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GOOD SHEPHERD LUTHERAN CHURCH | Kearney, Nebraska

WELCOME TO GOOD SHEPHERD!

We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

SERVICE NOTES FOR THE PASCHAL TRIDUUM

The enormous significance on Christ’s suffering, death, and resurrection has always been the central focus of Christian worship. Prior to the fourth century, Easter Day itself included all three emphases, but thereafter they were distributed over three days of special observance, which St. Augustine of Hippo called “the most holy *triduum* (“three days”) of the crucified, buried, and risen Lord.” These days have long been understood as the climax of the church’s year. We hope you notice the close connection between the three services of Maundy Thursday (Institution of the Lord’s Supper), Good Friday (Christ’s death), and Holy Saturday, known as the Vigil of Easter (Christ buried in the tomb). Each of these services connects, one into another. For this reason, all three services are included in this folder. This is also the reason that the service this evening, as well as tomorrow evening, does not include a blessing. That blessing will come at the end of the third service—Easter Vigil—which we will celebrate at sunrise on Easter morning.

THE USE OF PSALMS DURING HOLY WEEK

You will notice that some of these services have more than one Psalm in the liturgy. Many times we tend to focus on the gospels during Holy Week, and appropriately so. But the Psalms are a meaningful way to remember Christ’s suffering and death. There are so many echoes of the Psalms in the week before Christ’s death. Jesus himself pointed this out to the disciples on Easter afternoon: “Everything written about me in the law of Moses, the prophets, and the Psalms,” Jesus tells them, “must be fulfilled” (Matthew 24:44). With this theme in mind we prepare to hear their echoes during Holy Week.

SERVICE FOLDER CONTENTS

Maundy Thursday — <i>Service of Word and Sacrament</i>	pg. 3
Good Friday — <i>Tenebrae</i>	pg. 21
Easter Sunrise — <i>The Great Vigil of Easter</i>	pg. 38

MAUNDY THURSDAY

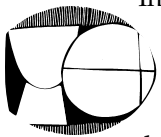
Service of Word and Sacrament

The theme of Maundy Thursday, best expressed by John's Gospel, is the *novum mandatum*, Latin for "new command," of Jesus that his disciples "love one another" (John 13:34). The institution of the Lord's Supper sets forth the depth of Jesus' love and gives power to the Church to live out his command.

For the Triduum, Maundy Thursday marks the end of Lent proper. The service *begins* with the sermon and an exhortation regarding the end of Lent. This unusual arrangement allows the pastor to explain the meaning of the Sacrament and the events that are to take place so that they may proceed uninterruptedly and vividly from this evening through Good Friday to the Easter Vigil.

A special feature of the Maundy Thursday liturgy is a rite called "*The Stripping of the Altar.*" This rite serves two purposes: symbolic and practical. Symbolically, the altar, which symbolizes Christ and his sacrifice, is stripped in an unhurried and dignified manner in token of Jesus' abandonment by his disciples in the Garden of Gethsemane. Practically speaking, the action of ceremonially stripping the altar prepares the chancel and the congregation for Good Friday.

HOLY COMMUNION IS OFFERED THIS EVENING



In Holy Communion, we share in the mystery of the bread and wine offered together with the body and blood of Christ. As Christians who believe that the Bible is inspired by God and that every word written in it is God's holy Word, we believe that we receive the body and blood in, with, and under the bread and wine. While this is something that goes beyond our human understanding, our faith allows us to accept this as true. God warns us in the Bible that anyone who doesn't understand this teaching or who denies this real presence of Christ's body and blood will do damage to his or her soul if not taught first.

As a congregation we care about people and about the spiritual well-being of individuals, especially those attending the Lord's Table today. If you are a guest and desire to commune, please speak to the pastor before the service. Our altar is open to those who confess oneness with us in doctrine, are not under church discipline in another congregation, and are members of our congregation, one of our sister congregations in the Wisconsin Evangelical Lutheran Synod [WELS], or a member of our sister synod, the Evangelical Lutheran Synod [ELS].



THE DIVINE SERVICE

The Common Service — Christian Worship, pg. 15



You will notice that this service begins with the sermon and an exhortation regarding the end of Lent. This unusual arrangement allows the pastor to explain the meaning of the Sacrament and the events that are to take place so that they may proceed uninterruptedly and vividly from this evening through Good Friday to the Easter Vigil.

HYMN

Jesus Christ, Our Blessed Savior | **CW 313**

SERMON

Exodus 12:11-14

¹¹ In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover. ¹² For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. ¹³ The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

¹⁴ "This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast.

This is the LORD's Passover

INSTRUCTION FOR THE END OF LENT

Remain seated.

[M] In this Lenten season we have heard again how our Lord walked the path of suffering which led him to the cross for our salvation. We have also heard our Lord's call to intensify our struggle against sin, death, and the devil—all that keeps us from loving God and one another. This is the struggle to which we were committed at Baptism; God's forgiveness and the power of his Spirit to amend our lives continue with us because of his love for us in Jesus our Savior.

Within the family of the Church, God never wearies of giving peace and new life. In the absolution, we receive forgiveness as from God himself. This absolution we should not doubt but firmly believe that our sins are thus forgiven before God in heaven, for it comes to us in the name and by the command of our Lord.

We who receive God's love in Jesus Christ are called to love one another, to be servants to each other, as Jesus became our servant.

In Holy Communion the members of Christ's body participate most intimately in his love. Remembering our Lord's Last Supper with his disciples, we eat the bread and drink the cup of this meal. Together we receive the Lord's gift of his body and blood for forgiveness and participate in that new covenant that makes us one with him and one another. The Lord's Supper is the promise of the great banquet we will share with all the faithful when our Lord returns, the joyous culmination of our reconciliation with God and each other.

CONFESSION AND ABSOLUTION

The penitent may kneel or stand.

M Our help is in the name of the Lord,

C **who made heaven and earth.**

Psalm 124:8

M I said, I will confess my transgressions unto the Lord,

C **and you forgave the iniquity of my sin.**

Psalm 32:5

M Let us confess our sins to God and ask for his forgiveness.

Silence for self-examination in light of God's Word and His commands.

M Almighty God, merciful Father,

C **I confess to you that I have not loved you with all my heart.**

In what I have done and left undone,

I have pursued my ways instead of your ways.

I have not loved my brothers and sisters as myself.

For this I deserve your punishment both now and in eternity.

"When you feel in your conscience that you are guilty, be very, very careful not to contend with either God or men in an effort to defend or excuse your sin. Rather, do this: When God points his spear at you, do not flee from him; on the contrary, flee to him with a humble confession of guilt and a plea for pardon."

— Martin Luther

Throughout the service, the **Sign of the Cross** (✙) may be made by all in remembrance of their Baptism.

Portions of today's service is **chanted** by the Pastor. While chant is something that may not be done often in our circles today, it was an integral and necessary element of the Daily Office and Divine Service for centuries. For hundreds of years, churches operated without systems to amplify the voice of the Pastor. Since the spoken voice is difficult to hear and understand in large rooms, the church chanted the liturgy, not only as an aesthetic feature, but practical as well—to carry the words of the Pastor to the furthest reaches of the church nave.

**I am truly sorry for my sins.
I repent of them.
I beg for your mercy, O Lord.**

[M] Forgive us for the sake of Jesus Christ who suffered and died for us.

[C] **Cleanse me from my sins.
Release me from my guilt.
Grant me your Holy Spirit to amend my sinful life.**

[M] The almighty God has been merciful to us and has sent his Son to die for all. For his sake, God forgives our sins and calls us from darkness to his marvelous light.

Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son ✙ and of the Holy Spirit.

[C] **Amen.**

Those kneeling stand.

EXHORTATION

[M] Our Lord Jesus Christ has forgiven us and reconciled us to God and has promised us the power to forgive and love each other. Relying on his promise, therefore, be reconciled with one another.

[C] **Brothers and sisters, may the peace of Christ rule in our hearts, in our words, and in our actions.**

The Service of the Word



PRAYER OF THE DAY — Collect

[M] 🎵 The Lord be with you.



[C] **And al - so with you.**

M

*This **Collect** is attributed to Thomas Aquinas, who lived in the 13th century A.D. In it we pray that our faith, which is strengthened through the Holy Supper, may produce abundant fruit in us.*



Be seated.

Exodus 12:1-14

*The people of Israel
celebrate the first
Passover in Egypt. It
is in remembrance of
this powerful and
gracious event that
Jesus and his disciples
were gathered in the
Upper Room.*

7

your staff in your hand. And you shall eat it in haste. It is the LORD's Passover. ¹² For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. ¹³ The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.



¹⁴ "This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast.

M The Word of the Lord.

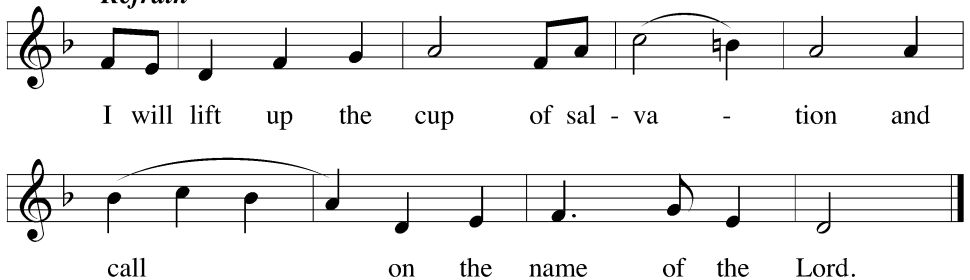
C Thanks be to God!

