

Lake of the Isles Lutheran Church

✠ Easter Vigil ✠
April 15, 2017



*Inspired by Christ,
living and growing in faith,
we are a loving and open community
of worship, witness, and service in God's world.*

Lighting of the Paschal Candle

Like the children of Israel who watched and waited through the night for the Lord of the Exodus, we too come together this night to watch and wait for the Lord of the Resurrection. We come, as Christians have come since the first century, to keep vigil and to prepare ourselves for the arrival of the Bridegroom who is chief host and guest at the Easter feast to come.

LITURGY OF LIGHT

The people gather at the bonfire for the lighting of the Paschal Candle.

P. The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C. **And also with you.**

Sisters and brothers in Christ, on this most holy night when our Savior Jesus Christ passed from death to life, we gather with the church throughout the world in vigil and prayer. This is the passover of Jesus Christ. Through light and the word, through water and oil, through bread and wine, we proclaim Christ's death and resurrection, share Christ's triumph over sin and death, and await Christ's coming again in glory.

Let us pray. O God, you are like a refiner's fire, and your Spirit kindles the hearts of your faithful people. Bless this flame and those who keep this Easter Vigil so that, burning with desire for life with you, they may be found fit to take part in that festival of Light which has no ending, through Jesus Christ our Lord.

C. **Amen**

The inscription on the Paschal Candle is traced while saying:

P. Jesus Christ, yesterday and today, the beginning and the ending, Alpha and Omega; all time belongs to him, and all ages; to him be glory and dominion forever and ever.

C. **Amen**

The Paschal Candle is lighted.

P. May the light of Christ who rises this night in glory scatter the darkness of our hearts and minds.

Let us pray. Almighty God, pour out your abundant blessing on this lighted candle, so that all who share this night in your holy mysteries may be filled with your grace and spiritual blessings. Once we were in darkness, but since we have become the Lord's people, we are in the light. Help us to live as people who belong to the light, through Jesus Christ our Lord.

C. **Amen**

THE PROCESSION

The people follow the Paschal Candle into the darkened church, singing the response below three times. After the first response, hand candles are lighted from the Paschal Candle and passed among the people, who carry them into their pews and remain standing.

P. *(sing)* The Light of Christ!

C. *(sing)* **Thanks be to God!**

THE EASTER PROCLAMATION

The Paschal Candle is placed in the center of the chancel while the chancel lights are brought up.

P. Rejoice, now, all heavenly powers! Sing, choirs of angels! Exult, all creation around God's throne! Jesus Christ is risen! Celebrate the divine mysteries with exultation; and, for the victory of so great a King, sound the trumpet of salvation. Rejoice, O earth, in shining splendor, radiant in the brightness of your king! Christ has conquered! Glory fills you! Darkness vanishes forever. Rejoice, O holy church! Exult in glory! The risen Savior shines upon you! Let this place resound with the joy, echoing the mighty song of all God's people. triumphant voices of the peoples.

P. The Lord be with you.

C. **And also with you.**

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

C. **It is right to give our thanks and praise.**

P. It is indeed right, our duty and our joy, that with full devotion of heart and mind and voice praise the invisible God, and the only Son, Jesus Christ our Lord, who by his precious blood, redeemed us from the bondage to the ancient sin. For this indeed is the Paschal Feast in which the true Lamb is slain, by whose blood the doorposts of the faithful are made holy. by his precious blood redeemed us from the bondage to ancient sin.

This is the night in which, in ancient times, you delivered our forebears, the children of Israel, from the land of Egypt; and led them, dry-shod, through the Red Sea. This is the night in which the darkness of sin has been purged away by the rising brightness. This is the night in which all who believe in Christ are rescued from evil and the gloom of sin, are renewed in grace, and are restored to holiness. This is the night in which, breaking the chains of death, Christ arises from hell in triumph. For it would have profited us nothing to be born had we not also been redeemed.

O night truly blessed which alone was worthy to know the time and hour in which Christ arose again rose from hell! This is the night of which it is written: "The night is as clear as the day," and "then shall my night be turned into day." The holiness of this night puts to flight the deeds of wickedness; washes away

sin; restores innocence to the fallen, and joy to those who mourn; casts out hate; brings peace; and humbles earthly pride.

Therefore, in this night of grace, receive, O God our praise and thanksgiving in the light of the resurrection of our Lord Jesus Christ, reflected in the burning of this candle. We sing the glories of this pillar of fire, the brightness of which is not diminished even when its light is divided and borrowed. For it is fed by the melting wax which the bees, your servants, have made for the substance of this candle.

This is the night in which heaven and earth are joined -- things human and things divine. We, therefore, pray to you, O God, that this candle, burning to the honor of your name, will continue to vanquish the darkness of this night and be mingled with the lights of heaven. May Christ the Morning Star find it burning -- that Morning Star which never sets, that Morning Star who, rising from the grave, faithfully sheds light on all the human race.

And we pray, O God, rule, govern, and preserve with your continual protection your whole Church, giving us peace in this time of our paschal rejoicing; through the same Lord, Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen**

All extinguish their candles and are seated.

