your Son, we may see beyond the trials of this life to the joys of the life to come, through Jesus Christ our Lord.

C: Amen.

SONG

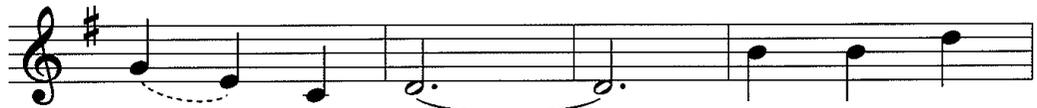
The Tomb Is Empty
Sylvia Dunstan and David Haas



Choir: 1. The tomb is emp - ty, is emp - ty!
 All: 2. The tomb is emp - ty, is emp - ty!
 All: 3. The tomb is emp - ty, is emp - ty!
 Choir: 4. The tomb is emp - ty, is emp - ty!
 All: 5. The tomb is emp - ty, is emp - ty!



Come and see where once the
 Come and hear these words of
 Come and touch the stone and
 Come and meet the ris - en
 Go and serve all peo - ple who



bod - y lay. Can it be
 life and peace: "He is not
 fold - ed shroud. Christ lives in -
 Christ our Lord in whom we
 long to be free! Raise those who



true, be true that Je - sus Christ
 here, not here. He lives a - gain
 deed, in - deed. Al - le - lu - ia!
 have, we have our vic - to - ry,
 sleep, who sleep in tombs of fear,



is raised to life to - day?
 in all your Ga - li - lees."
 Be - liev - ers, shout a - loud.
 in whom is life re - stored.
 and give them eyes to see!



Sing al - le - lu - ia! Sing al - le -



lu - ia!

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OFFERING

SERVICE OF HOLY BAPTISM

M: On this holiest of days, the whole Church of our Lord Jesus Christ recalls his death and burial, rejoicing in the gospel of his glorious resurrection from the dead. Holy Baptism is the precious means of grace by which our Father in heaven connects us with Christ in his life, death, and resurrection. The apostle Paul says: "Don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin—because anyone who has died has been freed from sin. Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus."

HYMN

Baptized into Your Name Most Holy

Christian Worship Hymn #294

*The baptismal font contains a small remembrance of your baptism.
The congregation is invited to come forward to receive this remembrance.
Those who wish to do so may come forward during the singing of the hymn.*

1. **Baptized into your name most holy,
O Father, Son, and Holy Ghost,
I claim a place, though weak and lowly,
Among your saints, your chosen host,
Buried with Christ and dead to sin.
Your Spirit now shall live within.**
2. **My loving Father, there you took me
To be henceforth your child and heir.
My faithful Savior, there you let me
The fruit of all your sorrows share.
O Holy Spirit, comfort me
When threat'ning clouds around I see.**
3. **All that I am and love most dearly -
Receive it all, O Lord, from me.
Let me confess my faith sincerely
And help me your own child to be!
Let nothing that I am or own
Serve any will but yours alone.**

Please stand

M: In Holy Baptism, God takes away our sins and gives new life in Christ our Lord. We solemnly renounce the devil and all his works and all his ways; we confess the gift of faith in God the Father, Son, and Holy Spirit. I ask you: Do you reject the devil along with all his lies and empty promises?

C: Yes, and I ask God to help me.

M: Do you believe in God, the Father almighty?

**C: Yes, I believe in God, the Father almighty,
maker of heaven and earth.**

M: Do you believe in Jesus Christ, his only Son?

**C: Yes, I believe in Jesus Christ, his 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 into hell.
The third day he rose again from the dead.
He ascended into heaven
and is seated at the right hand of God the Father almighty.
From there he will come to judge the living and the dead.**

M: Do you believe in the Holy Spirit?

**C: Yes, I believe in the Holy Spirit,
the holy Christian Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

M: Do you intend to continue in this faith, to be diligent in the use of Word and sacrament, and in faith and action remain true to God—Father, Son, and Holy Spirit—as long as you live?