All people are at some point "frightened to death." Death's grip is terrible because it is the result of our sin and separation from God. But this Psalm reminds us that God cares deeply about our mortality and has released us from its permanent bonds through the suffering, death, and resurrection of his Son.

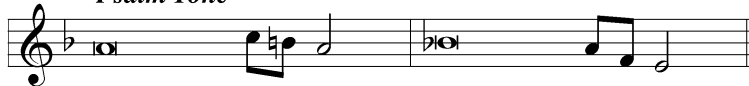
PSALM OF THE DAY

Psalm 116 | CWS p. 56

Refrain



Psalm Tone



Refrain

I love the LORD, for he | heard my voice;*
he heard my cry for | mercy.

Because he turned his | ear to me,*
I will call on him as long | as I live.

The LORD is gracious and | righteous;*
when I was in great need, he | saved me.

Refrain

For you, O LORD, have delivered my | soul from death,*
my eyes from tears, my feet from | stumbling.

How can I re- | pay the LORD*
for all his good- | ness to me?

I will lift up the cup of sal- | vation*
and call on the name | of the LORD.

**Glory be to the Father and | to the Son*
and to the Holy | Spirit,
as it was in the be- | ginning,*
is now, and will be forever. | Amen.**

Refrain

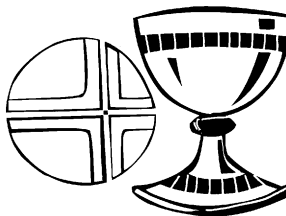
SECOND LESSON

1 Corinthians 11:23-28

*The Apostle Paul
recalls the words our
Lord spoke as he
instituted the Holy
Supper.*

FOR I RECEIVED FROM THE LORD what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, ²⁴ and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." ²⁵ In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

²⁷ Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. ²⁸ Let a person examine himself, then, and so eat of the bread and drink of the cup.



M The Word of the Lord.

C Thanks be to God!

VERSE OF THE DAY

1 Corinthians 11:26 (NIV84)

M As often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

HOLY GOSPEL

John 13:1-15, 34

*Jesus sets forth a
"new command":
"Love one another."
This command, or
mandate, is the source
for the name of this
day: Maundy, or
"Command,"
Thursday.*

Please stand.

M 🎵 The Holy Gospel according to St. John, chapter thirteen.



C Glo - ry be to you, O Lord!

NOW BEFORE THE FEAST OF THE PASSOVER, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. ² During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, ³ Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, ⁴ rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. ⁵ Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. ⁶ He came to Simon Peter, who said to him, "Lord, do you wash my feet?" ⁷ Jesus answered him, "What I am doing you do not understand now, but afterward you will understand." ⁸ Peter said to him, "You shall never wash my feet." Jesus



answered him, "If I do not wash you, you have no share with me."

⁹ Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹⁰ Jesus said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you." ¹¹ For he knew who was to betray him; that was why he said, "Not all of you are clean."

¹² When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you?" ¹³ You call me Teacher and Lord, and you are right, for so I am. ¹⁴ If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have given you an example, that you also should do just as I have done to you... ³⁴ A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.

M This is the Gospel of the Lord.



C Praise be to you, O Christ!

Be seated.

HYMN OF THE DAY

Jesus Christ, Our Blessed Savior | **CW 313**

OFFERING

*Moved by God's love
in Christ, by our
Offering we offer
him our first and best
gifts, purely out of
thanks to him.*

*If you are visiting
with us today, please
do not feel obligated
to give an offering.*

The **Great Litany** is named not because of its “great” length but because of its all-encompassing content.

The word “litany” comes from the Latin “litanía,” meaning “prayer” or “supplication.” The Great Litany was in use in Asia and in Rome at a very early date, as early as the 4th or 5th century. Tonight, we continue the tradition of saying the Great Litany on Maundy Thursday, following the command of our Lord to “love one another.” One of the greatest forms of love Christians can show is praying for others.

The prayer begins with a **Prayer of Approach to God**.

As sinners who approach God, we ask our Lord to spare us any punishment for our sins in the **Prayer for Deliverance**.

THE GREAT LITANY

M O God the Father, Creator of heaven and earth,

C Have mercy on us.

M O God the Son, Redeemer of the world,

C Have mercy on us.

M O God the Holy Spirit, advocate and guide,

C Have mercy on us.

M Holy, blessed, and glorious Trinity, three persons in one God,

C Have mercy on us.

M Remember not, Lord Christ, our offenses nor the offenses of our forebears. Spare us, good Lord; spare your people, whom you have redeemed with your precious blood.

C Spare us, good Lord.

M From all spiritual blindness; from pride, vainglory, and hypocrisy; from envy, hatred, and malice; and from all lack of charity,

C Good Lord, deliver us.

M From all deadly sin and from the deceits of the world, the flesh, and the devil,

C Good Lord, deliver us.

M From all false doctrine, heresy, and schism; from hardness of heart and contempt for your Word and your will,

C Good Lord, deliver us.

M From earthquake and tempest; from drought, fire, and flood; from civil strife and violence; from war and murder; and from dying suddenly and unprepared,

C Good Lord, deliver us.

M By the mystery of your holy incarnation; by your baptism, fasting, and temptation; and by your proclamation of the kingdom,

C **Good Lord, deliver us.**

M By your bloody sweat and bitter grief, by your cross and suffering, and by your precious death and burial,

C **Good Lord, deliver us.**

M By your mighty resurrection, by your glorious ascension, and by the coming of the Holy Spirit,

C **Good Lord, deliver us.**

M In our times of trouble, in our times of prosperity, in the hour of death, and on the day of judgment,

C **Good Lord, deliver us.**

M Receive our prayers, O Lord our God.

C **Hear us, good Lord.**

M Govern and direct your holy Church, fill it with love and truth, and grant it that unity which is according to your will.

C **Hear us, good Lord.**

M Enlighten all ministers with true knowledge and understanding of your Word, that by their preaching and living they may declare it clearly and show its truth.

C **Hear us, good Lord.**

M Encourage and prosper your servants who spread the gospel in all the world, and send out laborers into the harvest.

C **Hear us, good Lord.**

M Bless and keep your people, that all may find and follow their true vocation and ministry.

C **Hear us, good Lord.**

*As people of God, we say a **Prayer Recalling Christ's Saving Work**, the source of our deliverance and salvation.*

*Having asked for favor and pardon from God, with the **Prayer for the Church** we now come before God and pray that He bless the work of His Church on earth.*

*As citizens of this nation, we enjoy the freedoms and protection that this country offers. Today we say a **Prayer for Our Country**, asking the Lord to bless all who govern and protect.*

*Heeding Christ's command, we say a **Prayer for All People**.*

- [M]** Give us hearts to love and revere you, that we may diligently live according to your commandments.
- [C]** **Hear us, good Lord.**
- [M]** To all your people, give grace to hear and receive your Word and to bring forth the fruits of the Spirit.
- [C]** **Hear us, good Lord.**
- [M]** Strengthen those who stand firm in the faith, encourage the fainthearted, raise up those who fall, and finally give us the victory.
- [C]** **Hear us, good Lord.**
- [M]** Rule the hearts of your servants, the president of the United States, and all others in authority, that they may do justice, love mercy, and walk in the ways of truth.
- [C]** **Hear us, good Lord.**
- [M]** Bless and defend all who strive for our safety and protection, and shield them in all dangers and adversities.
- [C]** **Hear us, good Lord.**
- [M]** Grant wisdom and insight to those who govern us and to judges and magistrates the grace to execute justice with mercy.
- [C]** **Hear us, good Lord.**
- [M]** To all nations grant unity, peace, and concord, and to all people give clothing, food, and shelter.
- [C]** **Hear us, good Lord.**
- [M]** Grant us abundant harvests, strength and skill to conserve the resources of the earth, and wisdom to use them well.
- [C]** **Hear us, good Lord.**
- [M]** Enlighten with your Spirit all who teach and all who learn.
- [C]** **Hear us, good Lord.**

M Come to the help of all who are in danger, necessity, and trouble; protect all who travel by land, air, or water; and show your pity on all prisoners and captives.

C **Hear us, good Lord.**

M Strengthen and preserve all women who are in childbirth and all young children, and comfort the elderly, the bereaved, and the lonely.

C **Hear us, good Lord.**

M Defend and provide for the widowed and the orphaned, the refugees and the homeless, the unemployed, and all who are desolate and oppressed.

C **Hear us, good Lord.**

M Heal those who are sick in body or mind, and give skill and compassion to all who care for them.

C **Hear us, good Lord.**

M Grant us true repentance, forgive our sins, and strengthen us by your Holy Spirit to amend our lives according to your Holy Word.

C **Hear us, good Lord.**

M Son of God, we ask you to hear us.

C **Son of God, we ask you to hear us.**

M Lamb of God, you take away the sin of the world;

C **Have mercy on us.**

M Lamb of God, you take away the sin of the world;

C **Have mercy on us.**

M Lamb of God, you take away the sin of the world;

C **Grant us peace.**

M Lord, have mercy on us.

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

*We conclude the Great Litany with the **Agnus Dei**, which means "Lamb of God," recognizing that it is only through the sacrifice of the Lamb of God that we may approach God with such requests. Through the Lamb, we ask for the Lord's mercy as He hears and answers our prayers.*

*We confidently close
the prayer with a
resounding, "Amen."
"Yes, it shall be so."*

M Lord, have mercy on us.