STORIES OF SALVATION

While we wait in vigil for the resurrection Lord, we tell the stories of our "family" history, recalling how God loved and saved his people throughout history.

The Creation

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, "Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

First Reading

Genesis 1:1-2:4

The Old Testament writer not only numbers the days of creation, but describes the goodness of God's good and the delight that it gives.

And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.” And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, the fifth day.

And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good. Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.” So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.”

God said, “See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so.

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

Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

These are the generations of the heavens and the earth when they were created. In the day that the Lord God made the earth and the heavens.

Here ends the reading. **Thanks be to God.**

Meditative Response

(Sing the phrase,
The Lord is my
song.)

The musical score is written for voice and piano. It consists of two systems. The first system has a vocal line in G-clef and a piano accompaniment in C-clef. The lyrics are: "O Lord, hear my prayer, O Lord, hear my prayer: when I call an - swer me. The Lord is my song, the Lord is my praise: all my hope comes from God." The second system also has a vocal line and piano accompaniment. The lyrics are: "O Lord, hear my prayer, O Lord, hear my prayer, come and lis - ten to me. The Lord is my song, the Lord is my praise: God, the well-spring of life." The music is in a simple, contemplative style with a key signature of one sharp (F#).

Text: Psalm 102:1-2; adapt. Taizé Community, 1982
Music: Jacques Berthier, 1923-1994

HEAR MY PRAYER
5 5 6 D

Prayer

Almighty God, you wonderfully created the dignity of human nature and yet more wonderfully restored it. In your mercy, let us share the divine life of the one who came to share our humanity, Jesus Christ, your Son, our Lord. Amen.

Second Reading

Genesis 22:1-18

The story of Abraham prefigures God' giving his only Son Jesus Christ.

Testing of Abraham

After these things God tested Abraham. He said to him, 'Abraham!' And he said, 'Here I am.' He said, 'Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt-offering on one of the mountains that I shall show you.' So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt-offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, 'Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you.' Abraham took the wood of the burnt-offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, 'Father!' And he said, 'Here I am, my son.' He said, 'The fire and the wood are here, but where is the lamb for a burnt-offering?' Abraham said, 'God himself will provide the lamb for a burnt-offering, my son.' So the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill* his son. But the angel of the Lord called to him from heaven, and said, 'Abraham, Abraham!' And he said, 'Here I am.' He said, 'Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.' And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt-offering instead of

his son. So Abraham called that place ‘The Lord will provide’;* as it is said to this day, ‘On the mount of the Lord it shall be provided.’*

The angel of the Lord called to Abraham a second time from heaven, and said, ‘By myself I have sworn, says the Lord: Because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of their enemies, and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice.’

Here ends the reading. **Thanks be to God.**

Meditative Response

(Sing the phrase, The Lord is my song.)

The musical score is written for voice and piano. It consists of two systems. The first system has a vocal line and a piano accompaniment. The lyrics are: "O Lord, hear my prayer, O Lord, hear my prayer: when I call an - swer me. The Lord is my song, the Lord is my praise: all my hope comes from God." The second system also has a vocal line and a piano accompaniment. The lyrics are: "O Lord, hear my prayer, O Lord, hear my prayer, come and lis - ten to me. The Lord is my song, the Lord is my praise: God, the well-spring of life." The music is in G major and 4/4 time.

Text: Psalm 102:1-2; adapt. Taizé Community, 1982
Music: Jacques Berthier, 1923-1994

HEAR MY PRAYER
5 5 6 D

Prayer

Lord Jesus, uphold those who hope in you and give us counsel, so that we may know the joy of your resurrection and share the pleasures of the saints at your right hand, where you live and reign with the Father and the Holy Spirit, one God, now and forever. **Amen.**

The Deliverance of Jonah

Now the word of the Lord came to Jonah son of Amittai, saying, “Go at once to Nineveh, that great city, and cry out against it; for their wickedness has come up before me.” But Jonah set out to flee to Tarshish from the presence of the Lord. He went down to Joppa and found a ship going to Tarshish; so he paid his fare and went on board, to go with them to Tarshish, away from the presence of the Lord.

But the Lord hurled a great wind upon the sea, and such a mighty storm came upon the sea that the ship threatened to break up. Then the mariners were afraid, and each cried to his god. They threw the cargo that was in the ship into the sea, to lighten it for them. Jonah, meanwhile, had gone down into the hold of the ship and had lain down,

Third Reading

Jonah 1:-2:3, 7-10
The early church likened Jesus' three days in the tomb to Jonah's three days in the belly of the fish. .

and was fast asleep. The captain came and said to him, "What are you doing sound asleep? Get up, call on your god! Perhaps the god will spare us a thought so that we do not perish." The sailors said to one another, "Come, let us cast lots, so that we may know on whose account this calamity has come upon us." So they cast lots, and the lot fell on Jonah. Then they said to him, "Tell us why this calamity has come upon us. What is your occupation? Where do you come from? What is your country? And of what people are you?" "I am a Hebrew," he replied. "I worship the Lord, the God of heaven, who made the sea and the dry land." Then the men were even more afraid, and said to him, "What is this that you have done!" For the men knew that he was fleeing from the presence of the Lord, because he had told them so.

