





**Hope**  
LUTHERAN CHURCH

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**Our Mission:**

***Love the Lord. Love each other. Study and spread his Word.***

**WELCOME** to all our guests. It truly is a pleasure to have you with us today. In order to make your visit as enjoyable as possible, please allow us to answer some common questions about our church and our worship services.

- Our restrooms are located off the church entryway on either side of the drinking fountain. Baby changing stations are available in both restrooms.
- We encourage children of all ages to participate in our worship services. So, please don't be afraid to bring them into the service. However, we also realize that children can become restless. We have a nursery room with toys, books, chairs, and other items that you can use to help calm your child. Our ushers will be glad to direct you to the nursery room at any time.
- Our entire worship service is printed in this book. Red hymn books containing the hymns for the service are located in the racks on the pews. If at any time in the service you have a question, please feel free to ask someone sitting near you for help. We are more than happy to assist you in any way we can.
- Before you leave today, please sign our guest register. It is located on the lectern in the church entryway.

If you have any other questions, please feel free to speak to our pastor. Our ushers and greeters also stand ready to assist you.

God bless your visit. We hope to see you again soon.

## INTRODUCTION TO THE TRIDUUM

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

The three days that mark this climax of the Christian Year—Maundy Thursday, Good Friday, and Easter Sunday—have come to be known as the *Triduum*, or the Three Holy Days of Christendom. Together they form a unit. Therefore, as we celebrate these Three Holy Days, our worship will form a unit. What follows is a *single service*, celebrated over three days, which will take us through our Savior’s sufferings to his glorious triumph on Easter.

Because this service is a unit, please note the following things:

- There is no benediction after Parts 1 and 2. The benediction will occur at the end of the service on Easter morning.
- After Parts 1 and 2, the congregation is asked to leave the church *in silence*.
- Since this worship folder will be used for the entire service over the next three days, please return it to one of the ushers as you leave the church on Maundy Thursday and Good Friday.

May the risen Christ bless our worship as we celebrate his passion and resurrection.

## CONTENTS

<b>Part 1:</b> A Passover Seder for Maundy Thursday .....	p. 4
<b>Part 2:</b> Service of Meditation on the Cross of Christ .....	p. 43
<b>Part 3:</b> The Vigil of Easter .....	p. 50

**PART 1:**  
**A PASSOVER SEDER FOR MAUNDY THURSDAY**  
**APRIL 13, 2006, 6:00 P.M.**

[Tonight's Passover Seder is adapted from *Behold the Lamb: A Passover HAGGADAH Prepared for Christians*, by John C. Lawrenz, copyright © 1980, revised and reprinted 1981, 1982, 1988, 1991, and 1994.]

*Do not forget the things your eyes have seen.  
Teach them to your children and to their children after them.  
(Deuteronomy 4:9)*

*Everything that was written in the past was written to teach us.  
(Romans 15:5)*

*Christ, our Passover lamb, has been sacrificed. Therefore let us keep the festival...  
(1 Corinthians 5:7,8)*

**INTRODUCTION TO PASSOVER**

Passover is a celebration. It looks back to an event in history. In Egypt, Israel became a nation of several million people. Passover commemorates the day on which Israel left Egypt. God's mighty right arm broke the yoke of slavery which Egypt had placed on Israel.

Passover is anticipation. For 1500 years, families gathered to eat bitter herbs, unleavened bread, and roasted lamb on the evening of the first full moon of spring, just as the grain harvest began. The annual feast anticipated the coming of the *YESHUA HA-MESHEACH* (Jesus Christ) who would break the yoke of sin, death, and evil.

Passover is fulfillment. Jesus observed Passover. His first was in Jerusalem when he was 12 years old (Luke 2:41). During his ministry Jesus cleansed the Temple twice at the time of Passover (John 1:13-25 and Mark 11:11-17). It was also at Passover that Jesus fed the 5000 (John 6:4) and called himself "the bread of life" (John 6:35). Our Lord's last meal with his disciples was a Passover. That night he poured sacramental meaning into the bread and wine in anticipation of his vicarious death on Good Friday as "the Lamb of God who takes away the sin of the world." The resurrection made Jesus the firstfruits of all who have died in the Lord (1 Corinthians 15:20). Because death passed over God's Messiah, we too will rise to be with him forever. This was certainly the hope of the Apostle James who was martyred on Passover and of the Apostle Peter who was set free from prison at Passover (Acts 12:1-19). Passover's fulfillment echoes in the Apostle Paul's urging to live a new life in imitation of Christ (1 Corinthians 5:7,8).

For us, Passover is a time to celebrate who we are in Jesus. We are children of Abraham by faith. Our faith is grounded in the fulfilled promises of God made long ago to the Lord's chosen people. Israel anticipated; we have the reality. In our freedom to worship God in spirit and truth, we who are not Hebrews observe a Passover that is built around the Word and that reveals Jesus as our Messiah.

In our celebration we incorporate traditions which are thousands of years old and still practiced today. The order (*SEDER*) of ceremonies is written in large, bold, italicized Hebrew words through this booklet (*HAGGIDAH*).

Passover is for the family at home. It brings to a close many weeks of preparation during which the home is thoroughly cleaned to purge it of the least speck of yeast. Only the best dishes are put on the table. Nothing is spared to bring beauty and glory to the feast. The foods commanded at the first Passover in Egypt are still eaten, along with other foods that have been given significance over the centuries.

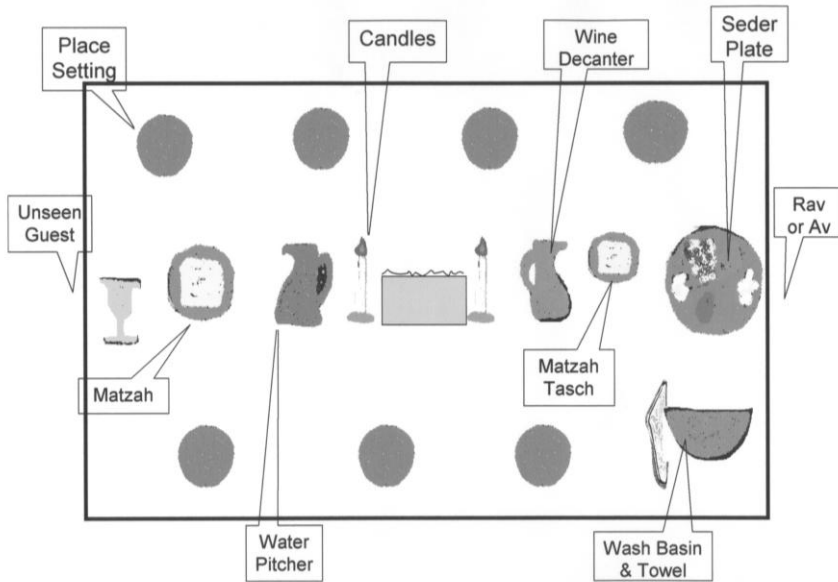
Passover is praise, thanksgiving, and prayer at table. It is a time for the head of the household to teach children God's mighty acts of the past and to make them real for the present. Passover closes each year with a passionate yearning for the very best life of all, that of the New Jerusalem in heaven.

### **A SPECIAL NOTE CONCERNING TONIGHT'S CELEBRATION OF THE LORD'S SUPPER**

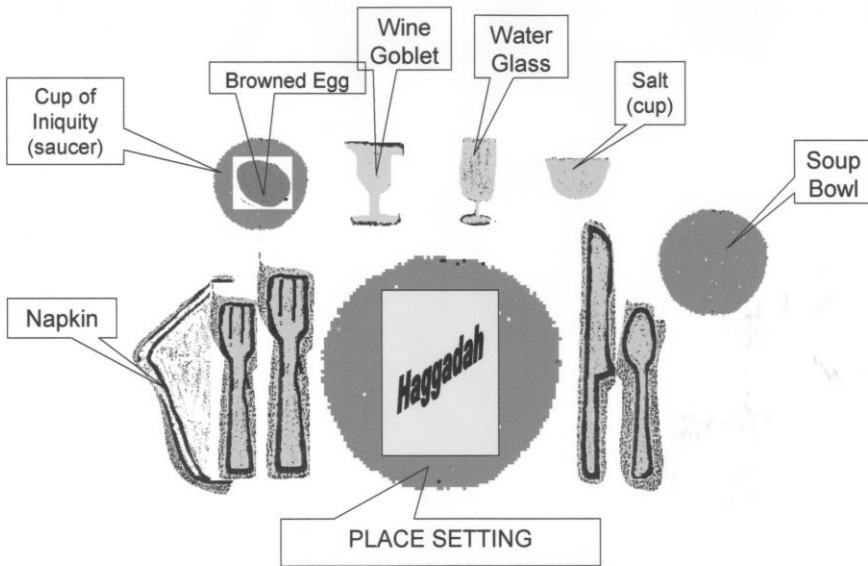
During the last Passover that he celebrated with his disciples, Jesus took some of the unleavened bread used in the Passover, broke it, and gave it to his disciples, saying, "Take and eat; this is my body" (Matthew 26:26). Then, he took the third cup of wine used in the Passover ceremony and gave it to his disciples, 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" (Matthew 26:27,28). In this way, Jesus instituted the sacrament of the Lord's Supper.

Tonight, we will celebrate the Lord's Supper in much the same way that Jesus first celebrated it with his disciples. Taking into account everything that Jesus has taught us about his Holy Supper, we invite all communicant members of our congregation or of a sister congregation in the WELS or ELS to participate in the Lord's Supper portion of this service. *If you are a guest this evening and are not a communicant member of a sister congregation, please speak to the pastor before the service begins.*

## TABLE SETTING FOR PASSOVER



## PLACE SETTING FOR PASSOVER



## THE PASSOVER SEDER

*In the following order of service,*

*M: will signify parts spoken by the Master (leader at the head table).*

*L: will signify parts spoken by the Leaders (fathers) of the tables.*

*A: will signify parts spoken by All.*

### ***KIDDUSH*** **“SANCTIFICATION”**

*The CANDLES are lit on each table by the table’s hostess (mother).*

*The FIRST CUP of wine (KIDDUSH) is poured, first by the Master and leaders, then by everyone.*

*The Master and leaders—with wine glass in hand—stand.*

*The Master recites the words of the blessing.*

**M:** Blessed are you, Lord our God, King of creation.

You have created the fruit of the vine.

You chose us from eternity to be your people.

You have sanctified us by your Word  
and permitted us to kindle the lights of worship.

O Lord our God, bringer of salvation,  
you have created the fruit of the vine,  
blessed be your holy Name.

You have kept us alive and sustained us  
and brought us to this season.

O Lord our God, shepherd of your people,  
you have created the fruit of the vine,  
blessed be your holy name.

We begin the celebration of the freedom  
you have worked within us  
that we might be grafted  
as living branches into the living Vine.

*The FIRST CUP (KIDDUSH) is drunk by all as they lean on the left elbow to signify that all present are “free,” not slaves.*

**RAHATZ**  
**“WASHING”**

*Ceremonial washing takes place. The Master and the leader at each table dip their fingertips in the water. The Master and leaders dry the fingers with a TOWEL.*

M: Blessed are they who are washed clean in the blood of the Lamb.  
Blessed are those who are invited to the wedding supper of the Lamb.