C Amen.

The Service of the Sacrament



*"I certainly love it
with all my heart, the
precious, blessed
Supper of my Lord
Jesus Christ, in which
He gives me His body
and blood to eat and
to drink orally, with
the mouth of my body,
accompanied by the
exceedingly sweet and
gracious words:
'Given for you, shed
for you.'"*

—Martin Luther

M ♪ The Lord be with you.



C And al - so with you.

M ♪ Lift up your hearts.



C We lift them up un - to the Lord.

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



C 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, who, when his hour had come, in his great love he gave this supper to his disciples, that we might proclaim his death, and feast with him in his kingdom. 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*

Isaiah 6:3; Matthew 21:9

Sanctus means “holy.” Used possibly as early as the 2nd century, this canticle was in wide use among Christians in worship by the 14th century.

C

Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:
heav'n and earth are full of your glo - ry. Ho - san -
na, ho - san - na, ho - san - na in the high - est.
Bless - ed is he, bless - ed is he, bless - ed is he who
comes in the name of the Lord. Ho - san -
na, ho - san - na, ho - san - na in the high - est.

PRAYER OF THANKSGIVING

M Blessed are you, O Lord, because you have brought us from death to life.
With humble and repentant hearts, we praise and thank you for your Son,
Jesus Christ,

who became our substitute under your holy law,
who defeated the devil by his perfect obedience to your will,
who willingly carried a cross to pay the debt of the world's sin,
who lives and reigns to give us life.

Through his body and blood, once given and poured out for us, forgive
our sins and strengthen us for our journey heavenward. Unite us to our

Medieval monks are credited with the custom of ringing a bell three times during the Lord's Prayer. The idea was to alert people in the area surrounding the monastery or church that the Lord's Prayer was being spoken in those buildings and they could join in from a distance. The bell peal at the beginning, middle and end of the Lord's Prayer helped those distant prayers keep pace with those who were praying the prayer inside the church.


crucified and risen Lord, that we may believe in him, confess him, call on his name, and finally be delivered from this world to the feast of the Lamb, whose kingdom has no end.

C Amen.

LORD'S PRAYER

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

WORDS OF INSTITUTION

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

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

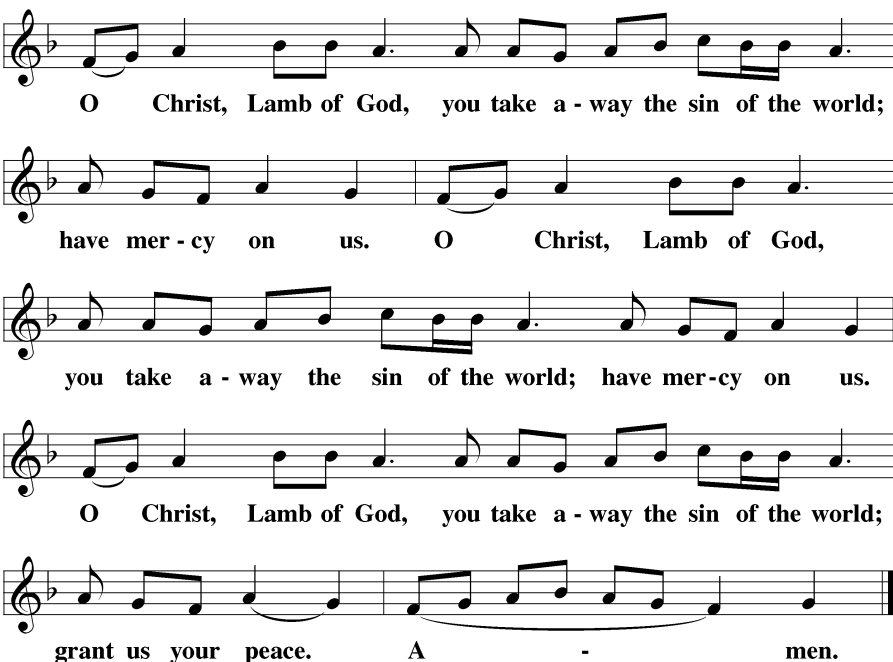
The peace of the Lord be with you always.



C A - men.

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.

Be seated.


DISTRIBUTION

In dismissing the communicants, the minister says:

- M** Now, may this true body and blood of our Lord Jesus Christ strengthen and keep you in the true faith to life everlasting. Your sins \oplus are forgiven. Go in peace. Amen.

PRAYER

Please stand.

- M**  O God the Father, source of all goodness, in your loving kindness you sent your Son to share our humanity. We thank you that through him you have given us pardon and peace in this sacrament. We also pray that you will not forsake us but will rule our hearts and minds by your Holy Spirit

*Good Shepherd confesses and practices the Biblical teaching of a **Closed Communion**. We ask that only members of the Wisconsin Synod [WELS] or the Evangelical Lutheran Synod [ELS] join us at the Lord's Table. If you have questions concerning our communion practice, or would like to inquire about how you, too, can commune with us, please speak with the Pastor following the service.*

so that we willingly serve you day after day, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



Be seated.

The pastor exits the chancel.

*During the speaking of the Psalm, the **altar is stripped** in token of the Lord's abandonment by his disciples and in preparation for Good Friday.*

THE STRIPPING OF THE ALTAR

Psalm 88

This service is the first of three (the name "Triduum" means, "three days"). This service ends without a blessing or greeting because the service continues with tomorrow's Tenebrae service. That service, too, will end without blessing or greeting. The final service of the Triduum is the Easter Vigil, which we will celebrate on Easter morning at 6:30a.

After the altar is stripped, the service concludes without a blessing or greeting.



Members of the congregation may remain for prayer and meditation before dispersing quietly. To allow this, there will be a 10 minute period of silence before any lights are turned on or off, any clean-up or preparations begun, or any rehearsals are held, so that those who wish to "watch and pray" may do so undisturbed. Those who wish to depart prior to the expiration of the 10 minutes are asked to do so maintaining this silence.

Please join us to celebrate Good Friday tomorrow evening as the Paschal Triduum continues with a Tenebrae Service at 7pm.

GOOD FRIDAY

Tenebrae

At Good Shepherd, we use an alternate liturgy for Good Friday called *Tenebrae*, Latin for “shadows.” Also called a “Service of Darkness,” this liturgy developed from the early morning monastic prayer services of monastic monks (called *Matins* and *Lauds*) but has more recently come to be used as an evening service on Good Friday. This service was not always a part of the historical services of the Triduum, but has become valued as an evening service for Good Friday.



The *Tenebrae* service centers on a series of lessons, Psalms, and liturgical texts that reflect on the Lord's crucifixion and our repentance. As the service progresses, seven lit candles are extinguished until only one remains. This candle is not extinguished but is removed from the chancel, leaving the church in darkness. This action is meant to symbolize the darkness that came upon the earth at the death of Christ. The service is closed by a loud noise, known as the *strepitus*, that foreshadows the rending of Jesus' tomb on Easter. After the *strepitus*, the last candle, still burning, is returned to the chancel. It thus anticipates the light of the paschal candle, which will be lit at the Easter Vigil. As with both of the first two liturgies of the Triduum, this service ends without a benediction. The congregation is encouraged to leave quietly, and will reassemble for the final service of the Triduum, Easter Vigil, on Easter Sunday morning.

TENEBRAE

A Service of Darkness — Christian Worship: Occasional Services — pg. 212



Tenebrae, Latin for “shadows” or “darkness,” is a Christian religious service celebrated within Western Christianity in the evening during Holy Week. The distinctive ceremony of Tenebrae is the gradual extinguishing of candles while a series of readings and Psalms is chanted or recited.



A common symbol in Christianity, “INRI” is an acronym for “Iesus Nazarenus, Rex Iudaeorum,” which is Latin for, “Jesus from Nazareth, the King of the Jews.”

This service incorporates time for meditation and reflection. The service is celebrated simply and not hurried. In keeping with the solemn nature of this Holy Day, there is no prelude or other preservice music; minimal music is used only to support congregational singing.

The minister enters in silence.

The Tenebrae candles are lit.

HOLY GOSPEL

John 19:17-30

Please stand.

[M] A reading from the Holy Gospel of St. John, chapter nineteen:

AND [JESUS] WENT OUT, bearing his own cross, to the place called *The Place of a Skull*, which in Aramaic is called *Golgotha*.¹⁸ There they crucified him, and with him two others, one on either side, and Jesus between them.¹⁹ Pilate also wrote an inscription and put it on the cross. It read, “*Jesus of Nazareth, the King of the Jews*.”²⁰ Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek.²¹ So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’”²² Pilate answered, “What I have written I have written.”

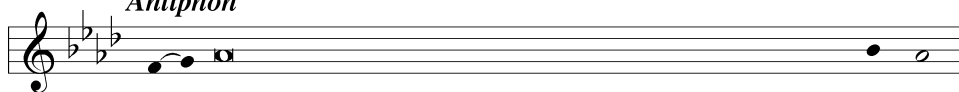
²³ When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom,²⁴ so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says,

²⁸ After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." ²⁹ A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. ³⁰ When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

Be seated.

Psalm 2

Antiphon



Psalm tone



23

PSALM

antiphon: Psalm 22:9; Psalm 22:1,4, 6, 9-11



M (Antiphon)

O LORD, be not | far off;

O my Strength, come quickly to | help me.

My God, my God, why have you for- | saken me?

Why are you so far from saving me, so far from
the words of my | groaning?

In you our fathers | put their trust;

they trusted and you de- | livered them.