C: Yes, and I ask God to help me.

M: Almighty God, the Father of our Lord Jesus Christ, who has given you the new birth of water and of the Spirit and has forgiven you all your sins, strengthen you with his grace to life everlasting.

C: Amen.

SERVICE OF HOLY COMMUNION

The altar candles are now lit from the paschal candle.

The lights of the church are fully lit, the bells may be rung, and the minister proclaims:

M: ALLELUIA! CHRIST IS RISEN!

C: HE IS RISEN INDEED! ALLELUIA!

Then the cantor introduces the Alleluia Refrain and the congregation responds:

Refrain



C Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

M: For as in Adam all die, so in Christ all will be made alive.

This is the day the Lord has made; Let us rejoice and be glad in it.

C: Refrain

GOSPEL

Matthew 28:1-10
pew bible p. 1549

Then following the Gospel...

C: Refrain

PRAYER OF THE DAY

M: O God, who made this most holy night to shine with the glory of the resurrection of our Lord, preserve in all your people the Spirit of adoption which you have given, that they may serve you in faith and joy, through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: Amen.

LORD'S PRAYER

**C: Our Father, who art in heaven, hallowed be thy name,
thy kingdom come,
thy will be done on earth as it is in heaven.**

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

**For thine is the kingdom, and the power, and the glory,
forever and ever. Amen.**

The Sacrament

We are a "sacramental" church. We believe that in Baptism and the Lord's Supper God comes to us with forgiveness in very tangible means. Because the Bible has convinced us that Jesus' body and blood are present in the sacrament and that receiving the sacrament together is a public statement of oneness in our beliefs and commitment, we ask our guests to speak with the pastor before communing. We don't want to be presumptuous and put you in the position of stating your agreement with our convictions before we have had an opportunity to explain them. We do look forward to any opportunity to discuss with you the Christian faith.

Personal preparation may found on page 156 of Christian Worship.

M: The Lord be with you.

C: And also with you.

M: Lift up your hearts.

C: We lift them up to the Lord.

M: Let us give thanks to the Lord our God.

C: It is right to give him thanks and praise.

M: Praise be to the God and Father of our Lord Jesus Christ! In love he has blessed us with every spiritual blessing. He raised Christ from the dead and seated him at his right hand in the heavenly realms and placed all things under his feet for the benefit of the Church.

M: Now have come the salvation and the power and the kingdom of our God and the authority of his Christ. To him who sits on the throne and to the Lamb be praise and thanks and honor and glory for ever and ever.

HOLY, HOLY, HOLY



C: Ho - ly, ho - ly, ho - ly is the Lord of hosts.



The whole earth is full of your glo - ry.



You are my God, and I will ex - alt you.



I will give you thanks, for you have be - come my sal -



va - tion. Ho - ly, ho - ly, ho - ly is the Lord of hosts.



The whole earth is full of your glo - ry.

WORDS OF INSTITUTION

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

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me.

The peace of the Lord be with you always.

C: Amen.

O CHRIST, LAMB OF GOD



HYMN

Come, You Faithful, Raise the Strain
Christian Worship Hymn #142

- 1. Come, you faithful, raise the strain Of triumphant gladness!
God has brought his Israel Into joy from sadness.
See the spring of souls today: Christ has burst his prison
And from three days' sleep in death As a sun has risen.**
- 2. All the winter of our sins, Long and dark, is flying
From his light, to whom we give Laud and praise undying.
Neither could the gates of death Nor the tomb's dark portal
Nor the watchers nor the seal Hold him as a mortal.**
- 3. But today among his own Christ appeared, bestowing
Blessed peace, which evermore Passes human knowing.
Come, you faithful, raise the strain Of triumphant gladness!
God has brought his Israel Into joy from sadness.**