**KARPAS**  
**“LETTUCE” — THE FIRST BITTER HERB**

*The Master and leaders take the KARPAS (LETTUCE) from the Seder plate. A piece is torn off for each person at the table. The pieces of lettuce are passed out. Each person dips the lettuce in SALT WATER and then holds it near the mouth, pausing.*

NOTE: Two kinds of bitter herbs are placed on the table because the plural is used in Exodus 12:8. *KARPAS* represents the hyssop that was used to smear the blood of the Lamb on the doorframes of the houses in Egypt. The psalmist observes, “Purge me with hyssop and I will be clean” (Psalm 51:7). Lettuce (*KARPAS*) is sweet in the mouth, but the aftertaste is bitter. This herb reminds us that the sin is sweet in the doing, but sin’s consequences are bitter this side of heaven. The salt water represents the tears which the Israelites shed in their slavery. Tears flow when sinners feel the burden of their sins. Parsley is sometimes used instead of lettuce.

*The Master blesses the bitter herb:*

M: Blessed are you, Lord our God, king of Creation.  
It is you who have created this fruit from the ground.

*All eat the piece of lettuce dipped in salt water.*

**YAKHATZ**  
**“BREAKING BREAD”**

*The Master and table leaders reach for the UNLEAVENED BREAD (MATZAH) in front of them. They find the MIDDLE of the three pieces of unleavened bread that have been arranged between napkins. They break a large piece off the middle cracker. The piece is “buried” in a napkin and hidden somewhere in the room. After the meal, the broken pieces will be “resurrected” and used in the celebration of the Lord’s Supper.*



NOTE: The middle *MATZAH* is called *LECHEM ONEE*, which means “bread of affliction,” “humble bread,” or “poor bread.” The words are a reminder of the poverty of the Israelite slaves in Egypt. Some believers in every generation were too poor to go to Jerusalem to eat the Passover Lamb. Yet they would observe the Feast of Unleavened Bread at home. In time, the middle *MATZAH* came to be seen as a substitute for the Passover Lamb. The broken piece is called the *APHIKOMEN*, the same word as the wafer used in the Lord’s Supper.

*The Master and table leaders remove the SHANKBONE (ZEROAH) and the EGG (BAYTZAH) from the Seder Plate.*

NOTE: Today the shank bone is the leg bone of a chicken. Prior to the destruction of the Jerusalem Temple, the Seder Plate had on it the shank of a lamb. The egg is the *HAGGIGAH*. It represents the sacrifice of joy which was made in addition to the Passover lamb. With the removal of the egg and bone only bitter herbs and *HAROSET* remain. Bitter herbs stand for sin. *HAROSET* represents the mud from which the Israelite slaves made bricks in Egypt. The “plate of life” without a Lamb is bitter. Days of toil without the Lamb bring no joy on earth, nor any rejoicing in heaven.

*The Master and table leaders pick up the PLATE of UNLEAVENED BREAD.*

*The Master and table leaders remain silent.*

*Everyone else speaks:*

**A: This is the bread of affliction which our fathers ate in Egypt.**

**Let all who are hungry enter and eat.**

**The Lord has said, “Come, all who are weary and burdened,  
and I will give you rest.**

**Take my yoke upon you and learn from me,  
for I am gentle and humble in heart,  
and you will find rest for your souls.”**

[Matthew 11:28f]

**This year we are here.**

**Soon we will feast together in the heavenly Jerusalem.**

**Here we too often are slaves.**

**Then we shall be free!**

*The plate of unleavened bread is put back on the table.*

**MAGGID**  
**“TELLING FORTH”**

*A SECOND CUP of wine (MAGGID) is poured.*

NOTE: The curiosity of the children around the table has been aroused. This gives the Master (father) an opening to tell the story of the very first Passover. The Lord commanded Hebrew fathers to retell the Passover story and explain its meaning. It became a tradition to ask the *MAH NISHTANAH*, the FOUR QUESTIONS. Rabbi Gamaliel, the teacher of the Apostle Paul, taught that it was a father's duty to explain the three required foods. Thus the first three questions tell forth the meaning of bitter herbs, the lamb, and unleavened bread. The fourth question is one selected anew by the father each year. The four children who asked them were the *TAM* (simple child), the *RASHA* (wicked child), the *CHACHAM* (wise child), and the *SHE-AYNO YODEYA LISH'OL* (a child too shy to ask). Such children represent the typical “family of God” then and now.

*The leader at each table assigns the roles of the four children to four members of his table.*

*Everyone besides the Master and table leaders speaks in unison:*

**A: Why does this night differ from all other nights?**

**On all other nights we eat all sorts of herbs.**

**Why tonight do we eat bitter herbs only?**

**On all other nights we eat any meat the Lord our God has given us.**

**Why tonight do we eat the roasted meat of a lamb only?**

**On all other nights we eat any kind of bread.**

**Why tonight do we eat unleavened bread only?**

**On all other nights we do not worship at our table.**

**Why tonight do we celebrate Passover like God's chosen people?**

**Why does this night differ from all other nights?**

*The SIMPLE CHILD picks the shank bone off the table and asks:*

**What does this mean?**

[Exodus 13:14]

Master: “With a mighty hand the Lord brought us out of Egypt, out of the land of slavery.

When Pharaoh stubbornly refused to let us go, the Lord killed every firstborn in Egypt, both man and animal.

[Exodus 13:14,15]

*The WICKED CHILD, showing obvious annoyance, asks:*

**What does this mean to you anyway?**

Master: “I do this because of what the Lord did for me when I came out of Egypt.”

[Exodus 13:8]

*Then the WISE CHILD asks, enjoying every word:*

**“What is the meaning of the stipulations, decrees, and laws the Lord our God has commanded?”** [Deuteronomy 6:20]

Master: “We were slaves of Pharaoh in Egypt, but the Lord brought us out of Egypt with a mighty hand. Before our eyes the Lord sent miraculous signs and wonders—great and terrible—upon Egypt and Pharaoh and his whole household. But he brought us out from there to bring us in and give us the land that he promised on oath to our forefathers. The Lord commanded us to obey all these decrees and to fear the Lord our God, so that we might always prosper and be kept alive, as is the case today. And if we are careful to obey all this *TORAH* before the Lord our God, as he has commanded us, that will be our righteousness.” [Deuteronomy 6:21-25]

*All look at the SHY CHILD who does not know what to ask.*

*On behalf of the silent child, the rest say:*

**Yes, tell us more. Tell us about the bitter herbs, the lamb, the unleavened bread, and why we are here tonight. Why does this night differ from all other nights?**

NOTE: The story of Passover is now told. Why bitter herbs?

Master: Our father Abram was called from his home and family and asked to sojourn in a strange land.

**All: This was bitterness!**

M: Abraham and Sarah had no children and they were well past the age of having a child.

**A: This was bitterness!**

M: Sarah was mocked by Hagar the Egyptian who bore Abram a son.

**A: This was bitterness!**

M: Abraham’s nephew Lot went to dwell with the people of Sodom and was carried away by an army.

**A: This was bitterness!**

M: Abraham went to the holy mountain to offer up his only son Isaac.

**A: This was bitterness!**

M: Isaac was deceived by his son Jacob in his old age.

**A: This was bitterness!**

M: The sons of Jacob sold their brother into slavery.

**A: This was bitterness!**

M: Joseph was cast into prison though he had done no wrong.

**A: This was bitterness!**

M: Because of a dreadful famine our fathers left the land of promise to enter Egypt.

**A: This was bitterness!**

M: When Joseph died, a king arose in Egypt who forgot the kindness which Joseph had done.

**A: This was bitterness!**

M: The Egyptians placed slave masters over our fathers in Egypt and oppressed them with forced labor.

**A: This was bitterness!**

M: Pharaoh ordered the midwives to slaughter the sons of our fathers.

**A: This was bitterness!**

M: When the midwives refused, Pharaoh ordered our sons thrown into the Nile.

**A: This was bitterness!**

M: And when the Almighty sent Moses to lead our people, Pharaoh made our forefathers make bricks without straw and increased our labors.

**A: This was bitterness!**

M: As the lives of our fathers were filled with bitterness all the days of their sojourning and bondage, so also it is with us.

**A: We are consumed by your anger  
and terrified by your indignation!  
You have set our iniquities before you,  
our secret sins in the light of your presence.  
All our days pass away under your wrath,  
we finish our years with a moan.  
The length of our days is seventy years,  
or eighty, if we have the strength.  
Yet their span is but trouble and sorrow,  
for they quickly pass and we fly away.  
Who knows the power of your anger?  
For your wrath is as great as the fear that is due you.**

[Psalm 90:1-11]

M: The Almighty commanded the eating of BITTER HERBS on every Passover to remind each generation of the bondage of sin and the bitterness which sin causes all the days of our lives. Tonight we eat bitter herbs so that we might confess our sins and seek the Lord's Passover anew.

**A: Teach us to number our days aright  
that we may gain a heart of wisdom.**

**Relent, O Lord! How long will it be?  
Satisfy us in the morning with your unfailing love,  
that we may sing for joy and be glad all our days.  
Make us glad for as many days as you have afflicted us,  
for as many years as we have seen trouble.  
May your deeds be shown to your servants,  
your splendor to their children.  
May the favor of the Lord our God rest upon us;  
establish the work of our hands for us—  
yes, establish the work of our hands.**

[Psalm 90:12-17]

**A: Tell us more...**

**Why does this night differ from all other nights?  
On all other nights we eat any meat the Lord our God has given us.  
Why tonight do we eat the roasted meat of a lamb only?**

NOTE: The bitter herbs preach the sinfulness of mankind and prepare the way for the mighty acts of God's redemption.

**M: The bitterness of slavery was ended by the outstretched arm of the Almighty!**

The Lord said to Moses at the burning bush:

“I have indeed seen the misery of my people in Egypt.

I have heard them crying out because of their slave drivers,  
and I am concerned about their suffering.

So I have come down to rescue them from the hand of the Egyptians  
and to bring them up out of that land to a good and spacious land,  
a land flowing with milk and honey.

But I know that the king of Egypt will not let you go  
unless a mighty hand compels him.

So I will stretch out my hand and strike the Egyptians  
with all the wonders that I will perform among them.

After that, he will let you go.”

[Exodus 3:7,8,19,20]

NOTE: At this point, the account of the TEN PLAGUES is told. Each person takes his/her wine glass and pours out a drop into “the cup of iniquity” following the telling of each plague.

**M: So God sent mighty signs and wonders against Pharaoh and Egypt.**

Moses and Aaron did just as the Lord had commanded.

He raised his staff in the presence of Pharaoh and his officials  
and struck the water of the Nile,

and all the water was changed into BLOOD (*DAM*).

The fish in the Nile died,  
and the river smelled so bad  
that the Egyptians could not drink its water.  
Blood was everywhere in Egypt.

[Exodus 7:20-21]

*One drop of wine is poured into the cup.*

**A: Is it for this that we praise the Almighty?**

M: No, for God also loved the Egyptians.

NOTE: The hardships of life make a person want to strike out in vengeance against those whom we judge to be more wicked than we are. Yet, the Lord is in charge. We are to pray for his mercy, rather than to wish misfortune on our enemies.

**A: What did the Almighty do when Pharaoh would not let Israel go because of the plague of blood?**

M: The Lord said, “Let my people go, so that they may worship me.

If you refuse to let them go, I will plague your whole country with FROGS  
(*TS’FARDAYAH*).

The Nile will teem with frogs.

They will come up into your palace and your bedroom and onto your bed,  
into the houses of your officials and on your people,  
and into your ovens and kneading troughs.”

So frogs came up and covered the land.

[Exodus 8:1-4,6]

*A second drop of wine is poured into the cup.*

**A: Is it for this that we praise the Almighty?**

M: No, for God also loved the Egyptians.