But I am a worm and | not a man,

scorned by men and despised by the | people.

Yet you brought me out | of the womb;

you made me trust in you even at my | mother's breast.

From birth I was cast up- | on you;

from my mother's womb you have | been my God.

Do not be | far from me,

for trouble is near and there is no | one to help.

(Antiphon)

The second candle is extinguished.

Silence for meditation.

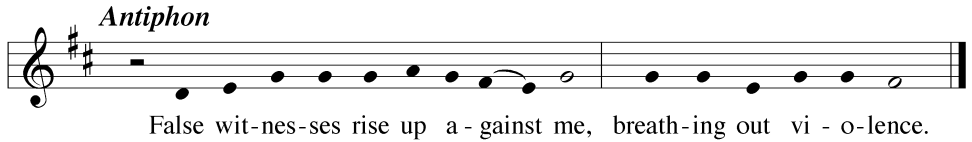
*"This [Psalm]
describes [Christ's]
obedience at the time
when God poured out
His wrath upon the
Son against the sins
of the human race...
He willingly assumed
these infirmities for
us in order that He
might become the
sacrifice."*

— Phillip
Melancthon

PSALM

Psalm 27

The Psalm is sung antiphonally with the congregation. The Pastor sings the Antiphon and the unbolded lines. The Congregation sings the lines which are bolded.



[M] (*Antiphon*)

"If God is for us, who
can be against us?"

— Romans 8:31

The LORD is my light and my salvation—whom | shall I fear?

The LORD is the stronghold of my life—of whom shall I | be afraid?

When evil men advance against me to devour | my flesh,

**When my enemies and my foes attack me,
they will stumble | and fall.**

Though an army besiege me, my heart | will not fear;

Though war break out against me, even then will I be | confident.

One thing I ask of the LORD, this is | what I seek:

That I may dwell in the house of the LORD all the days | of my life,

To gaze upon the beauty | of the LORD

and to seek him in his | temple.

For in the day of trouble he will keep me safe in his | dwelling;

**He will hide me in the shelter of his tabernacle
and set me high up- | on a rock.**

Then my head will be exalted above the enemies who sur- | round me;

**At his tabernacle will I sacrifice with shouts of joy;
I will sing and make music | to the LORD.**



Hear my voice when I | call, O LORD;
Be merciful to me and | answer me.

My heart says of you, | "Seek his face!"
Your face, LORD, | I will seek.

Do not hide your | face from me,
do not turn your servant away in | anger;

you have been my | helper.
Do not reject me or forsake me, O God my | Savior.

Though my father and mother for- | sake me,
The LORD will re- | ceive me.

Teach me your | way, O LORD;
Lead me in a straight path because of my op- | pressors.

Do not turn me over to the desire of | my foes,
For false witnesses rise up against me, breathing out | violence.

I am still confi- | dent of this:
I will see the goodness of the LORD in the land of the | living.

Wait | for the LORD;
Be strong and take heart and wait | for the LORD.


[M] (*Antiphon*)

The third candle is extinguished.

Silence for meditation.

*The **Quaerite Dominum**, Latin for “seek the Lord,” is a canticle used in orders of the Daily Office of the ancient Church. The text is from Isaiah 55:6-11, and focuses on the grace and mercy of God as he comes to us through his Word. It is a fitting addition to our Good Friday service, as we realize how we have sinned against the Lord and once again heed the Lord’s call to repent.*

SEEK THE LORD — *Quaerite Dominum*

[M]  Seek the LORD while he may be found;
 call upon him while he is near.
Let the wicked forsake his way
 and the evil man his thoughts.
Let him turn to the LORD, and he will have mercy on him,
 and to our God, for he will freely pardon.
“For my thoughts are not your thoughts,
 neither are your ways my ways,” declares the LORD.
“As the heavens are higher than the earth,
 so are my ways higher than your ways
 and my thoughts than your thoughts.
As the rain and the snow come down from heaven
 and do not return to it without watering the earth
and making it bud and flourish,
 so that it yields seed for the sower and bread for the eater,
so is my word that goes out from my mouth:
 It will not return to me empty;
but will accomplish what I desire
 and achieve the purpose for which I sent it.”

The fourth candle is extinguished.

Silence for meditation.



1 Sing, my tongue, the glo - rious bat - tle;
 2 Tell how, when at length the full - ness
 3 Thus, with thir - ty years ac - com - plished,
 4 Faith - ful cross, true sign of tri - umph,
 5 Un - to God be praise and glo - ry;



Sing the end - ing of the fray. Now a -
 Of th' ap - point - ed time was come, He, the
 He went forth from Naz - a - reth, Des - tined,
 Be for all the no - blest tree; None in
 To the Fa - ther and the Son, To th' e -



bove the cross, the tro - phy, Sound the loud tri -
 Word, was born of wom - an, Left for us his
 ded - i - cat - ed, will - ing, Did his work and
 fo - liage, none in blos - som, None in fruit your
 ter - nal Spir - it hon - or Now and ev - er -



um - phant lay. Tell how Christ, the world's Re -
 Fa - ther's home, Blazed the path of true o -
 met his death; Like a lamb he hum - bly
 e - qual be, Sym - bol of the world's re -
 more be done— Praise and glo - ry in the



deem - er, As a vic - tim won the day.
 be - dience, Shone as light a - midst the gloom.
 yield - ed On the cross his dy - ing breath.
 demp - tion, For your bur - den makes us free.
 high - est While the time - less a - ges run.

Be seated.

△ Please stand
for the final
stanza.

*This hymn was
written by
Fortunatus in
A.D. 569. It paints for
us with a broad word-
brush the life and
death of the Son of
God.*

March 25 is also the
day the Church
celebrates the
Annunciation, that
is, the announcement
by the angel Gabriel
to Mary that she
would give birth to
the Son of God. Here,
on the day we call
Good Friday, God laid
bare his right hand
and his holy arm for
all the nations to see
his salvation (Psalm
98:1-2). The song that
begins at the place
where our Lord was
born (st. 2) reaches its
fulfillment at the
place where he
finished the work of
salvation (st. 3).

Lamentations 1:1-5

*The **Lessons from Lamentations** are an ancient element of the Tenebrae service. In them, God calls his people to repentance for sin and unbelief.*

LESSONS FROM LAMENTATIONS

[M] A reading from the Lamentations of Jeremiah the prophet:

HOW LONELY SITS the city
that was full of people!
How like a widow has she become,
she who was great among the nations!
She who was a princess among the provinces
has become a slave.

² She weeps bitterly in the night,
with tears on her cheeks;
among all her lovers
she has none to comfort her;
all her friends have dealt treacherously with her;
they have become her enemies.

³ Judah has gone into exile because of affliction
and hard servitude;
she dwells now among the nations,
but finds no resting place;
her pursuers have all overtaken her
in the midst of her distress.

⁴ The roads to Zion mourn,
for none come to the festival;
all her gates are desolate;
her priests groan;
her virgins have been afflicted,
and she herself suffers bitterly.

⁵ Her foes have become the head;
her enemies prosper,
because the LORD has afflicted her
for the multitude of her transgressions;
her children have gone away,
captives before the foe.

[M] Jerusalem, Jerusalem, return to the Lord your God!

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

[M] A reading from the Lamentations of Jeremiah the prophet:

FROM THE DAUGHTER of Zion
all her majesty has departed.
Her princes have become like deer
that find no pasture;
they fled without strength
before the pursuer.

⁷ Jerusalem remembers
in the days of her affliction and wandering
all the precious things
that were hers from days of old.
When her people fell into the hand of the foe,
and there was none to help her,
her foes gloated over her;
they mocked at her downfall.

⁸ Jerusalem sinned grievously;
therefore she became filthy;
all who honored her despise her,
for they have seen her nakedness;
she herself groans
and turns her face away.


⁹ Her uncleanness was in her skirts;
she took no thought of her future;
therefore her fall is terrible;
she has no comforter.
"O LORD, behold my affliction,
for the enemy has triumphed!"

*The minister directs
this call to repentance
to the congregation
under his care.
"Jerusalem" is often
used to refer to the
Church, the people of
God who have been
destroyed by sin.*

*Lamb of God, Pure
and Holy
CW 268*

Lamentations 1:6-9

[M] Jerusalem, Jerusalem, return to the Lord your God!

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

Lamentations 1:10-14

[M] A reading from the Lamentations of Jeremiah the prophet:

THE ENEMY HAS STRETCHED out his hands
over all her precious things;
for she has seen the nations
enter her sanctuary,
those whom you forbade
to enter your congregation.

¹¹ All her people groan
as they search for bread;
they trade their treasures for food
to revive their strength.

"Look, O LORD, and see,
for I am despised."


¹² "Is it nothing to you, all you who pass by?
Look and see
if there is any sorrow like my sorrow,
which was brought upon me,
which the LORD inflicted
on the day of his fierce anger.

¹³ "From on high he sent fire;
into my bones he made it descend;
he spread a net for my feet;
he turned me back;
he has left me stunned,
faint all the day long.


¹⁴ "My transgressions were bound into a yoke;
by his hand they were fastened together;
they were set upon my neck;

he caused my strength to fail;
the LORD gave me into the hands
of those whom I cannot withstand.

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

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

Silence for meditation.

Out of the depths
I cry to you,

LORD, HEAR MY VOICE!
Let your ears be atten-
tive to the prayer of
your servant

Three times we hear the prophet weep for the sins of Jerusalem, entreating her to turn again to her God. And three times the congregation looks to the Lamb of God, and cries out, "Have mercy on us."