HYMN

The Day Of Resurrection
Christian Worship Hymn #166

- 1. The day of resurrection! Earth, tell it out abroad,
The Passover of gladness, The Passover of God.
From death to life eternal, From this world to the sky,
Our Christ has brought us over With hymns of victory.**
- 2. Our hearts be pure from evil That we may see aright
The Lord in rays eternal Of resurrection light
And, list'ning to his accents, May hear, so calm and plain,
His own "All hail!" and, hearing, May raise the victor strain.**
- 3. Now let the heav'ns be joyful; Let earth her song begin.
Let all the world keep triumph And all that is therein.
Let all things, seen and unseen, Their notes of gladness blend;
For Christ the Lord has risen, Our joy shall have no end.**

THANK THE LORD

Please stand.



C: Thank the Lord and sing his praise. Tell ev-'ry-one what he has done.



Let all who seek the Lord re-joice and proud-ly bear his name.



He re-news his prom-is - es and leads his peo-ple forth in joy with



shouts of thanks - giv - ing. Al - le - lu - ia! Al - le - lu - ia!

PRAYER

M: We thank you, Lord, that you have nourished us with your Easter sacraments. Fill us with your Spirit, the Spirit of your love, that those whom you have satisfied with one heavenly bread may be united in one holy will, through Jesus Christ our Lord.

C: Amen.

BLESSING

M: Brothers and sisters, go in peace. Live in harmony with one another. Serve the Lord with gladness.

The Lord bless you and keep you.

The Lord make his face shine on you and be gracious to you.

The Lord look on you with favor and give you peace.

C: Amen.

HYMN

Crown Him with many Crowns

Christian Worship Hymn #341

1. **Crown him with many crowns, The Lamb upon his throne;
Hark how the heav'nly anthem drowns All music but its own.
Awake, my soul, and sing Of him who died for thee,
And hail him as thy matchless King Through all eternity.**

2. **Crown him the Lord of love -- Behold his hands and side,
Rich wounds, yet visible above, In beauty glorified.
No angel in the sky Can fully bear that sight,
But downward bends his wond'ring eye At mysteries so bright.**

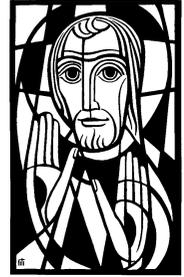
3. **Crown him the Lord of life, Who triumphed o'er the grave
And rose victorious in the strife For those he came to save.
His glories now we sing Who died and rose on high,
Who died eternal life to bring And lives that death may die.**

4. **Crown him the Lord of heav'n, Enthroned in worlds above;
Crown him the King to whom is giv'n The wondrous name of Love.
Crown him with many crowns As thrones before him fall;
Crown him, ye kings, with many crowns For he is King of all.**



Easter Festival

Christ Lutheran Church
North Saint Paul & Hugo, Minnesota



By the second century, the feast of Easter had developed as an annual commemoration. The festival day was soon preceded by a time of fasting in preparation for the celebration, followed by a fifty-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 vernal equinox. (For a listing of Calendar Dates for the Church Year, see Christian Worship p.162.)

Preparations for the celebration of the festival itself began already on Saturday night with the Easter Vigil. One early Christian writing says: "Watch all night in prayers, supplications, the reading of the prophets, of the Gospel and of psalms in fear and trembling and continual supplication until three in the morning." It was during the Easter Vigil that those persons who had completed a period of study for membership in the church were baptized.

Among the Sundays of the year, Easter Sunday has the place of prominence. 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).*

*So let us keep the festival
To which the Lord invites us;
Christ is himself the joy of all,
The sun that warms and lights us.
Now his grace to us imparts
Eternal sunshine to our hearts;
The night of sin is ended. Hallelujah!*
(Christian Worship Hymn #161:4)

*The above information has been adapted from Christian Worship: Manual, pp.370-371.)

For a reading from Martin Luther on the Resurrection of Our Lord, see p. 45.