**A: What did the Almighty do when Pharaoh would not let Israel go because of the plague of blood and the plague of frogs?**

M: Aaron stretched out his hand with the staff and struck the dust of the ground.

GNATS (*KINNEEM*) came upon men and animals.

All the dust throughout the Land of Egypt became gnats.

[Exodus 8:17]

*A third drop of wine is poured into the cup.*

**A: Is it for this that we praise the Almighty?**

M: No, for God also loved the Egyptians.

**A: What did the Almighty do when Pharaoh would not let Israel go because of the plague of blood, the plague of frogs, and the plague of gnats?**

M: The Lord said, “If you do not let my people go, I will send swarms of FLIES (*'AROHV*) on you and your officials, on your people and into your houses. The houses of the Egyptians will be full of flies, even the ground where they are.” And the Lord did this. Dense swarms of flies poured into Pharaoh’s palace and into the houses of his officials, and throughout Egypt the land was ruined by the flies. [Exodus 8:21,24]

*A fourth drop of wine is poured into the cup.*

**A: Is it for this that we praise the Almighty?**

M: No, for God also loved the Egyptians.

**What did the Almighty do when Pharaoh would not let Israel go because of the plague of blood, the plague of frogs, the plague of gnats, and the plague of flies?**

M: The Lord said, “Let my people go, so they may worship me. If you refuse to let them go, the hand of the Lord will bring a TERRIBLE PLAGUE on your LIVESTOCK (*DAYVAYR*) in the field— on your horses and donkeys and camels and on your cattle and sheep and goats.” And the next day the Lord did it. All the livestock of the Egyptians died. [Exodus 9:1-3,6]

*A fifth drop of wine is poured into the cup.*

**A: Is it for this that we praise the Almighty?**

M: No, for God also loved the Egyptians.

**A: What did the Almighty do when Pharaoh would not let Israel go because of the plague of blood, the plague of frogs, the plague of gnats, the plague of flies, and the terrible plague on the livestock?**

M: The Lord said, “Take handfuls of soot from a furnace and have Moses toss it into the air in the presence of Pharaoh. It will become fine dust over the whole land of Egypt, and festering BOILS (*SH'CHIN*) will break out on men and animals throughout the land.” So they took soot from a furnace and stood before Pharaoh. Moses tossed it into the air, and festering boils broke out on men and animals. [Exodus 9:8-10]

*A sixth drop of wine is poured into the cup.*

**A: Is it for this that we praise the Almighty?**

M: No, for God also loved the Egyptians.

**A: What did the Almighty do when Pharaoh would not let Israel go because of the plague of blood, the plague of frogs, the plague of gnats, the plague of flies, the terrible plague on the livestock, and the plague of boils?**

M: The Lord said, “Let my people go, so they may worship me, or this time I will send the full force of my plagues against you and against your officials and your people, so you may know that there is no one like me in all the earth. I will send the worst HAILSTORM (*BARAHD*) that has ever fallen on Egypt, from the day it was founded till now. Hail will fall on every man and animal that has not been brought in and is still out in the field, and they will die.”  
So the Lord rained hail on the land of Egypt.  
Hail fell and lightning flashed back and forth.  
It was the worst storm in all the land of Egypt since it had become a nation.  
Throughout Egypt hail struck everything in the fields both men and animals;  
it beat down everything growing in the fields and stripped every tree.

[Exodus 9:13f, 18f, 23-25]

*A seventh drop of wine is poured into the cup.*

**A: Is it for this that we praise the Almighty?**

M: No, for God also loved the Egyptians.

**A: What did the Almighty do when Pharaoh would not let Israel go because of the plague of blood, the plague of frogs, the plague of gnats, the plague of flies, the terrible plague on the livestock, the plague of boils, and the plague of hail?**

M: The Lord said, “How long will you refuse to humble yourself before me? Let my people go, so that they may worship me. If you refuse to let them go, I will bring LOCUSTS (*ARBAY*) into your country. They will cover the face of the ground so that it cannot be seen. They will devour what little you have left after the hail, including every tree that is growing in your fields. They will fill your houses and those of all your officials and all the Egyptians—something neither your fathers, nor your forefathers have ever seen from the day they settled in this land till now.”



So Moses stretched out his staff over Egypt,  
and the Lord made an east wind blow across the land all that day and all that night.  
By morning the wind had brought the locusts.  
They invaded all Egypt and settled down in every area of the country in great  
numbers.  
They covered all the ground until it was black.  
They devoured all that was left after the hail—  
everything growing in the fields and the fruit of the trees.  
Nothing green remained on tree or plant  
in all the land of Egypt. [Exodus 10:3-6,13-15]

*An eighth drop of wine is poured into the cup.*

**A: Is it for this that we praise the Almighty?**

M: No, for God also loved the Egyptians.

**A: What did the Almighty do when Pharaoh would not let Israel go because of the plague of blood, the plague of frogs, the plague of gnats, the plague of flies, the terrible plague on the livestock, the plague of boils, the plague of hail, and the plague of locusts?**

M: The Lord said to Moses, “Stretch out your hand toward the sky  
so that DARKNESS (*CHOSHECH*) will spread over Egypt—  
darkness that can be felt.”

So Moses stretched out his hand toward the sky,  
and total darkness covered all Egypt for three days. [Exodus 10:21-23]

*A ninth drop of wine is poured into the cup.*

**A: Is it for this that we praise the Almighty?**

M: No, for God also loved the Egyptians.

**A: What did the Almighty do when Pharaoh would not let Israel go because of the plague of blood, the plague of frogs, the plague of gnats, the plague of flies, the terrible plague on the livestock, the plague of boils, the plague of hail, the plague of locusts, and the plague of darkness?**

M: The Lord said to Moses, “I will bring one more plague on Pharaoh and on Egypt.  
After that, he will let you go from here,  
and when he does, he will drive you out completely.  
About midnight I will go throughout Egypt.  
Every FIRSTBORN SON in Egypt WILL DIE (*MAKKAT B'CHOROHT*),  
from the firstborn son of Pharaoh, who sits on the throne,  
to the firstborn son of the slave girl who is at her hand mill,

and the firstborn of the cattle as well.  
There will be a loud wailing throughout Egypt—  
worse than there has ever been or ever will be again.”  
At midnight the Lord struck down all the firstborn,  
from the firstborn of Pharaoh who sat on the throne,  
to the firstborn of the prisoner, who was in the dungeon,  
and the firstborn of the livestock as well.  
Pharaoh and all his officials and all the Egyptians got up during the night,  
and there was loud wailing in Egypt,  
for there was not a house without someone dead. [Exodus 11:1,4-6 & 12:29]

*A tenth drop of wine is poured into the cup.*

**A: Is it for this that we praise the Almighty?**

M: No! The cup of iniquity is full.

“There is no one righteous, not even one.

There is no one who understands, no one who seeks God.

All have turned away,

they have together become worthless.

There is no one who does good,

not even one!”

[Romans 3:9-12]

**A: “We have sinned, even as our fathers did.**

**We have done wrong and acted wickedly.**

**When our fathers were in Egypt, they gave no thought to your miracles,  
they did not remember your many kindnesses.”**

[Psalm 106:6f]

M: “Yet he saved them for his name’s sake,  
to make his mighty power known.”

[Psalm 106:8]

NOTE: The plagues revealed God as mankind’s Judge. With the tenth plague,  
the Lord revealed himself as mankind’s Savior as well. The blood of a lamb  
protected believers from death.

M: It is not for God’s wrath, but for his mercy that we praise him.

In his mercy, the Lord said to our fathers in Egypt:

“Take a lamb, one for each household.

Slaughter them at twilight.

Take some of the blood and put it on the sides and tops  
of the doorframes of the houses where the lamb is eaten.

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.”

[Exodus 12:3,6f,11-13]

**A: But tell us, how must we be saved?**

M: “Behold the Lamb of God, who takes away the sin of the world!”

[John 1:29]

“The blood of Jesus, his son, purifies us from every sin.”

[1 John 1:7]

NOTE: The word *PESACH* can mean both “Passover” and “the Passover lamb.”  
The lamb was chosen on the 10th day of the month. All lambs had to pass the  
inspection at the Temple. The day of selection happened to coincide with Palm  
Sunday in the year of Jesus’ passion. The lamb was killed in the Temple. On the  
morning before the evening meal the lamb was skewered with pomegranate  
wood and roasted in an open space somewhere within the walls of Jerusalem.

**A: Tell us more about the Lamb that we might praise him.**

M: The Passover lamb was a yearling male,  
a lamb in its prime,  
free from every imperfection.

It was an innocent led to the slaughter,  
roasted with fire,  
and eaten completely.

**A: Praise the Lord!**

*The WISE CHILD* says: **But why a yearling, a lamb IN ITS PRIME?**

Master: “God was pleased to have all his fullness dwell in him,  
and through him to reconcile to himself all things,  
whether things on earth or things in heaven,  
by making peace through his blood shed on the cross.”

[Colossians 1:19]

**All:Praise the Lord!**

*The SIMPLE CHILD* says: **But why free from EVERY imperfection?**

Master: “God made him who had no sin to be sin for us,  
so that in him we might become the righteousness of God.”

[1 Corinthians 5:21]

**All:Praise the Lord!**

*The WICKED CHILD says: **But why an INNOCENT lamb?***

Master: “We considered him stricken by God, smitten by him and afflicted.

The Lord has laid on him the iniquity of us all!”

[Isaiah 53:4,6]

**All:Praise the Lord!**

*The Master and table leaders look at the fourth child. He is too shy to speak. Therefore*

*ALL say: **But why eaten completely?***

Master: “Salvation is found in no one else,

for there is no other name under heaven given to men

by which we must be saved.”

[Acts 4:12]

**All:“Worthy is the Lamb who was slain  
to receive power and wealth and wisdom  
and strength and honor and glory and praise!”**

[Revelation 5:12]

Master: “Christ, our Passover lamb, has been sacrificed!”

This is why we eat lamb at Passover.

[1 Corinthians 5:7]

NOTE: Bitter herbs and the telling of the plagues preach God's law. The Lamb proclaims the gospel. Unleavened bread speaks of the effect law and gospel have on human lives.

**All:Tell us more.**

**Why does this night differ from all other nights?**

**On all other nights we eat any kind of bread.**

**Why tonight do we eat unleavened bread only?**

NOTE: Some believe the eleventh chapter of Hebrews to be part of an ancient Jewish Christian Passover liturgy.

Master: “By faith Abraham, when called to go to a place

he would later receive as his inheritance,

obeyed and went, even though he did not know

where he was going.”

[Hebrews 11:8]

**All:God removed the bitterness!**

M: “By faith Abraham made his home in the promised

and like a stranger in a foreign country;

he was looking forward to the city with foundations,

whose architect and builder is God.”

[Hebrews 11:9f]

**A: God removed the bitterness!**

M: “By faith Abraham, even though he was past age—  
and Sarah herself was barren—  
was enabled to become a father  
because he considered him faithful who had made the promise.  
And so from this one man, and he as good as dead,  
came descendants as numerous as the stars in the sky  
and as countless as the sand on the seashore.”

[Hebrews 11:11f]

**A: God removed the bitterness!**

M: “By faith Abraham, when God tested him,  
offered Isaac as a sacrifice.  
He who had received the promises  
was about to sacrifice his one and only son  
even though God had said to him,  
‘It is through Isaac that your offspring will be reckoned.’  
Abraham reasoned that God could raise the dead,  
and figuratively speaking,  
he did receive Isaac back from death.”