This verse, from Psalm 130, is the sixth of seven "Songs of Ascent." When Luther was asked what were the best Psalms of all, he cited Psalm 130—along with 32, 51, and 143—calling them "Pauline Psalms." For Luther, these are like Paul's Epistles in setting forth the realities of human sin, God's grace, and Christ's redemption.

"Those who wait for the Lord ask for mercy; but they leave it to God's gracious will when, how, where, and by what means He helps them."

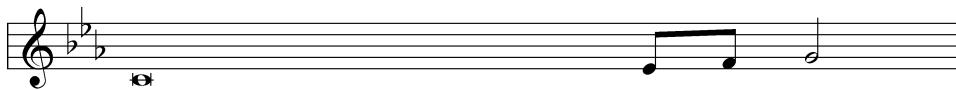
— Martin Luther

The **Magnificat**, which is Latin for, "proclaims," is the song Mary sang after the angel Gabriel announced that she would carry and give birth to the Son of God. This song is an ordinary part of an evening service of the Church.

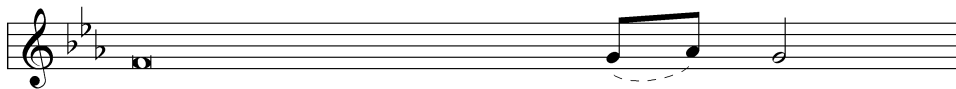
This song is especially appropriate today as we recall Mary's faithfulness beside the cross of Christ. While the Magnificat is often heard as a song of praise, the text is a compelling theology of the cross at the foot of the cross. "He has shown the strength of his arm," not by a show of might but by a victory at the cross.

SONG OF MARY — *Magnificat*

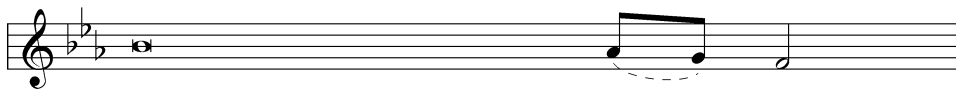
Please stand.



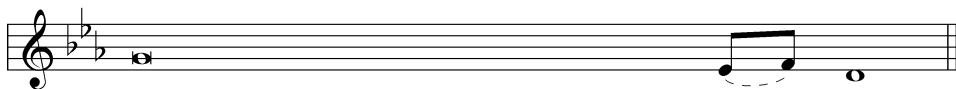
- | | | | | |
|---|--|-------|-------|----------|
| 1 | My soul proclaims the greatness of the Lord; | God | my | Savior, |
| 2 | my spirit rejoices in | those | who | fear him |
| 3 | He has mercy on | from | their | thrones |
| 4 | He has cast down the mighty | Is | - | ra - el, |
| | He has come to the help of his servant | | | |



- | | | | | | |
|---|--------------------------------------|-----|-----|--------|----------|
| 1 | for he has looked with favor on his | low | - | ly | servant. |
| 2 | in every | gen | - | er | - ation. |
| 3 | and has lifted | up | the | lowly. | |
| 4 | for he has remembered his promise of | mer | - | cy, | |



- | | | | | |
|---|--|------|------|-----------|
| 1 | From this day all generations will call me | bles | - | ed. |
| 2 | He has shown the strength | of | his | arm; |
| 3 | He has filled the hungry | with | good | things, |
| 4 | the promise made to our fathers, to | Ab | - | ra - ham, |




- | | | | | |
|---|---|-------|-----|---------|
| 1 | The Almighty has done great things for me, and holy | is | his | name. |
| 2 | he has scattered the proud in | their | con | - ceit. |
| 3 | and the rich he has sent away | emp | - | ty. |
| 4 | and to his children forever. | A | - | men. |

Be seated.

The fifth candle is extinguished.

Silence for meditation

SENTENCE

[M]  Christ became obedient for us unto death, even death on a cross. Therefore God has exalted him to the highest place and given him the name that is above every name.

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.

PSALM

Psalm 51

HAVE MERCY ON ME, O God,
 according to your steadfast love;
 according to your abundant mercy
 blot out my transgressions.
² Wash me thoroughly from my iniquity,
 and cleanse me from my sin!
³ For I know my transgressions,
 and my sin is ever before me.
⁴ Against you, you only, have I sinned
 and done what is evil in your sight,
so that you may be justified in your words
 and blameless in your judgment.

*This penitential
Psalm of David
serves as a final
reminder of what this
day means: We come
before God with
nothing, admitting
that we have nothing
of worthiness to offer
him. Rather, we pray
that, through his Son,
he may have mercy on
us.*

Hyssop (v. 7), a plant with hairy branches, was used to apply blood on the doorposts at Passover, to sprinkle water for ceremonial purification on those who had touched a corpse, and to cleanse leprosy. The use of hyssop in the Old Testament was a ceremonial act, representing cleanliness or purity to be able to stand before God. However, it was only by God's hand that the stain of sin could be removed.

"[God] indicates that this is the proper use of these ceremonies, namely, that through them the merits of the Messiah are applied, and faith confirmed and sealed, as happens with us in the case of the sacraments."

— Martin Chemnitz

- ⁵ Behold, I was brought forth in iniquity,
and in sin did my mother conceive me.
- ⁶ Behold, you delight in truth in the inward being,
and you teach me wisdom in the secret heart.
- ⁷ Purge me with hyssop, and I shall be clean;
wash me, and I shall be whiter than snow.
- ⁸ Let me hear joy and gladness;
let the bones that you have broken rejoice.
- ⁹ Hide your face from my sins,
and blot out all my iniquities.
- ¹⁰ Create in me a clean heart, O God,
and renew a right spirit within me.
- ¹¹ Cast me not away from your presence,
and take not your Holy Spirit from me.
- ¹² Restore to me the joy of your salvation,
and uphold me with a willing spirit.
- ¹³ Then I will teach transgressors your ways,
and sinners will return to you.
- ¹⁴ Deliver me from bloodguiltiness, O God,
O God of my salvation,
and my tongue will sing aloud of your righteousness.
- ¹⁵ O Lord, open my lips,
and my mouth will declare your praise.
- ¹⁶ For you will not delight in sacrifice, or I would give it;
you will not be pleased with a burnt offering.
- ¹⁷ The sacrifices of God are a broken spirit;
a broken and contrite heart, O God, you will not despise.
- ¹⁸ Do good to Zion in your good pleasure;
build up the walls of Jerusalem;
- ¹⁹ then will you delight in right sacrifices,
in burnt offerings and whole burnt offerings;
then bulls will be offered on your altar.

The sixth candle is extinguished. The seventh candle, still lit, is carried from the chancel.

COLLECT

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, to be given over into the hands of the wicked, and to 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.

Silence for meditation.

The minister exits the chancel without offering a blessing or greeting. A loud noise, called a “strepitus,” is heard. Following the strepitus, the seventh candle is returned, still lit, to burn in the chancel.



The congregation may remain for prayer and meditation before dispersing quietly. To allow this, there will be a 10 minute period of silence before any lights are turned on, any clean-up or preparations begun, or any rehearsals are held, so that those who wish to “watch and pray” may do so undisturbed. Those who wish to depart prior to the expiration of the 10 minutes is asked to do so maintaining this silence.

Please join us at sunrise on Easter morning to celebrate the final service of the Paschal Triduum. The Easter Vigil will be celebrated at a sunrise service at 6:30am on Sunday morning. All are welcome!

*The **strepitus** foreshadows the rending, or breaking open, of Christ’s tomb.*

*The **seventh candle** remains lit as a symbol of hope. Worshippers leave not with despair or sorrow on their hearts, but with hope and joy, because Christ’s work of redemption is not yet over.*

THE GREAT EASTER VIGIL

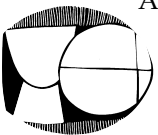
The Vigil Services

A vigil is “a period of keeping awake during the time usually spent asleep, especially to keep watch or pray.” The climax of the Triduum comes in the form of the oldest candlelight service of the church: The Great Vigil of Easter, a service of watching and waiting—using prayer, Scripture, and hymns—for the resurrection of Christ. The Vigil of Easter is composed of four parts: (I) *Service of Light*, with its focus on the paschal candle, the representation of the unconquered life of Christ; (II) *Service of Lessons*, with its use of Old Testament texts that foreshadowed our deliverance and rescue by Jesus; (III) *Service of Holy Baptism*, with its emphasis on our baptismal connection to Christ; and (IV) *Service of the Holy Sacrament*, with its proclamation of the risen Savior and our blessed reconciliation to God.



The Vigil of Easter begins in darkness, continuing the manner in which the Good Friday Tenebrae service ended. Worshipers gather outside the church around a lit fire. A rite is performed to dedicate and light the paschal candle. Following the rite, worshipers and pastor follow the Paschal Candle in procession into a dark church. Light grows progressively through the service until the church is fully illuminated at the joyous shout of “Christ is risen!” The Service of the Holy Sacrament is celebrated at the altar, which is now fully vested and decorated for Easter, bringing to a close the Triduum’s cycle of services.

HOLY COMMUNION IS OFFERED THIS MORNING



As Christians who believe that the Bible is inspired by God and that every word written in it is God’s holy word, we believe that we receive the body and blood in, with, and under the bread and wine. While this is something that goes beyond our human understanding, our faith allows us to accept this as true. God warns us in the Bible that anyone who doesn’t understand this teaching or who denies this real presence of Christ’s body and blood will do damage to his or her soul if not properly taught first (1 Corinthians 11:27-29).