ORDER OF SERVICE

CALL TO WORSHIP

Christ the Lord Is Ris'n Again
Michael Weisse, setting by Patricia Hurlbutt
Sung by the Senior Choir

M: Alleluia! Christ is risen!

C: He is risen indeed! Alleluia!

OPENING HYMN

Jesus Christ Is Risen Today
Christian Worship #157



1 Je - sus Christ is ris'n to - day,
2 Hymns of praise then let us sing,
3 But the pains which he en - dured,

Al - le - lu - ia!

Stand 4 Sing we to our God a - bove,



Our tri - um - phant ho - ly day,
Un - to Christ, our heav'n - ly King,
Our sal - va - tion have pro - cured,
Praise e - ter - nal as his love,

Al - le - lu - ia!



Who did once up - on the cross,
Who en - dured the cross and grave,
Now a - bove the sky 'he's King,
Praise him, all you heav'n - ly host,

Al - le - lu - ia!



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

RESPONSORY

M: Brothers and sisters in Christ:

The Crucified is risen from the dead.

Alleluia!

Tell it out among the nations that the Lord reigns. (*Psalm 105:1*)

**C: For we know that since Christ was raised from the dead,
he cannot die again;
death no longer has mastery over him.
The death he died, he died to sin once for all;
but the life he lives, he lives to God. (*Romans 6:9-10*)**

M: The open tomb proclaims his victory.

C: Death no longer has dominion; life will reign eternally.

M: Alleluia! Christ is risen!

C: He is risen indeed! Alleluia!

M: The hour has come for the Son of Man to be glorified.

GLORY TO GOD

by James Chepponis

After it has been introduced, all join in singing the Refrain as indicated.

Refrain:

Glo - ry to God in the high - est, and
peace to his peo-ple on earth.

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Cantor: Lord God, heavenly King, almighty God and Father.

All: Refrain

Choir: We worship you, we give you thanks, we praise you for your glory!

All: Refrain

Choir: Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer.

All: Refrain

Choir: For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit in the glory of God the Father.

All: Refrain (repeated)

PRAYER OF THE DAY

M: Almighty God, by the glorious resurrection of your Son Jesus Christ you conquered death and opened the gate to eternal life. Grant that we, who have been raised with him through baptism, may walk in newness of life and ever rejoice in the hope of sharing his glory; through Jesus Christ our Lord, to whom, with you and the Holy Spirit be dominion and praise now and forever.

C: Amen.

Please be seated.

LESSON

Jonah 2:2-9

The Lord saved Jonah from a watery grave

He said: "In my distress I called to the LORD, and he answered me. From the depths of the grave I called for help, and you listened to my cry. ³ You hurled me into the deep, into the very heart of the seas, and the currents swirled about me; all your waves and breakers swept over me. ⁴ I said, 'I have been banished from your sight; yet I will look again toward your holy temple.' ⁵ The engulfing waters threatened me, the deep surrounded me; seaweed was wrapped around my head. ⁶ To the roots of the mountains I sank down; the earth beneath barred me in forever. But you brought my life up from the pit, O LORD my God. ⁷ "When my life was ebbing away, I remembered you, LORD, and my prayer rose to you, to your holy temple. ⁸ "Those who cling to worthless idols forfeit the grace that could be theirs. ⁹ But I, with a song of thanksgiving, will sacrifice to you. What I have vowed I will make good. Salvation comes from the LORD."

ANTHEM

I Know that My Redeemer Liveth

Joseph M. Martin
Sung by the Senior Choir

LESSON

Colossians 3:1-4

Christ is our life!

Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. ² Set your minds on things above, not on earthly things. ³ For you died, and your life is now hidden with Christ in God. ⁴ When Christ, who is your life, appears, then you also will appear with him in glory.

ANTHEM

Glory to God, Hosanna in the Highest

J. Paul Williams & Michael Barrett

Sung by the Senior Choir

Following the Anthem, please stand.