[Hebrews 11:17-19]

**A: God removed the bitterness!**

M: “By faith Isaac blessed Jacob and Esau  
in regard to their future.”

[Hebrews 11:20]

**A: God removed the bitterness!**

M: “By faith Jacob, when he was dying,  
blessed each of Joseph’s sons, and worshiped  
as he leaned on the top of his staff.”

[Hebrews 11:21]

**A: God removed the bitterness!**

M: “By faith Joseph, when his end was near,  
spoke about the exodus of the Israelites from Egypt  
and gave instructions about his bones.”

[Hebrews 11:22]

**A: God removed the bitterness!**

M: “By faith Moses’ parents hid him for three months after he was born  
because they saw he was no ordinary child,  
and they were not afraid of the king’s edict.”

[Hebrews 11:23]

**A: God removed the bitterness!**

M: “By faith Moses, when he had grown up, refused to be known as the son of Pharaoh’s daughter. He chose to be mistreated along with the people of God rather than enjoy the pleasures of sin for a short time. He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward.”

[Hebrews 11:24ff]

**A: God removed the bitterness!**

M: “By faith Moses left Egypt, not fearing the king’s anger; he persevered because he saw him who is invisible.”

[Hebrews 11:27]

**A: God removed the bitterness!**

M: “By faith Moses kept the Passover and the sprinkling of blood, so that the destroyer of the firstborn would not touch the firstborn of Israel.”

[Hebrews 11:28]

**A: God removed the bitterness!**

M: “Since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us.”

[Hebrews 12:1]

**A: “Let us fix our eyes on Jesus, the Author and Perfecter of our faith, who for the joy set before him endured the cross, Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart.”**

[Hebrews 12:2f]

M: God has indeed removed the bitterness from our lives. As the eating of bitter herbs reminds us of the bitterness of slavery to sin, so the purging of leaven from our bread reminds us that the Almighty has removed bitterness from our lives, just as he did for our fathers.

This is why tonight we eat unleavened bread.

**A: “Let us keep the festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.”**

[1 Corinthians 5:8]

NOTE: Law (bitter herbs) and gospel (lamb) result in justification, which is followed by sanctification (unleavened bread). The telling forth thus contains all the necessary ingredients of a good sermon, one that convicts the hearer of sin, proclaims God’s salvation, and points the way to thankful living. The fourth question addresses a believer’s place in the Israel of faith.

**A: But tell us one more thing.**

**Why is this night different from all other nights?**

**On all other nights we do not worship at our table.**

**Why tonight do we celebrate Passover like God's chosen people?**

**Why does this night differ from all other nights.**

M: "Everything that was written in the past was written to teach us,  
so that through endurance and the encouragement of the Scriptures  
we might have hope."

[Romans 15:4]

**A: But we are not the children of Abraham.**

M: You are!

"Those who believe are children of Abraham.

The scripture foresaw that God would justify the Gentiles by faith,  
and announced the gospel in advance to Abraham,

'all nations will be blessed through you.'"

[Galatians 3:7f]

"If you belong to Christ, then you are Abraham's seed,  
and heirs according to the promise."

[Galatians 3:29]

"It is not the natural children who are God's children,  
but it is the children of the promise  
who are regarded as Abraham's offspring."

[Romans 9:8]

**A: We are God's chosen people.**

**This is why we celebrate Passover tonight!**

M: Let us sing a new song for the Lord our God has done marvelous things!

## PSALMS 113 & 114

**All: Praise the Lord!**

Master & Leaders: Praise, O servants of the Lord,

**All: Praise the name of the Lord.**

M&L: Let the name of the Lord be praised.

**All: Both now and forevermore.**

M&L: From the rising of the sun to the place where it sets.

**All: The name of the Lord is to be praised.**

M&L: The Lord is exalted over all the nations.

**All: His glory above the heavens.**

M&L: Who is like the Lord our God,

**All: The One who sits enthroned on high,**

M&L: Who stoops down to look...

**All: On the heavens and the earth?**

M&L: He raises the poor from the dust  
**All: And lifts the needy from the ash heap;**  
M&L: He seats them with princes,  
**All: With the princes of their people.**  
M&L: He settles the barren woman in her home  
**All: As a happy mother of children. Praise the Lord!**  
M&L: When Israel came out of Egypt,  
**All: The house of Jacob from a people of foreign tongue,**  
M&L: Judah became God's sanctuary,  
**All: Israel his dominion.**  
M&L: The sea looked and fled,  
**All: The Jordan turned back;**  
M&L: The mountains skipped like rams,  
**All: The hills like lambs.**  
M&L: Why was it, O sea, that you fled?  
**All: O Jordan, that you turned back?**  
M&L: You mountains, that you skipped like rams?  
**All: You hills, like lambs?,**  
M&L: Tremble, O earth, at the presence of the Lord,  
**All: At the presence of the God of Jacob,**  
M&L: Who turned the rock into a pool,  
**All: The hard rock into springs of water.**

*Everyone raises his or her wine glass. The Master recites the words of the blessing:*

M: O Lord our God, king of Creation,  
you have created the fruit of the vine.  
Blessed be your holy Name.  
You have given us the bitter herbs to remind us of our sin.  
O Lord our God, bringer of salvation,  
blessed be your holy Name.  
You have given us the Lamb that we might live forever.  
O Lord our God, shepherd of your people,  
blessed be your holy Name.  
You have given us unleavened bread to remind us  
that you have removed the bitterness from our lives.

*The SECOND CUP of wine (MAGGID) is drunk by all.*



NOTE: The lessons taught and learned through the long *MAGGID* (“recitation”) are repeated just before the Passover meal is eaten. This is done using food on the table rather than words.

***RAHATZ***  
**“WASHING”**

*For the second time in the evening ceremonial washing takes place. This time everyone is included. The Master (and each table leader) takes the BOWL OF WATER and offers it to the person on his left. This person dips his/her fingertips in the water. The Master and leaders dry the fingers with a TOWEL. The person on the left repeats the ceremony with the person to his/her left. The ceremony is repeated around the table until all are ceremonially washed.*

*The Master then explains:*

M: God our Father receives us all alike by faith.

We are washed clean of our sins by faith in God our deliverer.

By the washing of each other, we testify to our equal participation in the Passover.

“No servant is greater than his master,

nor is a messenger greater than the one who sent him.”

[John 13:15-16]

As the Lord has washed us, so we also wash one another.

Note: At Maundy Thursday’s Passover, Jesus washed his disciples feet while they were arguing among themselves about who was to be the greatest in the kingdom of God. Jesus thereby taught a lesson in humility to his disciples.

***MOTZI-MATZAH***  
**“BLESSING BREAD”**

*The Master and table leaders take the topmost piece of MATZAH from the plate in front of them. They break the MATZAH into small pieces and pass one to each person on the table.*

NOTE: Bread is dipped three times as the meal approaches, each time in salt. Salt preserves and purifies. All who eat bread within the fellowship of believers are preserved and purified by the Lamb and become the “salt of the earth.”

*All hold the MATZAH piece as the Master speaks the blessing:*

M: Blessed are you, Lord our God, king of Creation.

You have brought forth bread from the earth.

**All: You have taught us the meaning of unleavened bread.**

*The small piece of MATZAH is dipped in the salt water and eaten.*

**MAROR**  
**“BITTER HERBS”**

*The Master and table leaders take the HAZERET (whole horseradish root) from the Seder plate. A piece is cut for each person on the table. Each piece is dipped in HAROSET (ground apple mixture). The pieces are passed to each participant.*

NOTE: HAROSET resembles mud and signifies the material from which the Israelites made bricks for the Egyptians. All the works of Israel did not earn their freedom from Pharaoh. God alone set his people free. Works, apart from God's power, are as bitter as this concoction dipped from the dish.

*All hold the HAZERET with HAROSET as the Master speaks the blessing:*

M: Blessed are you, Lord our God, king of Creation.  
You have brought forth bitter herbs from the earth.  
**All: You have taught us the meaning of bitter herbs.**

*The piece of HAZERET with HAROSET is eaten.*

**CORECH**  
**“SANDWICH”**

*The Master and table leaders make a sandwich made up of two pieces of MATZOT (plural of MATZAH) with MAROR (ground horseradish) and HAROSET in between. Each piece of bread is dipped in salt water. One sandwich is made for each person.*

NOTE: The addition of bread, purged of its leaven, to the mixture of bitter herbs and HAROSET results in a symbol of all that Jesus offers to a sinner. The believer has a new man in Christ (YETZER HA-TOHV), represented by the unleavened bread, but also a YETZER HA-RAH', an Old Adam, represented by the bitter herbs. The works (HAROSET) are not dominated by bitterness. The works are sweet because the new man in Christ is in charge.

NOTE: The bottom piece of MATZAH is used. It is the sop that Jesus offered to Judas. By his action Jesus was calling Judas to repentance, hoping that his YETZER HA-TOHV would yet prevail. Sadly, Scripture tells us that Satan entered into the heart of Judas, indicating the victory of his YETZER HA-RAH'.

*No special blessing is spoken since MATZAH and bitter herbs have just been blessed. All eat their sandwich.*

**SHULHAN ORECH**  
**“SPREADING THE TABLE”**

*Food on the SEDER PLATE may be saved for the meal. The hostess removes the Seder plate from the table. The hostess then brings a regular set of dishes for her leader.*

NOTE: The removal of the SEDER PLATE signals a suspension of the Passover ceremony. The plate will be brought back when the meal is over.

*Each person begins the meal by peeling his/her HAGGIGAH (“festive gift”). The egg is dipped in the salt water and eaten.*

NOTE: Every Israelite was expected to bring a freewill peace offering when making a pilgrimage to the sanctuary. This sacrifice was eaten prior to the Passover lamb. It could be roasted or boiled. The egg is a substitute for this gift of faith

*The meal is served with the hostess supervising all serving.*

NOTE: Lambs were no longer sacrificed after the Romans destroyed the Jerusalem Temple in 70 A.D.

*After the meal, the dishes are removed and the SEDER PLATE is returned.*

**TZAPHON**  
**“CONCEALED”**

*The piece of MATZAH, called the APHIKOMEN, that was “buried” in a napkin and hidden away is “resurrected” by the WICKED CHILD who peeked when it was hidden at the beginning of the evening.*

NOTE: Jesus rose early on Sunday, the day after the Passover Sabbath, when the firstfruits were offered to the Lord. The Apostle Paul connects Jesus’ resurrection with this ceremony (1 Corinthians 15:20).

NOTE: At this point in the celebration of his last Passover with his disciples, Jesus instituted the Lord’s Supper. He took the APHIKOMEN, broke it, and gave it to his disciples, saying, “ZEH GUPHEE HANITTAN B’ADCHEM,” “This is my body given for you.” At this point in our celebration of the Passover, we will celebrate the Lord’s Supper as well.

*The Master and table leaders rise with APHIKOMEN in hand as the Master speaks the 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.”

*The Master and table leaders break the APHIKOMEN into pieces and distribute the pieces to all communicants at their tables.*

NOTE: This is the last food eaten at the Passover.

**BARUCH**  
**“BLESSING”**

*The THIRD CUP of wine (BARUCH) is poured. The Master and table leaders pour enough wine in their cups so that all communicants at their tables will be able to have a drink.*

NOTE: This cup is referred to as the “cup of redemption” (HAGGEULAH) or “the cup of blessing” (Greek: EUCHARIST, Hebrew: BARUCH). The Apostle Paul uses this Passover term in reference to the Lord’s Supper in 11 Corinthians 10:16. Jesus took this cup, gave thanks, and gave it to his disciples, saying, “ZEH DANEE DAM HABB’RIT HACHADASHA HANNISHPACH B’AD RABBIM,” “This is my blood of the new covenant, which is poured out for many for the forgiveness of sins.”