As a congregation we care about people and about the spiritual well-being of individuals, especially those attending the Lord’s Table this morning. If you are a guest and desire to commune, please speak to the pastor before the service. Our altar is open to those who confess oneness with us in doctrine, are not under church discipline in another congregation, and are members of our congregation, one of our sister congregations in the Wisconsin Evangelical Lutheran Synod [WELS], or a member of our sister synod, the Evangelical Lutheran Synod [ELS].

Service of Light

The congregation may gather in a convenient place outside the nave of the church. In the semidarkness a fire is kindled. All are given candles to be lit later from the Paschal Candle.

M In the name of the Father, and of the Son ✙, and of the Holy Spirit.

C Amen.

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

Let us pray.

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.

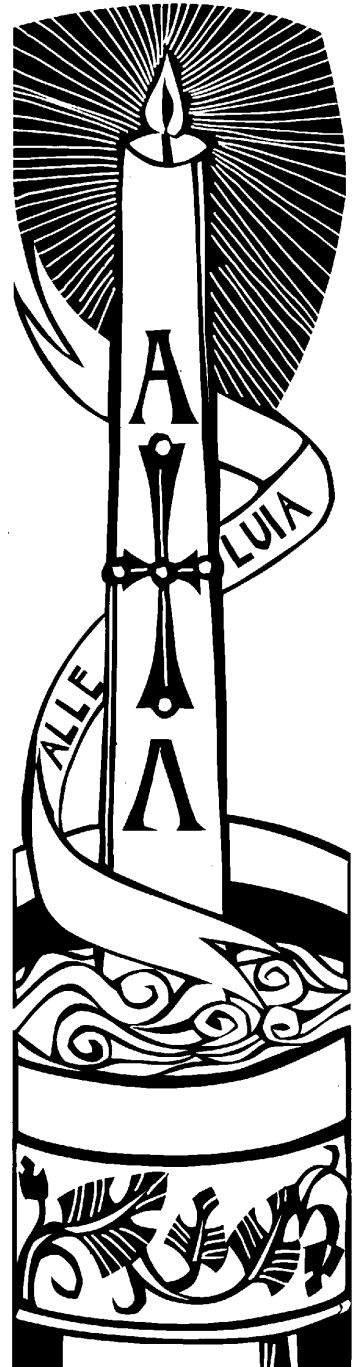
C Amen.

The candle bearer, holding the Paschal Candle, steps forward. The minister traces the cross and the letters 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 cross upon the candle, saying:

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



The **Paschal Candle** is a special candle used at every service during the Easter season and at baptisms and funerals year-round. The Paschal Candle—rededicated this morning in our Easter Vigil service—symbolizes the resurrection victory over the darkness of sin and death. It emphasizes the presence of the resurrected Christ and the link between baptism and the resurrection.

The name Paschal comes from the Greek, *pascha*. Before the time of Christ, this word was used for Passover; after Christ, Christians took to using the word when referring to the Festival of the Resurrection.

Throughout the fifty days of Easter, the Paschal Candle traditionally stands near or in front of the altar as a symbol of resurrection. It is lighted for each service and is traditionally extinguished after the reading of the Gospel on Ascension. The Paschal Candle is of substantial size so its important symbolism speaks clearly. Even the stand in which it sits is of great size.

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.

Let us pray.

Almighty and most merciful Father, once we were darkness, but now we are light in Jesus Christ our Lord. Bless abundantly all who joyfully celebrate this morn 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.

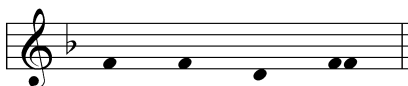
[C] Amen.

All light their candles from the Paschal Candle. The Ushers light the altar and window candles from the fire of the Paschal Candle. After all candles have been lit, then, with the Paschal Candle held aloft by the candle bearer, all follow in procession into the dark church. Congregants may find a seat in the pews using the center aisle and remain standing.

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



[M] The light of Christ.



[C] Thanks be to God.

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

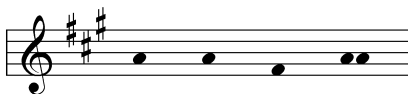


[M] The light of Christ.

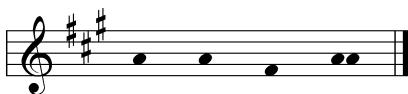


[C] Thanks be to God.

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



[M] The light of Christ.



[C] Thanks be to God.

REJOICE, NOW — *Exsultet*

The candle bearer places the Paschal Candle in its stand in the center of the chancel. Standing in its light, the minister continues:

[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.

Now gathered in the Church proper, the **Exsultet** is sung. *Exsultet*, Latin for "rejoice," comes from the first word of each verse of the canticle. It is the first proclamation of Easter in a Divine Service in the Church Year.

The **Salutation**, one of the oldest parts of the Liturgy, is spoken after the *Exsultet*, encouraging joy in the hearts and on the lips of the worshipper.

The Proper Preface, a confession of faith by the minister on behalf of the congregation, is spoken. These words should be familiar, as they are usually found in the Service of the Sacrament. This longer Preface recalls all of the prophecies and foreshadows that occur in the Old Testament, encouraging the worshippers to have hope that the Lord will fulfill his promise to raise his Son from the dead. (Keep in mind this service normally occurs on Easter Saturday night, the night before Easter morning...)

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

This was 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 morn when all wickedness is put to flight and sin is washed away.

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

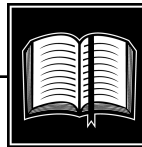
How blessed is this morn when man is reconciled to God in Christ.

Holy Father, accept now the morning 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.



Traditionally between four and eleven Old Testament prophecies were read. Each prophecy emphasizes the Easter life and deliverance given in the waters of Holy Baptism. For today's Vigil we will use only three of the Readings.

M On this most holy morn, 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.

THE FIRST PROPHECY

Genesis 1:1-2:2

M A reading from the first book of Moses:

IN THE BEGINNING GOD CREATED the heavens and the earth. ² Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

³ And God said, "Let there be light," and there was light. ⁴ God saw that the light was good, and he separated the light from the darkness. ⁵ God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the first day.

⁶ And God said, "Let there be a vault between the waters to separate water from water." ⁷ So God made the vault and separated the water under the vault from the water above it. And it was so. ⁸ God called the vault "sky." And there was evening, and there was morning—the second day.

⁹ And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. ¹⁰ God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good.

¹¹ Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. ¹² The land produced vegetation: plants bearing seed according to their kinds and trees

God created the world by his Word out of water. By the Word Incarnate—crucified and risen—the world is recreated and made very good having been washed in Baptism.

bearing fruit with seed in it according to their kinds. And God saw that it was good. ¹³ And there was evening, and there was morning—the third day.

¹⁴ And God said, “Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, ¹⁵ and let them be lights in the vault of the sky to give light on the earth.” And it was so. ¹⁶ God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. ¹⁷ God set them in the vault of the sky to give light on the earth, ¹⁸ to govern the day and the night, and to separate light from darkness. And God saw that it was good. ¹⁹ And there was evening, and there was morning—the fourth day.

²⁰ And God said, “Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.” ²¹ So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. ²² God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.” ²³ And there was evening, and there was morning—the fifth day.

²⁴ And God said, “Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind.” And it was so. ²⁵ God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

²⁶ Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.”

²⁷ So God created mankind in his own image,
in the image of God he created them;
male and female he created them.

²⁸ God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”

²⁹ Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. ³⁰ And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of life in it—I give every green plant for food.” And it was so.

³¹ God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

^{2:1} Thus the heavens and the earth were completed in all their vast array.

² By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.

M The Word of the Lord.

PRAYER

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.

Silence for meditation.

THE SECOND PROPHECY

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

M A reading from the second book of Moses:

THEN THE LORD SAID TO NOAH, “Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation. ² Take with you seven

By water the wicked world was destroyed and the godly saved. By water our wicked flesh is destroyed and we are saved.

pairs of all clean animals, the male and his mate, and a pair of the animals that are not clean, the male and his mate, ³ and seven pairs of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth. ⁴ For in seven days I will send rain on the earth forty days and forty nights, and every living thing that I have made I will blot out from the face of the ground."

⁵ And Noah did all that the Lord had commanded him.

¹¹ In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. ¹² And rain fell upon the earth forty days and forty nights.

¹³ On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark, ¹⁴ they and every beast, according to its kind, and all the livestock according to their kinds, and every creeping thing that creeps on the earth, according to its kind, and every bird, according to its kind, every winged creature. ¹⁵ They went into the ark with Noah, two and two of all flesh in which there was the breath of life.

¹⁶ And those that entered, male and female of all flesh, went in as God had commanded him. And the Lord shut him in.

¹⁷ The flood continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth. ¹⁸ The waters prevailed and increased greatly on the earth, and the ark floated on the face of the waters.

^{8:6} At the end of forty days Noah opened the window of the ark that he had made ⁷ and sent forth a raven. It went to and fro until the waters were dried up from the earth. ⁸ Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground. ⁹ But the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took her and brought her into the ark with him. ¹⁰ He waited another seven days, and again he sent forth the dove out of the ark. ¹¹ And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth.

¹² Then he waited another seven days and sent forth the dove, and she did not return to him anymore.