GOSPEL

Matthew 28:1-10

Christ is Risen!

After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. ² There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. ³ His appearance was like lightning, and his clothes were white as snow. ⁴ The guards were so afraid of him that they shook and became like dead men. ⁵ The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. ⁶ He is not here; he has risen, just as he said. Come and see the place where he lay. ⁷ Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see him.' Now I have told you." ⁸ So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples. ⁹ Suddenly Jesus met them. "Greetings," he said. They came to him, clasped his feet and worshiped him. ¹⁰ Then Jesus said to them, "Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me."

Gospel Acclamation

*Cantor: Christ is arisen from the grave's dark prison.
We now rejoice with gladness; Christ will end all sadness.
Lord, have mercy.*

Then all respond...



All our hopes were end - ed



Had Je - sus not as - cend - ed From the grave tri - umphant - ly.



For this, Lord Christ, our thanks shall be. Lord, have mer - cy.



Al - le - lu - ia! Al - le - lu - ia!



Al - le - lu - ia! We now re - joice with glad - ness;



Christ will end all sad - ness. Lord, have mer - cy.

Please be seated.

HYMN OF THE DAY

I Know that My Redeemer Lives

Christian Worship Hymn #152



All 1 I know that my Re - deem - er lives; What com-fort
All 2 He lives tri - um - phant from the grave; He lives e -



this sweet sen - tence gives! He lives, he lives, who
ter - nal - ly to save. He lives all - glo - rious



once was dead; He lives, my ev - er - liv - ing Head!
in the sky; He lives ex - alt - ed there on high.

Women 3. He lives to bless me with his love;
He lives to plead for me above.
He lives, my hungry soul to feed;
He lives to help in time of need.

All 4. He lives to grant me rich supply;
He lives to guide me with his eye.
He lives to comfort me when faint;
He lives to hear my soul's complaint.

All 5. He lives to silence all my fears;
He lives to wipe away my tears.
He lives to calm my troubled heart;
He lives, all blessings to impart.

Men 6. He lives, my kind, wise, heav'nly friend;
He lives and loves me to the end.
He lives, and while he lives I'll sing;
He lives, my Prophet, Priest, and King.

All 7. He lives and grants me daily breath;
He lives, and I shall conquer death.
He lives my mansion to prepare;
He lives to bring me safely there.

Please stand.

All 8. He lives, all glory to his name!
He lives, my Jesus, still the same.
Oh, the sweet joy this sentence gives:
"I know that my Redeemer lives!"

EASTER MESSAGE

CREED

Apostles' Creed

C: I believe in God, the Father Almighty, maker of heaven and earth.

**I believe in Jesus Christ, his 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 into hell.
The third day he rose again from the dead.
He ascended into heaven
and is seated at the right hand of God the Father almighty.
From there he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the Holy Christian Church, the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

Please be seated.

OFFERING

This is the moment in our worship when members and friends of Christ Lutheran Church respond to God's good news with gifts to support his saving work. If you are a guest with us today, please do not feel obligated to participate. Everyone is asked to please sign the Friendship register in your pew and pass it on to the person sitting next to you.

Following the Offering, please stand.

PRAYER OF THE CHURCH FOR EASTER

M: Heavenly Father, God of grace, you have brought us into a new and living hope by the resurrection of Jesus from the dead.

C: Christ is risen! He is risen indeed! Alleluia!

M: We marvel at the love you showed by your willingness to sacrifice your Son to pay for our sins and then raised him from the dead.

C: We praise you for sending the true Life and Light into the world.

M: Lord Jesus, God of grace, you have filled our hearts with resurrection joy by your victory over sin, death and the grave.

C: You have conquered the darkness and given us comfort and hope.

M: Dear Savior, we who are weary and burdened come to you for rest, knowing that because of your redemption there is now no condemnation for us.

C: Take away our doubts and fears, renewing in us the joy of our salvation.