*The Master and table leaders stand with cup in hand as the Master speaks the Words of Institution.*

M: 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 many for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me.”

*The Master and table leaders pass the cup to all communicants at their tables so that they may drink from it.*

*After all have communed, the Master will say:*

M: May this true body and blood of our Lord and Savior Jesus Christ strengthen and preserve you to life everlasting. Amen.

*The Master and table leaders refill their cups with wine as necessary. They then rise with cup in hand to say the blessing.*

Master: Let us say the blessing.

**All: May the name of the Lord be blessed from now unto eternity.**

M&L: Let us bless him of whose food we have eaten.

**All: Blessed be he of whose food we have eaten  
and through whose goodness we live.**

M&L: O Lord our God, king of Creation, your holy name be blessed. You feed the entire world with your goodness, grace, loving kindness, and tender mercy. You give bread to all flesh,

**All: for your love endures forever.**

M&L: Blessed be God our Father, who promised to send his people Israel a redeemer to plead their cause; to make an end to sin, to make reconciliation for iniquity, and to bring in everlasting righteousness by anointing the Most Holy, our Redeemer and Savior.

**All: Amen, so it is!**

M&L: Food has never failed us, and for your name's sake, may it never fail us.

**All: Blessed be your holy name!**

M&L: Let us give thanks for the promises you have kept for the redemption you have wrought for your Word that guides us in loving service!

**All: We pray, knowing that our prayers are heard!**

M&L: "He gives his king great victories, he shows unfailing kindness to his anointed, ,

**All: to David and his descendants forever!"** [2 Samuel 22:51]

M&L: "The lions may grow, weak and hungry..."

**All: but those who seek the Lord lack no good thing!"** [Psalm 34:10]

M&L: "Fear the Lord, you his saints

**All: for those who fear him lack nothing!"** [Psalm 34:9]

M&L: "Give thanks to the Lord, for he is good

**All: his love endures forever**

M&L: The eyes of all look to you

**All: and you give them their food at the proper time...**

M&L: You open your hand...

**All: and satisfy the desires of every living thing!"** [Psalm 145:15,16]

M&L: "Blessed is the man who trusts in the Lord

**All: whose confidence is in him."** [Jeremiah 17:7]

M&L: "I was young and now I am old

**All: yet I have never seen the righteous forsaken or their children begging bread."** [Psalm 37:25]

M&L: "The Lord gives strength to his people;

**All: the Lord blesses his people with peace." Amen.** [Psalm 29:11]

*Everyone raises his or her cup of wine.*

*The Master recites the blessing.*

M: Blessed are you, Lord our God, king of Creation.  
You have created the fruit of the vine.

*The THIRD CUP of wine (BARUCH/HAGGEULAH) is drunk by all.*

**All: “Thanks be to God for his indescribable gift.”** [2 Corinthians 9:15]

*The door to the Passover room is opened.*

NOTE: In Egypt the Passover was eaten with fear of what lurked outside the door. Was Pharaoh’s army there? Was the angel of death about to enter? Yet, the Lord expected his people to open the door and march out free people. Passover celebrants have opened the door in confident faith, knowing that God protects and defends his people.

*The FOURTH CUP of wine (NIRTZAH) is poured. This time a cup is filled at the end of the table opposite the Master or table leader.*

NOTE: Tradition holds that the cup at the end of the table is poured for Elijah, the Messiah’s forerunner. From the New Testament we know that John the Baptist came in the spirit and power of Elijah. Jesus told his disciples at his last Passover that he would not again drink the fruit of the vine until his coming in glory (Luke 22:17). Will Jesus join us tonight? Will he be our unseen guest? He was on Easter evening when the disciples were gathered in the upper room with the doors locked. Over a period of 40 days he appeared many times to the disciples. He then ascended to heaven with the promise to return. At this point in the Passover the subject turns to the world’s last days and the judgment which will come at the end of time. Jesus discussed the last days of the world and his second coming with his disciples during Passover week.

**All: Tell us when the judgment will come.**

**What sign will announce the end of the age?**

Master: “Watch out that no one deceives you. For many will come in [Jesus’] name, claiming, ‘I am the Christ!’ and will deceive many.

You will hear of wars and rumors of wars, but see to it that you are not alarmed.

Such things must happen, but the end is yet to come.

Nation will rise against nation, and kingdom against kingdom.

There will be famines and earthquakes in various places.

All these are the beginning of birth pains.”

**A: Tell us, Master, that we may be ready.**

M: “You will be handed over to be persecuted and put to death,  
and you will be hated by all nations because of [Christ].

At that time many will turn away from the faith and will betray and hate each other,  
and many false prophets will appear and deceive many people.

Because of the increase of wickedness, the love of most will grow cold,  
but he who stands firm to the end will be saved.

And this gospel of the kingdom will be preached  
in the whole world as a testimony to all nations.”

[Matthew 24:9-14]

**A: Let us “go therefore and make disciples of all nations  
baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,  
and teaching them to obey everything I have commanded you.” [Matthew 28:19]  
Surely he will be with us to the very end of the age!**

M: Only “then will the end come.

At that time the sign of the Son of Man will appear in the sky  
and all nations of the earth will mourn.

They will see the Son of Man coming in the clouds of the sky,  
with power and great glory.

And he will send his angels with a loud trumpet call,  
and they will gather his elect from the four winds,  
from one end of the heavens to the other.

All the nations will be gathered before him,  
and he will separate the people one from another.

The King will say to those on his right, ‘Come, you who are blessed by my Father,  
take your inheritance, the kingdom prepared for you since the creation of the world.’

Then he will say to those on his left, ‘Depart from me, you who are cursed,  
into the eternal fire prepared for the devil and his angels.’” [Matt. 24:30-32,34,41]

*All in the house look to the open door.*

M. “He who testifies to these things says, ‘Yes, I am coming soon!’”

**A: Amen. Come, Lord Jesus!”**

[Revelation 22:20]

*The children check the cup at the end of the table. No one has taken a sip. The unseen  
guest tarries. Messiah’s return awaits another day. Therefore the room’s door is  
closed.*

**HILLEL**  
**“PRAISE”**

NOTE: It is customary to bring the Passover to a close with singing. Psalms 115 to 118, plus Psalm 136, are chanted on Passover as they were chanted at the other two pilgrimage festivals, Pentecost and Tabernacles. Spiritual songs may alternate with the psalms. Jesus and his disciples sang hymns after leaving the upper room (Mark 14:26).

**PSALM 115**

Master: Not to us, O LORD, not to us but to your name be the glory,

**All: because of your love and faithfulness.**

M: Why do the nations say,

**A: “Where is their God?”**

M: Our God is in heaven;

**A: he does whatever pleases him.**

M: But their idols are silver and gold,

**A: made by the hands of men.**

M: They have mouths, but cannot speak,

**A: eyes, but they cannot see;**

M: they have ears, but cannot hear,

**A: noses, but they cannot smell;**

M: they have hands, but cannot feel, feet, but they cannot walk;

**A: nor can they utter a sound with their throats.**

M: Those who make them will be like them,

**A: and so will all who trust in them.**

M: O house of Israel, trust in the LORD—

**A: he is their help and shield.**

M: O house of Aaron, trust in the LORD—

**A: he is their help and shield.**

M: You who fear him, trust in the LORD—

**A: he is their help and shield.**

M: The LORD remembers us and will bless us:

**A: He will bless the house of Israel, he will bless the house of Aaron,**

M: he will bless those who fear the LORD—

**A: small and great alike.**



M: May the LORD make you increase,

**A: both you and your children.**

M: May you be blessed by the LORD,

**A: the Maker of heaven and earth.**

M: The highest heavens belong to the LORD,

**A: but the earth he has given to man.**

M: It is not the dead who praise the LORD,

**A: those who go down to silence;**

M: it is we who extol the LORD,

**A: both now and forevermore.**

**All:Praise the LORD.**

### PSALM 116

*Women: I love the LORD, for he heard my voice;*

**Men: he heard my cry for mercy.**

*W: Because he turned his ear to me,*

**M: I will call on him as long as I live.**

*W: The cords of death entangled me, the anguish of the grave came upon me;*

**M: I was overcome by trouble and sorrow.**

*W: Then I called on the name of the LORD:*

**M: “O LORD, save me!”**

*W: The LORD is gracious and righteous;*

**M: our God is full of compassion.**

*W: The LORD protects the simple hearted;*

**M: when I was in great need, he saved me.**

*W: Be at rest once more, O my soul,*

**M: for the LORD has been good to you.**

*W: For you, O LORD, have delivered my soul from death,*

**M: my eyes from tears, my feet from stumbling,**

*W: that I may walk before the LORD*

**M: in the land of the living.**

*W: I believed; therefore I said,*

**M: “I am greatly afflicted.”**

*W: And in my dismay I said,*

**M: “All men are liars.”**

*W: How can I repay the LORD*

**M: for all his goodness to me?**

*W: I will lift up the cup of salvation*

**M: and call on the name of the LORD.**

*W: I will fulfill my vows to the LORD*

**M: in the presence of all his people.**

*W: Precious in the sight of the LORD*

**M: is the death of his saints.**

*W: O LORD, truly I am your servant; I am your servant, the son of your maidservant;*

**M: you have freed me from my chains.**

*W: I will sacrifice a thank offering to you*

**M: and call on the name of the LORD.**

*W: I will fulfill my vows to the LORD*

**M: in the presence of all his people,**

*W: in the courts of the house of the LORD—*

**M: in your midst, O Jerusalem.**

**All:Praise the LORD.**

## PSALM 117

*All read the psalm together.*

**A: Praise the LORD, all you nations;**

**extol him, all you peoples.**

**For great is his love toward us,**

**and the faithfulness of the LORD endures forever.**

**Praise the LORD.**

## PSALM 118

Master: Give thanks to the LORD, for he is good;

**All:his love endures forever.**

M: Let Israel say:

**A: “His love endures forever.”**

M: Let the house of Aaron say:

**A: “His love endures forever.”**

M: Let those who fear the LORD say:

**A: “His love endures forever.”**

M: In my anguish I cried to the LORD,

**A: and he answered by setting me free.**

M: The LORD is with me; I will not be afraid.

**A: What can man do to me?**

M: The LORD is with me; he is my helper.

**A: I will look in triumph on my enemies.**

M: It is better to take refuge in the LORD

**A: than to trust in man.**

M: It is better to take refuge in the LORD

**A: than to trust in princes.**

M: All the nations surrounded me,

**A: but in the name of the LORD I cut them off.**

M: They surrounded me on every side,

**A: but in the name of the LORD I cut them off.**

M: They swarmed around me like bees,  
but they died out as quickly as burning thorns;

**A: in the name of the LORD I cut them off.**

M: I was pushed back and about to fall,

**A: but the LORD helped me.**

M: The LORD is my strength and my song;

**A: he has become my salvation.**

M: Shouts of joy and victory resound in the tents of the righteous:

**A: "The LORD's right hand has done mighty things!"**

M: The LORD's right hand is lifted high;

**A: the LORD's right hand has done mighty things!"**

M: I will not die but live,

**A: and will proclaim what the LORD has done.**

M: The LORD has chastened me severely,

**A: but he has not given me over to death.**

M: Open for me the gates of righteousness;

**A: I will enter and give thanks to the LORD.**

M: This is the gate of the LORD

**A: through which the righteous may enter.**

M: I will give you thanks, for you answered me;

**A: you have become my salvation.**

M: The stone the builders rejected

**A: has become the capstone;**

M: the LORD has done this,

**A: and it is marvelous in our eyes.**

M: This is the day the LORD has made;

**A: let us rejoice and be glad in it.**

M: O LORD, save us;

**A: O LORD, grant us success.**

M: Blessed is he who comes in the name of the LORD.