¹³ In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth. And Noah removed the covering of the ark and looked, and behold, the face of the ground was dry. ¹⁴ In the second month, on the twenty-seventh day of the month, the earth had dried out. ¹⁵ Then God said to Noah, ¹⁶ “Go out from the ark, you and your wife, and your sons and your sons’ wives with you. ¹⁷ Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may swarm on the earth, and be fruitful and multiply on the earth.” ¹⁸ So Noah went out, and his sons and his wife and his sons’ wives with him.

^{9:8} Then God said to Noah and to his sons with him, ⁹ “Behold, I establish my covenant with you and your offspring after you, ¹⁰ and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. ¹¹ I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.” ¹² And God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: ¹³ I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth.

[M] The Word of the Lord.

PRAYER

[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.

Silence for meditation.

THE THIRD PROPHECY

Exodus 14:10–15:1

M A reading from the second book of Moses:

*A Passover lamb. A
fiery pillar. Walls of
water. Death and
salvation. The Lamb
of God. The Light of
the World. The waters
of Holy Baptism.
Death of the flesh.
Salvation eternal.*

AS PHARAOH APPROACHED, the Israelites looked up, and there were the Egyptians, marching after them. They were terrified and cried out to the LORD. ¹¹ They said to Moses, “Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? ¹² Didn’t we say to you in Egypt, ‘Leave us alone; let us serve the Egyptians’? It would have been better for us to serve the Egyptians than to die in the desert!”

¹³ Moses answered the people, “Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today. The Egyptians you see today you will never see again. ¹⁴ The LORD will fight for you; you need only to be still.”

¹⁵ Then the LORD said to Moses, “Why are you crying out to me? Tell the Israelites to move on. ¹⁶ Raise your staff and stretch out your hand over the sea to divide the water so that the Israelites can go through the sea on dry ground. ¹⁷ I will harden the hearts of the Egyptians so that they will go in after them. And I will gain glory through Pharaoh and all his army, through his chariots and his horsemen. ¹⁸ The Egyptians will know that I am the LORD when I gain glory through Pharaoh, his chariots and his horsemen.”

¹⁹ Then the angel of God, who had been traveling in front of Israel’s army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them, ²⁰ coming between the armies of Egypt and Israel. Throughout the night the cloud brought darkness to the one side and light to the other side; so neither went near the other all night long.

²¹ Then Moses stretched out his hand over the sea, and all that night the LORD drove the sea back with a strong east wind and turned it

into dry land. The waters were divided, ²² and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left.

²³ The Egyptians pursued them, and all Pharaoh's horses and chariots and horsemen followed them into the sea. ²⁴ During the last watch of the night the LORD looked down from the pillar of fire and cloud at the Egyptian army and threw it into confusion. ²⁵ He jammed the wheels of their chariots so that they had difficulty driving. And the Egyptians said, "Let's get away from the Israelites! The LORD is fighting for them against Egypt."

²⁶ Then the LORD said to Moses, "Stretch out your hand over the sea so that the waters may flow back over the Egyptians and their chariots and horsemen." ²⁷ Moses stretched out his hand over the sea, and at daybreak the sea went back to its place. The Egyptians were fleeing toward it, and the LORD swept them into the sea. ²⁸ The water flowed back and covered the chariots and horsemen—the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived.

²⁹ But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. ³⁰ That day the LORD saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore. ³¹ And when the Israelites saw the mighty hand of the LORD displayed against the Egyptians, the people feared the LORD and put their trust in him and in Moses his servant.

^{15:1} Then Moses and the Israelites sang this song to the LORD:

"I will sing to the LORD,
for he is highly exalted.
Both horse and driver
he has hurled into the sea."

M The Word of the Lord.

PRAYER

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.

Silence for meditation.

Please stand.

In ancient times adult catechumens, who underwent a one to three year catechesis, were baptized in this Vigil. The baptisms would occur during the Service of Holy Baptism. Those being baptized wore a white alb, much like pastor wears, symbolic of the white robe of righteousness.

Service of Holy Baptism



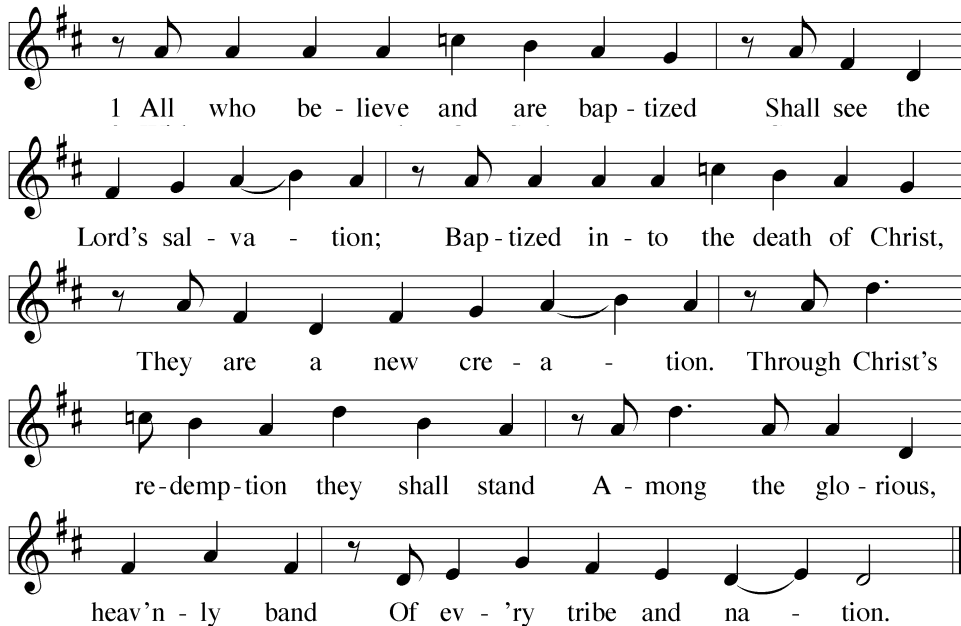
M On this holiest of days, the whole Church of our Lord Jesus Christ recalls his death and burial, rejoicing in the gospel of his glorious resurrection from the dead. Holy Baptism is the precious means of grace by which our Father in heaven connects us with Christ in his life, death, and resurrection.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

God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus.”

HYMN

All Who Believe And Are Baptized | CW 299 (1)

The hymn is sung as the Paschal Candle is carried to the font. Following the hymn, the minister gathers at the font.



1 All who be - lieve and are bap - tized Shall see the
Lord's sal - va - tion; Bap - tized in - to the death of Christ,
They are a new cre - a - tion. Through Christ's
re - demp - tion they shall stand A - mong the glo - rious,
heav'n - ly band Of ev - 'ry tribe and na - tion.

THE BLESSING OF THE BAPTISMAL WATERS

- [M]** The Lord be with you.
- [C]** And also with you.
- [M]** Lift up your hearts.
- [C]** We lift them up to the Lord.
- [M]** Let us give thanks to the Lord, our God.
- [C]** It is good and right so to do.

This service serves as a rededication of the baptismal font. We once again recall the power of baptism, and ask for God's continued blessings on all of those who are baptized in this font in the coming year.

During the prayer the pastor:

(1) **Divides the water** in the form of a cross to show that Baptism's blessings come through Christ.

(2) **Touches the water** with his hand to indicate which water he is about to bless.

(3) **Makes the sign of the cross** above the water to show he is blessing it for baptismal use.

[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, who through Your Spirit and Word wondrously brings about the benefits of Your Sacraments. Although we are unworthy to perform so great a rite, You are not one to withdraw the gift of Your grace; and You are also ready to hear our prayers. O God, in the very beginning of the world Your Spirit moved over the waters; and gave the element of water the power to sanctify. O God, by water You also washed away the sinfulness of a guilty world; and by the Flood You prefigured our regeneration; so that, in a mystery, one and the same water drowns sin and gives birth to godliness. May You, O Lord, who fills Your city with joy by the flowing torrent of Your grace; look mercifully upon Your Church and multiply Your acts of regeneration within her. Open the fonts of Baptism all over the world for the renewal of nations; so that under Your majestic dominion they may receive from the Holy Spirit; the grace of Your only-begotten Son.

The Pastor divides the water in the form of a cross.

[M] May this water, prepared for rebirth of man, be made fruitful by the outpouring of Your divine grace; so that heavenly children, conceived in holiness and reborn in as new creatures; may come forth from the spotless womb of this divine font. And may all, regardless of race, age or gender; be brought forth into the same saving birth by the motherhood of grace.

The Pastor touches the water with the hands.

[M] May this water be free from all the devil's assaults; and purified by the removal of all his filth. May it be a font of life, a water of new birth, a stream of purification; so that all who are washed in this bath of salvation may obtain, through the working of the Holy Spirit in them; the grace of perfect cleansing.

The Pastor makes the sign of the cross above the water.

[M] Therefore I bless this water; by the Father, who in the beginning separated it from the dry land, and whose Spirit moved over it. He made water flow from the fountain of Paradise, and commanded it to water the whole earth with the four rivers. And I bless this water by our Lord Jesus Christ, His only Son; who caused water to mingle with His Blood, flowing from His

side; and commanded His disciples to baptize believers with water; when He said

The Pastor sprinkles water from the font toward the four corners.

M “Go, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

The Pastor lowers the Paschal Candle into the water.

M May the power of the Holy Spirit descend into the waters of this font, and make this water fruitful for regeneration. In this font may the stain of all sin be washed away; may human nature created in Your likeness and recreated in Your glory, be cleaned from all the defilement of man; so that everyone who receives this sacramental rebirth, may be born again as a child of godly innocence; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C Amen.