M: Holy Spirit, God of grace, you have called us by the gospel and brought us to saving faith in our risen Lord. Keep us with Jesus Christ in the one true faith.

C: Make us yearn for the day when you will give eternal life to us and all believers in Christ.

Special prayers and intercessions may follow.

M: Work through us as we proclaim the saving message of the crucified and risen Jesus near and far, so that many others may hear your call, obtain the salvation in Christ Jesus, and join us before the throne of our God and of the Lamb.

C: Alleluia! For our Lord God Almighty reigns. Alleluia! Amen.

LORD'S PRAYER

**C: Our Father, who art in heaven, hallowed be thy name,
thy kingdom come,
thy will be done on earth as it is in heaven.**

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

**For thine is the kingdom, and the power, and the glory,
forever and ever. Amen.**

BLESSING

M: The God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the eternal covenant, equip you with everything good for doing his will, working in you what is pleasing to him;

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

C: Amen.

HYMN

Crown Him with Many Crowns

Christian Worship Hymn #341



1 Crown him with man - y crowns, The Lamb up - on his



throne; Hark how the heav'n - ly an - them drowns All



mu - sic but its own. A - wake, my soul, and



sing Of him who died for thee, And hail him



as thy match - less King Through all e - ter - ni - ty.

2. **Crown him the Virgin's Son,
The God incarnate born,
Whose arm those crimson trophies won
Which now his brow adorn;
Fruit of the mystic rose,
As of that rose the stem;
The root whence mercy ever flows,
The Babe of Bethlehem.**

Stanza 3 is sung by the Senior Choir

3. *Crown him the Lord of love --
Behold his hands and side,
Rich wounds, yet visible above,
In beauty glorified.
No angel in the sky
Can fully bear that sight,
But downward bends his wond'ring eye
At mysteries so bright.*

4. **Crown him the Lord of life,
Who triumphed o'er the grave
And rose victorious in the strife
For those he came to save.
His glories now we sing
Who died and rose on high,
Who died eternal life to bring
And lives that death may die.**

5. **Crown him the Lord of heav'n,
Enthroned in worlds above;
Crown him the King to whom is giv'n
The wondrous name of Love.
Crown him with many crowns
As thrones before him fall;
Crown him, ye kings, with many crowns
For he is King of all.**



Thank you to all those who gave of their time and talents today and throughout Holy Week. You have beautified our worship and, in so doing, gave glory to God.

*Thank you also to the “publishers” of this booklet
for your time and dedication to the Lord and his people.*

THE HOLY TRIDUUM (three days)

The word *Triduum* comes from the Latin words *tria* and *dies* - literally, a space of three days. A special practice of early Christian worship was to treat the three days from Maundy Thursday evening through Easter Sunday as an act of one continuous worship experience.

Sadly, many people do not view these three days together as a unit. Instead, they separate them into different occasions. This thinking is most evident in the statement: "I either go to church on Maundy Thursday or Good Friday. There's really no need to go to both." To say or think such a thing is exactly the same as saying: "I went to a play last night. There were three acts, but I only watched the first and the third. There was really no reason for me to be there for all three." But if, in fact, you did that, you'd miss one-third of the play!

These three days (Maundy Thursday, Good Friday, and Easter Sunday) are a unit - three acts of the same play. Together they recount the dramatic happenings of our Savior's suffering, death, and resurrection for the salvation of the world - for our salvation. No more important events have ever taken place. Don't miss an act!

Holy Week Worship

North St. Paul

Maundy Thursday:	7:00 pm (Communion Service)
Good Friday:	4:30 pm (7 Words Communion Service) 7:00 pm (Service of Darkness)
Easter Sunday:	6:30 am (Easter Vigil Communion Service) 8:30 am (Festival Service) 10:30 am (Festival Service)

Hugo

Easter Sunday:	9:30 am (Festival Service)
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Please return this booklet to the hymnal rack following worship.