**A: From the house of the LORD we bless you.**

M: The LORD is God, and he has made his light shine upon us.

**A: With boughs in hand, join in the festal procession up to the horns of the altar.**

M: You are my God, and I will give you thanks;

**A: you are my God, and I will exalt you.**

M: Give thanks to the LORD, for he is good;

**A: his love endures forever.**

### PSALM 136

Master & Leaders: Give thanks to the LORD, for he is good.

**All: His love endures forever.**

M&L: Give thanks to the God of gods.

**A: His love endures forever.**

M&L: Give thanks to the Lord of lords:

**A: His love endures forever.**

M&L: to him who alone does great wonders,

**A: His love endures forever.**

M&L: who by his understanding made the heavens,

**A: His love endures forever.**

M&L: who spread out the earth upon the waters,

**A: His love endures forever.**

M&L: who made the great lights—

**A: His love endures forever.**

M&L: the sun to govern the day,

**A: His love endures forever.**

M&L: the moon and stars to govern the night;  
A: **His love endures forever.**

M&L: to him who struck down the firstborn of Egypt  
A: **His love endures forever.**

M&L: and brought Israel out from among them  
A: **His love endures forever.**

M&L: with a mighty hand and outstretched arm;  
A: **His love endures forever.**

M&L: to him who divided the Red Sea asunder  
A: **His love endures forever.**

M&L: and brought Israel through the midst of it,  
A: **His love endures forever.**

M&L: but swept Pharaoh and his army into the Red Sea;  
A: **His love endures forever.**

M&L: to him who led his people through the desert,  
A: **His love endures forever.**

M&L: who struck down great kings,  
A: **His love endures forever.**

M&L: and killed mighty kings—  
A: **His love endures forever.**

M&L: Sihon king of the Amorites  
A: **His love endures forever.**

M&L: and Og king of Bashan—  
A: **His love endures forever.**

M&L: and gave their land as an inheritance,  
A: **His love endures forever.**

M&L: an inheritance to his servant Israel;  
A: **His love endures forever.**

M&L: to the One who remembered us in our low estate  
A: **His love endures forever.**

M&L: and freed us from our enemies,  
A: **His love endures forever.**

M&L: and who gives food to every creature.  
A: **His love endures forever.**

M&L: Give thanks to the God of heaven.

**A: His love endures forever.**

*Everyone raises his or her wine glass. The Master speaks the blessing:*

M: Blessed are you, Lord our God, king of Creation.

You have created the fruit of the vine,

**All: Blessed be your holy name!**

*The FOURTH CUP of wine (NIRTZAH) is drunk.*

**NIRTZAH**  
**“COMPLETION”**

Master: Let us pray.

**All: For every blessing we give thanks.**

M: Ours has been the privilege to meditate this night  
on truths once revealed to your chosen people Israel.

With a mighty hand and an outstretched arm  
you delivered them from bondage in Egypt  
and carried them on eagles' wings to be your own.

With the same mighty hand and outstretched arm  
you struck down every evil through the Lamb of God  
who takes away the sin of the world.

We implore you this night to stretch out your arm into all the world,  
that people everywhere might receive you as Lord.

**A: For this special blessing we ask.**

M: Forget not the sons of Abraham  
who have not yet come to know Jesus of Nazareth as their Messiah.  
Restore Israel to its Lord.

Show the sons of David their heavenly king.

Move all who celebrate Passover without its full meaning  
to kneel before the Lamb who was slain.

**A: In the name of Messiah Jesus, we ask it. Amen.**

M: Concluded is the Passover Seder  
according to its full meaning and custom.

As we have lived to celebrate it,  
so may we live to celebrate its meaning.

This year we celebrate among God's people on earth.  
Soon may we celebrate in the New Jerusalem!

*All join to sing the following hymn.*

**A: Jerusalem the golden, With milk and honey blest—  
The sight of it refreshes The weary and oppressed.  
I know not, oh, I know not What joys await us there,  
What radiancy of glory, What bliss beyond compare.  
They stand, those halls of Zion, All jubilant with song  
And bright with many an angel And all the martyr throng.  
The Prince is ever in them; The daylight is serene;  
The pastures of the blessed Are ever rich and green.  
There is the throne of David, And there, from care released,  
The shout of them that triumph, The song of them that feast;  
And they who with their leader Have conquered in the fight  
Forever and forever Are clad in robes of white.  
Oh, sweet and blessed country, The home of God's elect!  
Oh, sweet and blessed country That eager hearts expect!  
Jesus, in mercy bring us To that dear land of rest;  
You are with God the Father And Spirit ever blest.**

[CW 214]

*When Jesus and his disciples concluded the celebration of their last Passover together, they sang a hymn and left the upper room. They then traveled to the Garden of Gethsemane, where Jesus spent a portion of the night in anguished prayer. We, too, now leave our celebration of the Passover and travel to the SANCTUARY, where we will see the beginning of Jesus' suffering for our sins. Please leave any clean-up until after the completion of tonight's worship.*

*After everyone is seated in the sanctuary, the service continues.*

## **CHOIR ANTHEM**

## **“The Last Supper”**

*Words and music by John Innes*

Gathered around him in the upper room,  
All the disciples seemed sad;  
Fear for the future filled their hearts with gloom,  
As the Master began to say,  
“Drink this cup, for my blood is shed,  
Think of me as I break this bread;  
By my word let your souls be fed,  
For my life is given for you.”

“This is my body,” said the Lord that night,  
“Broken for all mankind.  
My blood will be poured out as a sacrifice,  
So the whole world a Savior can find.”  
“I will be with you,” hear him gently say,  
“Don’t let your hearts be dismayed.  
Though it is true that I must go away,  
By my death all your sin-debt is paid.”  
“Drink this cup for my blood is shed,  
Think of me as I break this bread.  
By my word let your souls be fed,  
For my life is given for you.  
Yes, my life is given for you.”

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*After the choir anthem, the Minister will read the following Lesson.*

A Lesson from the Gospel according to St. Mark, chapter 14.

They went to a place called Gethsemane, and Jesus said to his disciples, “Sit here while I pray.” He took Peter, James and John along with him, and he began to be deeply distressed and troubled. “My soul is overwhelmed with sorrow to the point of death,” he said to them. “Stay here and keep watch.”

Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. “*Abba*, Father,” he said, “everything is possible for you. Take this cup from me. Yet not what I will, but what you will.”

Then he returned to his disciples and found them sleeping. “Simon,” he said to Peter, “are you asleep? Could you not keep watch for one hour? Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak.”

Once more he went away and prayed the same thing. When he came back, he again found them sleeping, because their eyes were heavy. They did not know what to say to him.

Returning the third time, he said to them, “Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is betrayed into the hands of sinners. Rise! Let us go! Here comes my betrayer!”

Just as he was speaking, Judas, one of the Twelve, appeared. With him was a crowd armed with swords and clubs, sent from the chief priests, the teachers of the law, and the elders.

Now the betrayer had arranged a signal with them: “The one I kiss is the man; arrest him and lead him away under guard.” Going at once to Jesus, Judas said, “Rabbi!” and



kissed him. The men seized Jesus and arrested him. Then one of those standing near drew his sword and struck the servant of the high priest, cutting off his ear.

“Am I leading a rebellion,” said Jesus, “that you have come out with swords and clubs to capture me? Every day I was with you, teaching in the temple courts, and you did not arrest me. But the Scriptures must be fulfilled.” Then everyone deserted him and fled. (Mark 14:32-50 NIV)

This is the Word of the Lord.

### **STRIPPING OF THE ALTAR**

*Stripping of the altar (removing all ornaments, linens, and paraments) is an ancient custom of the Church done on Maundy Thursday. It points to the abandonment that Christ suffered during his sufferings and death.*

M: After Jesus’ arrest in the Garden of Gethsemane, events in our Lord’s life moved rapidly: mock trials, painful beatings, the trudge to Golgotha, and execution. As his life was stripped from him, so we strip our altar of the signs of life to point to his purposeful, redemptive suffering and death for us.

Flowers are new life springing forth. In the passion and suffering of Christ, human life ebbs from him. In recognition of this, we remove these flowers from our altar.

*The flowers are removed.*

M: Jesus said, “I am the Light of the world. Whoever follows me will have the light of life and will never walk in darkness.” The events of Golgotha snuffed out the human life of Jesus, the Light of the world. As even creation was dark when he suffered, so we extinguish our candles and remove them.

*The candles are extinguished and removed.*

M: Our offerings represent one way of serving God and others. They reflect God’s greatest offering to the world and to us in sending his Son, Jesus, in human form. As the offered body of Jesus was removed from sight in burial, so we remove our offerings.

*The offerings are removed.*

M: Our worship books assist us in our worship life together as we sing praises to God. As Jesus suffers, joyous songs are not heard. As these sounds of joy are removed from our lips, we remove the worship books.

*The service books are removed.*

M: Jesus' offered Body and his shed Blood have been given to us in, with, and under the form of bread and wine in the Lord's Supper. As he was removed from us in the grave, so we remove the elements and vessels of this Sacrament.

*The Communion vessels are removed.*

M: Our altar is in the form of a table. It is here where our Lord Jesus serves us as both host and meal at his banquet feast. The coverings and paraments are made of fine linen and brocade; materials appropriate for feasting with our King. As our King's body was stripped in crucifixion, so our altar is stripped of its coverings.

*The altar cloths, paraments, and pastor's stole are removed.*

*After the altar has been stripped, the minister chants Psalm 88.*

*At the conclusion of the psalm, the minister exits in silence.*

*The congregation may remain for prayer and meditation before dispersing quietly.*

*As you leave, please return this worship book to one of the ushers, so that we may use it again when we gather for worship tomorrow.*

*If you have cleaning to do in the fellowship hall, please do it quietly so as not to disturb others as they continue their worship.*

**PART 2:**  
**SERVICE OF MEDITATION ON THE CROSS OF CHRIST**  
**APRIL 14, 2006, 7:00 P.M.**

*Silence for meditation.*

*The minister enters in silence.*

*Please stand*

**PRAYER FOR GOOD FRIDAY**

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, for ever and ever.

**C: Amen.**

*Please be seated*

**THE WORD**

**LESSON**

**Isaiah 52:13—53:12**  
*Jesus suffers for our sins.*

*Silence for prayer and meditation*

**HYMN**

**A Lamb Goes Uncomplaining Forth**  
**Hymn 100**

**GOSPEL**

**John 18:1—19:42**  
*The history of our Lord's suffering and death.*

*The congregation stands at John 19:17 and remains standing for the remainder of the reading. A brief silence may be observed at the words telling of Jesus' death (John 19:30). The congregation is seated at the conclusion of the reading.*

*Silence for prayer and meditation*

**HYMN**

**O Sacred Head, Now Wounded**  
**Hymn 105**

**SERMON**

**He Spoke a Word of Trust**

1. Perfect trust in his heavenly Father.
2. Trust that is now ours by faith.

*Please stand*

## **BIDDING PRAYER**

*An assistant minister reads the invitations to prayer (bids). The minister then will read the petitions.*

A: Let us pray for the whole Church, that our gracious Father would defend her from the devil and keep her faithful to her Lord.