During the hymn, the Paschal Candle is returned to the center of the chancel in front of the altar.

2 With one ac - cord, O God, we pray: Grant us your

Ho - ly Spir - it. Help us in our in - firm - i - ty

Through Je - sus' blood and mer - it. Grant us

to grow in grace each day That by this sac - ra -

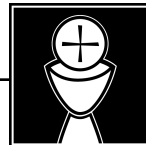
ment we may E - ter - nal life in - her - it.

(4) **Sprinkles** the water toward the four corners to remind that Baptism is for “all nations.”

(5) **Lowers** the Paschal Candle into the water to teach that God gives Baptism the power to bring to life.

The service reaches its climax in the **Service of the Holy Supper**. In it we celebrate the crucified and risen Lord. And, he gives us himself as reassurance that we, too, have “the forgiveness of sins, life, and salvation.” (Luther’s Small Catechism)

Service of the Holy Supper



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!



M Refrain

C Refrain

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.

HOLY EASTER GOSPEL

John 20:1-18

M The Holy Easter Gospel according to St. John, chapter twenty.

C Refrain

The resurrection of Christ is proof that he is the Son of God, his death paid for the sins of the world, and we too shall rise. It is the ultimate miracle, our joy, our confidence, and our hope.

EARLY ON THE FIRST DAY OF THE WEEK, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. ² So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, “They have taken the Lord out of the tomb, and we don’t know where they have put him!” ³ So Peter and the other disciple started for the tomb. ⁴ Both were running, but the other disciple outran Peter and reached the tomb first. ⁵ He bent over and looked in at the strips of linen lying there but did not go in. ⁶ Then Simon Peter, who was behind him, arrived and went into the tomb. He saw the

strips of linen lying there, ⁷ as well as the burial cloth that had been around Jesus' head. The cloth was folded up by itself, separate from the linen. ⁸ Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. ⁹ (They still did not understand from Scripture that Jesus had to rise from the dead.)

¹⁰ Then the disciples went back to their homes, ¹¹ but Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb ¹² and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot. ¹³ They asked her, "Woman, why are you crying?" "They have taken my Lord away," she said, "and I don't know where they have put him." ¹⁴ At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus. ¹⁵ "Woman," he said, "why are you crying? Who is it you are looking for?" Thinking he was the gardener, she said, "Sir, if you have carried him away, tell me where you have put him, and I will get him." ¹⁶ Jesus said to her, "Mary." She turned toward him and cried out in Aramaic, "Rabboni!" (which means Teacher). ¹⁷ Jesus said, "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God.'" ¹⁸ Mary Magdalene went to the disciples with the news: "I have seen the Lord!" And she told them that he had said these things to her.

M The Gospel of our Lord!

C *Refrain*

PRAYER OF THE DAY

M O God, who made this most holy morn 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.

SALUTATION

M ♪ The Lord be with you.



C And al - so with you.

M ♪ Lift up your hearts.



C We lift them up un - to the Lord.

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



C It is good and right so to do.

PROPER PREFACE

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 heav - en - ly hosts:



heav'n and earth are full of your glo - ry. Ho - san -

C: Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:
 heav'n and earth are full of your glo - ry. Ho - san -
 na, ho - san - na, ho - san - na in the high - est.
 Bless - ed is he, bless - ed is he, bless - ed is he who
 comes in the name of the Lord. Ho - san -
 na, ho - san - na, ho - san - na in the high - est.

PRAYER OF THANKSGIVING

- [M]** Blessed are you, O Lord, because you have brought us from death to life. With humble and repentant hearts, we praise and thank you for your Son, Jesus Christ,
- who became our substitute under your holy law,
 who destroyed the work of the devil by his perfect obedience to your will,
 who willingly carried a cross to pay the debt of the world's sin,
 who lives and reigns to give us life.
- Through his body and blood, once given and poured out for us, forgive our sins and strengthen us for our journey heavenward. Unite us to our crucified and risen Lord, that we may believe in him, confess him, call on

This Prayer of Thanksgiving is appropriate for Easter. We pray out of thanks (cf. the Salutation: "Let us give thanks to the Lord.") for the Easter blessings we receive in this Sacrament through the sacrifice of God's Son and ask that he bless us through the eating and drinking of Christ's body and blood.


his name, and finally be delivered from this world to the feast of the Lamb, whose kingdom has no end.

C Amen.

LORD'S PRAYER

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

WORDS OF INSTITUTION

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

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

The peace of the Lord be with you always.

C Amen.

*The Pastor makes the sign of the cross during the **Words of Institution**, not because it is some magical incantation or spell, but rather to mark and set apart the bread and wine for the purpose of eating and drinking in the sacrament.*

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.

Be seated.

DISTRIBUTION

In dismissing the communicants, the minister says:

M Now, may this true body and blood of our Lord Jesus Christ strengthen and keep you in the true faith to life everlasting. Your sins ✠ are forgiven. Go in peace. Amen.

SONG OF SIMEON — *Nunc Dimittis*



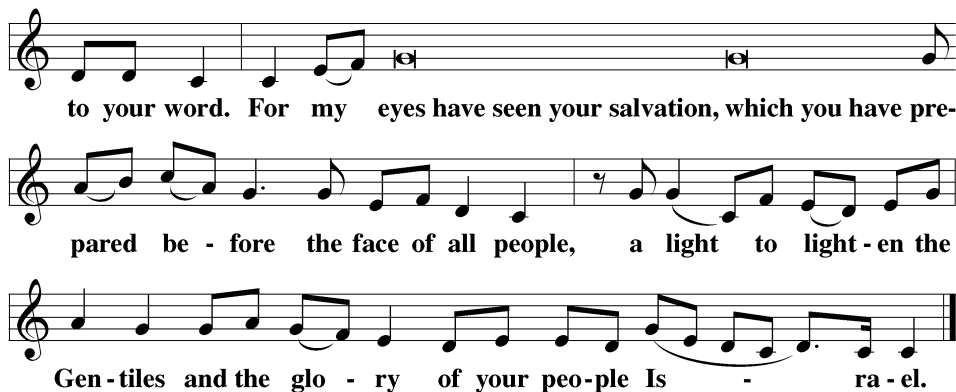
C Lord, now you let your servant de - part in peace ac-cord-ing

*Good Shepherd confesses and practices the Biblical teaching of a **Closed Communion**. We ask that only members of the Wisconsin Synod [WELS] or the Evangelical Lutheran Synod [ELS] join us at the Lord's Table. If you have questions concerning our communion practice, or would like to inquire about how you, too, can commune with us, please speak with the Pastor following the service.*

The **Nunc Dimittis**, Latin for "Now let me depart," is a canticle of the Divine Service based on the Song of Simeon (Luke 2:29-32).

Simeon, in his old age, was promised by God that he would see the Savior with his own eyes. Having seen Jesus after Mary and Joseph brought the baby to the temple according to the Law of the Lord, Simeon sings this song.

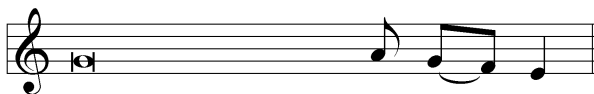
We sing the same song because we, like Simeon, "have seen [the Lord's] salvation" in the body and blood of the Supper, and praise and thank him for such amazing grace.



to your word. For my eyes have seen your salvation, which you have pre-
pared be - fore the face of all people, a light to light - en the
Gen - tiles and the glo - ry of your peo - ple Is - ra - el.

PRAYER OF THANKSGIVING

[M] ♪ O give thanks to the Lord, for he is good.



[C] And his mercy endures for - ev - er.

[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] A - men. A - men. A - men.

BLESSING

[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] A - men.

CLOSING HYMN

Christ the Lord is Risen Today; Alleluia | CW 150

This hymn, originally written in Latin, dates back to the 11th century A.D. It beautifully and masterfully connects the vicarious atonement of Christ with the hope and promise given through His resurrection.



1 Christ the Lord is ris'n to - day;
2 For the sheep the Lamb has bled, Al - le - lu - ia!
3 Christ, the vic - tim un - de - filed,
4 Christ, who once for sin - ners bled,



Chris-tians, has - ten on your way;
Sin - less in the sin - ners' stead. Al - le - lu - ia!
God and sin - ners rec - on - ciled.
Now the first-born from the dead,



See the place where he was laid;
"Christ is ris'n," to - day we cry; Al - le - lu - ia!
While, in strange to - awe - full strife,
Throned in end - less might and pow'r,



Praise him for the ran - som paid.
Now he lives, no more to die. Al - le - lu - ia!
Met to - geth - er death and life.
Lives and reigns for - ev - er - more.



Serving in the Services

Maundy Thursday — *Service of Word and Sacrament*

Preacher & CelebrantPr. Nathanael Seelow
Keyboardist.....Michelle Reinsch

Good Friday — *Tenebrae*

Presiding MinisterPr. Nathanael Seelow
Keyboardist.....Michelle Reinsch
AcolyteMark Darby

Easter Sunrise — *The Great Vigil of Easter*

Presiding Minister & CelebrantPr. Nathanael Seelow
Keyboardist.....Michelle Reinsch
Acolyte.....Chaden Darby

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Maundy Thursday — *Service of Word and Sacrament*

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Good Friday — *Tenebrae*

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Easter Sunrise — *The Great Easter Vigil*

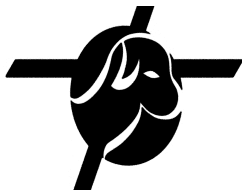
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