*Silent prayer*

M: Almighty and everlasting God, you have revealed your saving name to the world through Jesus Christ our Lord. Protect us from the assaults of the evil one, and help us remain faithful to your Word so that in every adversity, we may stand firm in our faith and give ourselves fully to our Savior's work, through Christ our Lord.

**C: Amen.**

A: Let us pray for those who serve in the public ministry and for all people of God.

*Silent prayer*

M: Almighty and everlasting God, you rule over all things for the good of your people. Preserve us from divisive spirits and false teachers. Give your servants the grace to proclaim Christ joyfully in word and deed so that all who hear them may come to know their Savior better and be strengthened for their lives of service, through Christ our Lord.

**C: Amen.**

A: Let us pray for those who are being instructed in the Word, that they remain firm in the simple faith of Baptism.

*Silent prayer*

M: Almighty and everlasting God, you make us your own dear children by the washing of rebirth and renewal in the Holy Spirit. Give strength to all who are buried with Christ in Baptism, that each day they may die to sin and rise again to live new and holy lives, through Christ our Lord.

**C: Amen.**

A: Let us pray for our earthly government, our rulers, and all who are in authority.

*Silent prayer*

M: Almighty and everlasting God, you have established earthly government to keep a measure of order in this dying world and to protect us from the disorder of sin. Give to all rulers the wisdom to govern well and to all citizens the desire to obey them, so that we may live peaceful lives in all godliness and holiness, through Christ our Lord.

**C: Amen.**

A: Let us pray that our gracious Father would protect us and our communities from the many earthly calamities that threaten us.

*Silent prayer*

M: Almighty and everlasting God, on all sides we are surrounded by danger from wars and famine, from disease and pestilence, with the devil begrudging us every minute of our lives. Protect us from all these miseries so that your name may still be glorified in them and so that we may safely pass through them to your heavenly kingdom, through Christ our Lord.

**C: Amen.**

A: Let us pray for those who are outside the Church, that they may come to know the one, true God and Jesus Christ, whom he has sent.

*Silent prayer*

M: Almighty and everlasting God, your Son was lifted up on the cross so that he might draw all people to himself. Through the proclamation of your Word, mercifully gather from the nations a people that are your very own, that we may join together around your throne in glory to praise and thank you forever, through Christ our Lord.

**C: Amen.**

A: Let us pray for our enemies and for all those who hate us.

*Silent prayer*

M: Almighty and everlasting God, no one can harm us without grieving you, whose name we bear. We ask that you would change the hearts of those who work against us and who hate us without reason. Give them repentance and faith so that they may be glad with us and find joy in your love, through Christ our Lord.

**C: Amen.**

A: Let us pray for all who suffer under cross and trial.

*Silent prayer*

M: Almighty and everlasting God, you sent your Son into the world to bear our grief and to carry our sorrows. Help those who are suffering for your name's sake and who are struggling against temptation, that they may not be overwhelmed with sadness but find relief in your grace, through Christ our Lord.

**C: Amen.**

A: Finally, let us pray for all those things for which our Lord would have us ask in the words he himself has taught us.

## 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**

## MEDITATION ON THE CROSS OF CHRIST

*The lights in the sanctuary are dimmed.*

### RESPONSES

M: Behold, the life-giving cross on which was hung the salvation of the whole world.

**C: Oh, come, let us worship him.**

M: Behold, the life-giving cross on which was hung the salvation of the whole world.

**C: Oh, come, let us worship him.**

M: Behold, the life-giving cross on which was hung the salvation of the whole world.

**C: Oh, come, let us worship him.**

*Please be seated.*

*Silence for meditation*

### THE REPROACHES (*Improperia*)

*The Reproaches, an ancient element of this service, represent Christ calling his people to repentance for sin and unbelief. In these words, we Christians hear a strong call to repentance that Jesus addresses to each of us.*

#### First Reproach

M: Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. For I have raised you up out of the prison house of sin and death, and you have delivered up your Redeemer to be scourged. For I have redeemed you from the house of bondage, and you have nailed your Savior to the cross. O my people!

Holy Lord God, holy and mighty God, holy and most merciful Redeemer, God eternal, leave us not to bitter death. O Lord, have mercy.



Lamb of God, pure and ho - ly, who on the cross did suf - fer,



Ev - er pa-tient and low - ly, your-self to scorn did of - fer.



All sins you car-ried for us, else had de-spair reigned o'er us:



Have mer - cy on us, O Je - sus!

### Second Reproach

M: Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. For I have conquered all your foes, and you have given me over and delivered me to those who persecute me. For I have fed you with my Word and refreshed you with living water, and you have given me gall and vinegar to drink. O my people!

Holy Lord God, holy and mighty God, holy and most merciful Redeemer, God eternal, allow us not to lose hope in the face of death and hell. O Lord, have mercy.



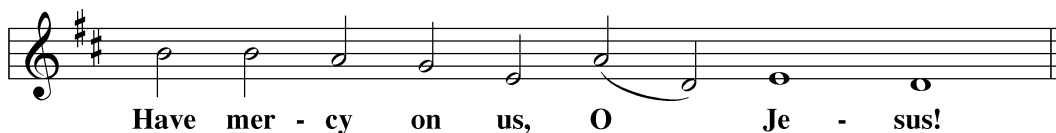
Lamb of God, pure and ho - ly, who on the cross did suf - fer,



Ev - er pa-tient and low - ly, your-self to scorn did of - fer.



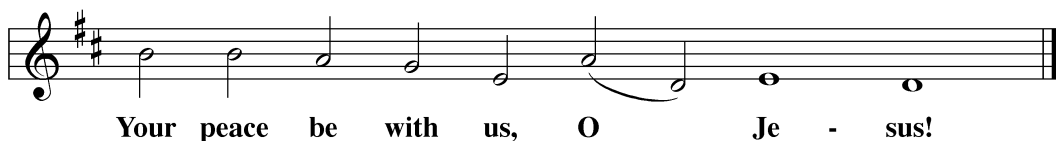
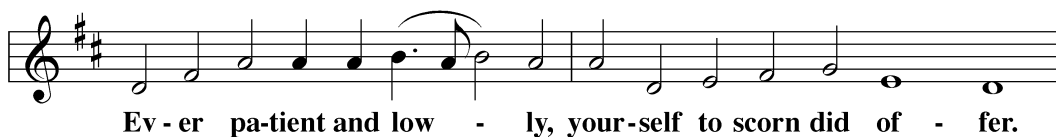
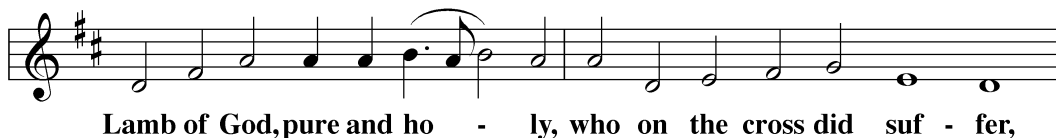
All sins you car-ried for us, else had de-spair reigned o'er us:



### Third Reproach

M: Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad? My people, is this how you thank your God? O my people!

Holy Lord God, holy and mighty God, holy and most merciful Redeemer, God eternal, keep us steadfast in the true faith. O Lord, have mercy.



*Silence for meditation*

*Stand*

**HYMN**

**My Song Is Love Unknown  
Hymn 110**

*Please be seated.*



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

**C: By your holy cross you have redeemed the world.**

*The minister exits the chancel in silence.*

*The congregation may remain for prayer and meditation before dispersing quietly.*

*As you leave, please return this worship folder to the ushers so that we may use it again when we gather for worship on Easter morning.*

*If you wish to give an offering this evening, you may do so as you leave the sanctuary.*

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**PART 3:  
THE VIGIL OF EASTER  
A CELEBRATION OF OUR LORD'S RESURRECTION  
AND OUR BAPTISM  
APRIL 16, 2006, 7:00 A.M.**

**A Note to All Our Guests**

**During this service, we will celebrate the Lord's Supper.** Since this sacrament is the Lord's Supper and not ours, we are careful to follow our Lord's instructions. In particular, we take to heart these important truths:

1. In the Lord's Supper, Jesus truly gives us his body and blood together with the bread and the wine. Jesus says, "Take and eat; this is my body...Drink from it, all of you. This is my blood" (Matthew 26:26-28).
2. In the Lord's Supper, we express a unity of faith with one another. "Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf" (1 Corinthians 10:17).
3. Our Lord urges us to practice this unity with great love and care. "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. Anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself" (1 Corinthians 11:27,29).

Because we take these truths seriously, we invite all communicant members of our congregation or of a sister congregation in the Wisconsin Synod (WELS) or the Evangelical Lutheran Synod (ELS) to commune with us today. However, we ask that those who are not members of a sister congregation refrain from taking the Lord's Supper with us at this time. In doing this, we are not judging anyone's faith. Out of love for our Lord and all people, we simply desire to discuss the Bible's teachings with our guests before communing together. We want all who commune to receive the Lord's Supper for their benefit and in a way that follows our Lord's instructions. If you have any questions about this or any other teaching of the Bible—or if you would like information about how to join our congregation—please feel free to speak to our pastor.

**SERVICE OF LIGHT**

*The congregation gathers in the fellowship hall, and at the beginning of the service moves into church entryway. All are given candles to be lit later from the paschal candle.*

*In the semidarkness a fire is kindled.*

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

**C: Amen.**

M: On this most holy day, on 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.

M: 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 candle bearer, holding the paschal candle, steps forward. The minister traces the cross and the Greek letters A and Ω (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 candle from the newly kindled fire, the minister says:*

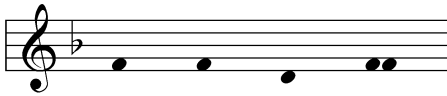
M: May the light of Christ, who is risen in glory from the dead, scatter all the darkness of our hearts and minds.

M: 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 day 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.

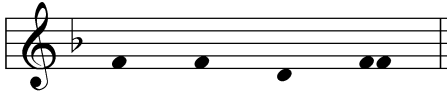
**C: Amen.**

*All light their candles from the paschal candle. Then, the paschal candle, held aloft by the minister, all follow in procession into the dark church.*

*As the procession begins, or at the doors of the nave, the minister pauses and sings:*

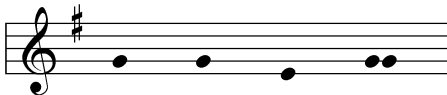


**B** The light of Christ.



**C** Thanks be to God.

*Halfway to the altar, the minister pauses and sings a second time:*

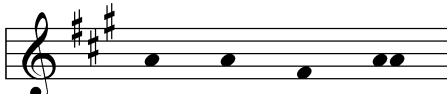


**B** The light of Christ.



**C** Thanks be to God.

*When the minister arrives before the altar, he faces the congregation, lifts the candle high, and sings a third time:*



**B** The light of Christ.



**C** Thanks be to God.

### **EXSULTET**

*The minister places the paschal candle in its stand in the center of the chancel. Standing in its light, the minister sings:*

**M:** Rejoice now, all you heav'nly choirs of angels; rejoice now, all creation; sound forth, trumpet of salvation, and proclaim the triumph of our King.

Rejoice too, all the earth, in the radiance of the light now poured upon you and made brilliant by the brightness of the everlasting King; know that the ancient darkness has been forever banished.

Rejoice, O Church of Christ, clothed in the brightness of this light; let all this house of God ring out with rejoicing, with the praises of all God's faithful people.



**M** The Lord be with you.



**C** And al - so 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:** It is truly good and right that we should at all times and in all places, with all our hearts and minds and voices, praise you, O Lord, Holy Father, almighty and everlasting God, and your one and only Son, Jesus Christ. For he is the true Paschal Lamb, who offered himself for the sin of the world, who has cleansed us by the shedding of his precious blood.

This is the night when you brought our fathers, the children of Israel, out of bondage in Egypt and led them through the Red Sea on dry ground.

This is the night when all who believe in Christ are delivered from bondage to sin and are restored to life and immortality.

This is the night when Christ, the Life, arose from the dead. The seal of the grave is broken and the morning of the new creation breaks forth out of night.

Oh, how wonderful and beyond all telling is your mercy toward us, O God, that to redeem a slave you gave your Son.

How holy is this night when all wickedness is put to flight and sin is washed away.

How holy is this night when innocence is restored to the fallen and joy is given to those downcast.

How blessed is this night when man is reconciled to God in Christ.

Holy Father, accept now the evening sacrifices of our thanksgiving and praise.

Let Christ, the true Light and Morning Star, shine in our hearts, he who gives light to all creation, who lives and reigns with you and the Holy Spirit, one God, now and forever.



**C** A - men.

*Please be seated*

## SERVICE OF LESSONS

*The congregation extinguishes its candles. A few lights in the nave may be turned on.*

M: On this most holy night, 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**

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.**

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

M: Let us pray.

O Lord, whose wrath burned against the evil of humanity, you kill and bring again to life according to your own purpose; you brought the flood on a wicked and perverse generation and yet saved faithful Noah and his family. Gather your elect into your Church, and so complete your work of mercy, that the ends of the earth may know your salvation, through Jesus Christ our Lord.

**C: Amen.**

**TESTING OF ABRAHAM****Genesis 22:1-18**

M: Let us pray.

O God, you promised to faithful Abraham that he would be the father of many nations, and through the Sacrament of Holy Baptism, you increase your chosen people throughout the world. Give to your Church a living trust in all your promises, through Jesus Christ our Lord.

**C: Amen.**

**ISRAEL'S DELIVERANCE AT THE RED SEA****Exodus 14:10–15:1**

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.**

**SALVATION OFFERED FREELY TO ALL****Isaiah 55:1-11**

M: Let us pray.

Almighty God, you created and sustain all things by the power of your Word. You send forth your Spirit to renew your creation. Give your saving water of life to all who thirst, that they may bear much fruit in your glorious kingdom, through Jesus Christ our Lord.

**C: Amen.**

**A NEW HEART AND A NEW SPIRIT****Ezekiel 36:24-28**

M: Let us pray.

Almighty and everlasting God, in the miracle of Easter you raised your Son for our justification and through him have given us a new heart and spirit. Give power to

your holy people to show in their lives what they confess with their lips, through Jesus Christ our Lord.

**C: Amen.**

**FAITH STRAINED BUT VICTORIOUS**

**Job 19:20-27**

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.**

*Please stand*

**ALL YOU WORKS OF THE LORD (*Benedicite, Omnia Opera*)**

*The canticle is sung as the paschal candle is carried to the font.*

M: All you works of the Lord, / bless the Lord—  
Praise him and magnify him forever.  
You angels of the Lord, / bless the Lord;  
you heavens, / bless the Lord;  
all you powers of the Lord, / bless the Lord—



**C** Praise him and mag - ni - fy him for - ev - er.

M: You sun and moon, / bless the Lord;  
you stars of heaven, / bless the Lord;  
you showers and dew, / bless the Lord—



**C** Praise him and mag - ni - fy him for - ev - er.



M: You winds of God, / bless the Lord;  
you fire and heat, / bless the Lord;  
you winter and summer, / bless the Lord—



**C** Praise him and mag - ni - fy him for - ev - er.

M: You dews and frost, / bless the Lord;  
you frost and cold, / bless the Lord;  
you ice and snow, / bless the Lord—



**C** Praise him and mag - ni - fy him for - ev - er.

M: You nights and days, / bless the Lord;  
you light and darkness, / bless the Lord;  
you lightning and clouds, / bless the Lord—



**C** Praise him and mag - ni - fy him for - ev - er.

M: Let the earth / bless the Lord:  
you mountains and hills, / bless the Lord;  
all you green things that grow on the earth, / bless the Lord—



**C** Praise him and mag - ni - fy him for - ev - er.

M: You wells and springs, / bless the Lord;  
you rivers and seas, / bless the Lord;  
you whales and all who move in the seas, / bless the Lord—



**C** Praise him and mag - ni - fy him for - ev - er.

M: All you birds of the air, / bless the Lord;  
all you beasts and cattle, / bless the Lord;  
all you children of mortals, / bless the Lord—



**C** Praise him and mag - ni - fy him for - ev - er.

M: You people of God, / bless the Lord;  
you priests of the Lord, / bless the Lord;  
you servants of the Lord, / bless the Lord—



**C** Praise him and mag - ni - fy him for - ev - er.

M: You spirits and souls of the righteous, / bless the Lord;  
you pure and humble of heart, / bless the Lord;  
let us bless the Father and the Son and the Holy / Spirit—



**C** Praise him and mag - ni - fy him for - ev - er.

*Please be seated*

## 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.”



1 All who be-lieve and are bap-tized Shall see the Lord's sal-va - tion;  
2 With one ac-cord, O God, we pray: Grant us your Ho - ly Spir - it.



Bap-tized in - to the death of Christ, They are a new cre - a - tion.  
Help us in our in - firm - i - ty Through Je-sus' blood and mer - it.



Through Christ's re - demp - tion they shall stand A - mong the  
Grant us to grow in grace each day That by this



glo - rious, heav'n-ly band Of ev - 'ry tribe and na - tion.  
sac - ra - ment we may E - ter - nal life in - her - it.

*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.**

*The paschal candle is returned to its stand.*

## **SERVICE OF HOLY COMMUNION**

*The altar candles and other candles in the church are now lit from the paschal candle.*

*The lights of the church are fully lit, and the minister proclaims:*

M: ALLELUIA! CHRIST IS RISEN!

**C: HE IS RISEN INDEED! ALLELUIA!**

*The minister introduces the Alleluia refrain immediately after the Easter greeting.*

M: Alleluia! Alleluia! Alleluia!

*Refrain*



A musical staff in treble clef with a key signature of one sharp (F#) and a common time signature (C). The melody consists of quarter notes: F#4, G4, A4, B4, A4, G4, F#4, E4, D4, C4. There are slurs over the first four notes and the last four notes.

**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.

*Refrain*



A musical staff in treble clef with a key signature of one sharp (F#) and a common time signature (C). The melody consists of quarter notes: F#4, G4, A4, B4, A4, G4, F#4, E4, D4, C4. There are slurs over the first four notes and the last four notes.

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

**GOSPEL**

**Mark 16:1-8**

*The resurrection of Jesus.*

*The Gospel is read from the midst of the congregation.*

When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body. Very early on the first day of the week, just after sunrise, they were on their way to the tomb and they asked each other, "Who will roll the stone away from the entrance of the tomb?"

But when they looked up, they saw that the stone, which was very large, had been rolled away. As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed.

"Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.'"

Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid. (NIV)

*After the Gospel, the Minister will say:*

M: This is the Gospel of the Lord.

*Refrain*



A musical staff in treble clef with a key signature of one sharp (F#) and a common time signature (C). The melody consists of quarter notes: F#4, G4, A4, B4, A4, G4, F#4, E4, D4, C4. There are slurs over the first four notes and the last four notes.

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

## 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**

## PREFACE

M: The Lord be with you.

C: *(spoken)* **And also with you.**

M: Lift up your hearts.

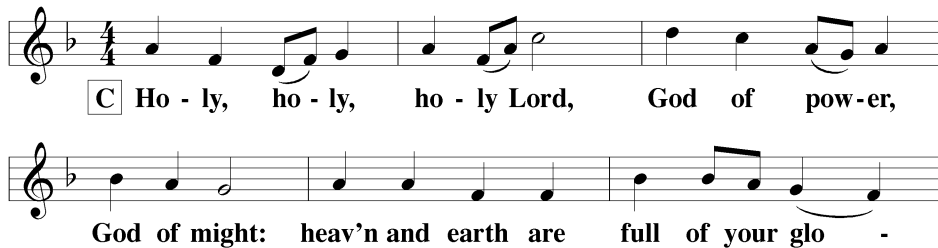
C: *(spoken)* **We lift them up to the Lord.**

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

C: *(spoken)* **It is good and right so to do.**

M: It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, and we praise you especially for the glorious resurrection of your Son, the true Passover Lamb, who by his sacrifice took away the sins of the world and by his resurrection restored everlasting life. Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

## HOLY, HOLY, HOLY (*Sanctus*)



C Ho - ly, ho - ly, ho - ly Lord, God of pow - er,  
God of might: heav'n and earth are full of your glo -

ry. Ho-san - na in the high - est. Bless -  
 ed is he who comes in the name of the Lord. Ho-san -  
 na in the high - est. Ho-san - na in the high - est.

**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.”

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

C: Amen.

**O CHRIST, LAMB OF GOD (*Agnus Dei*)**

**C** O Christ, Lamb of God, you take a - way the  
 sin of the world; have mer - cy on us. O  
 Christ, Lamb of God, you take a - way the  
 sin of the world; have mer - cy on us. O

Christ, Lamb of God, you take a - way the  
 sin of the world; grant us your peace. A -  
 men. A - men.

**PRAYER OF PREPARATION**

**C:** Lord God, you do not desire the death of a sinner, but that he turn from his evil way and live. I come to you, although I have sinned and deserve only your anger and punishment. But I flee to your mercy in Christ Jesus, my Savior, who gave his body and blood to pay for all my sins. Grant that in such faith I may worthily go to your table and receive the very body and blood that your Son has given for my salvation. Hear me for Jesus' sake. Amen.

*Please be seated.*

**DISTRIBUTION OF THE LORD'S SUPPER**

*Guests, please read and take note of the explanation of our communion practice on page 50 in this worship folder. If you have any questions about this or any other Bible teaching, please feel free to speak to the pastor after the service. We thank you for your help.*

**DISTRIBUTION HYMNS**

**Come, You Faithful, Raise the Strain**  
**Hymn 142**  
**The Day of Resurrection**  
**Hymn 166**



## THANKSGIVING

*Please stand.*

### SONG OF SIMEON (*Nunc Dimittis*)

**C** In peace, Lord, you let your ser - vant now de -  
part ac - cord - ing to your word. For my eyes have seen your sal -  
va - tion, which you have pre - pared for ev - 'ry peo - ple, a  
light to light - en the Gen - tiles and the glo - ry, the  
glo - ry of your peo - ple Is - ra - el.

**M:** O give thanks to the Lord, for he is good.

**C:** **And his mercy endures forever.**

**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.**

### BENEDICTION

**M:** 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.**

*Silent prayer.*

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*Many thanks to the many people who worked so hard to make this service possible.*

*We invite all of you to continue your celebration of Jesus' resurrection with us throughout the rest of this morning.*

*Easter breakfast: 9:00 A.M. in our fellowship hall.*

*Easter festival service: 10:30 A.M. in the church sanctuary.*

*May the peace and joy of our Lord's resurrection fill you, strengthen you, cheer you, and carry you today, tomorrow, and forever!*