Then they said to him, "What shall we do to you, that the sea may quiet down for us?" For the sea was growing more and more tempestuous. He said to them, "Pick me up and throw me into the sea; then the sea will quiet down for you; for I know it is because of me that this great storm has come upon you." Nevertheless the men rowed hard to bring the ship back to land, but they could not, for the sea grew more and more stormy against them. Then they cried out to the Lord, "Please, O Lord, we pray, do not let us perish on account of this man's life. Do not make us guilty of innocent blood; for you, O Lord, have done as it pleased you." So they picked Jonah up and threw him into the sea; and the sea ceased from its raging. Then the men feared the Lord even more, and they offered a sacrifice to the Lord and made vows.

But the Lord provided a large fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. Then Jonah prayed to the Lord his God from the belly of the fish, saying, "I called to the Lord out of my distress, and he answered me; out of the belly of Sheol I cried, and you heard my voice. You cast me into the deep, into the heart of the seas, and the flood surrounded me; all your waves and your billows passed over me. As my life was ebbing away, I remembered the Lord; and my prayer came to you, into your holy temple. Those who worship vain idols forsake their true loyalty. But I with the voice of thanksgiving will sacrifice to you; what I have vowed I will pay. Deliverance belongs to the Lord!" Then the Lord spoke to the fish, and it spewed Jonah out upon the dry land.

Here ends the reading. **Thanks be to God.**

Meditative Response

(Sing the phrase,
The Lord is my
song.)

The musical score is written for voice and piano. It consists of two systems. The first system has a vocal line in G major (one sharp) and a piano accompaniment. The lyrics are: "O Lord, hear my prayer, O Lord, hear my prayer: when I call an - swer me. The Lord is my song, the Lord is my praise: all my hope comes from God." The second system also has a vocal line and piano accompaniment. The lyrics are: "O Lord, hear my prayer, O Lord, hear my prayer, come and lis - ten to me. The Lord is my song, the Lord is my praise: God, the well-spring of life." The piano accompaniment features a steady bass line and chords in the right hand.

Text: Psalm 102:1-2; adapt. Taizé Community, 1982
Music: Jacques Berthier, 1923-1994

HEAR MY PRAYER
5 5 6 D

Holy God, you created all things by the power of your Word, and you renew the whole earth by your Spirit. Give now the water of life to all who thirst for you, that, rejoicing in your covenant of mercy, we may bring forth abundant fruit, through Jesus Christ, our Savior and Lord. Amen.

Deliverance from the Fiery Furnace

King Nebuchadnezzar made a golden statue whose height was sixty cubits and whose width was six cubits; he set it up on the plain of Dura in the province of Babylon. Then King Nebuchadnezzar sent for the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces, to assemble and come to the dedication of the statue that King Nebuchadnezzar had set up.³ So the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces, assembled for the dedication of the statue that King Nebuchadnezzar had set up. When they were standing before the statue that Nebuchadnezzar had set up, the herald proclaimed aloud, "You are commanded, O peoples, nations, and languages, that when you hear the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble, you are to fall down and worship the golden statue that King Nebuchadnezzar has set up. Whoever does not fall down and worship shall immediately be thrown into a furnace of blazing fire." Therefore, as soon as all the peoples heard the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble, all the peoples, nations, and languages fell down and worshiped the golden statue that King Nebuchadnezzar had set up.

Accordingly, at this time certain Chaldeans came forward and denounced the Jews. They said to King Nebuchadnezzar, "O king, live forever! You, O king, have made a decree, that everyone who hears the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble, shall fall down and worship the golden statue, and whoever does not fall down and worship shall be thrown into a furnace of blazing fire.

There are certain Jews whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego. These pay no heed to you, O king. They do not serve your gods and they do not worship the golden statue that you have set up.”

Then Nebuchadnezzar in furious rage commanded that Shadrach, Meshach, and Abednego be brought in; so they brought those men before the king. Nebuchadnezzar said to them, “Is it true, O Shadrach, Meshach, and Abednego, that you do not serve my gods and you do not worship the golden statue that I have set up? Now if you are ready when you hear the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble to fall down and worship the statue that I have made, well and good. But if you do not worship, you shall immediately be thrown into a furnace of blazing fire, and who is the god that will deliver you out of my hands?”

Shadrach, Meshach, and Abednego answered the king, “O Nebuchadnezzar, we have no need to present a defense to you in this matter. If our God whom we serve is able to deliver us from the furnace of blazing fire and out of your hand, O king, let him deliver us. But if not, be it known to you, O king, that we will not serve your gods and we will not worship the golden statue that you have set up.

Then Nebuchadnezzar was so filled with rage against Shadrach, Meshach, and Abednego that his face was distorted. He ordered the furnace heated up seven times more than was customary, and ordered some of the strongest guards in his army to bind Shadrach, Meshach, and Abednego and to throw them into the furnace of blazing fire. So the men were bound, still wearing their tunics, their trousers, their hats, and their other garments, and they were thrown into the furnace of blazing fire. Because the king’s command was urgent and the furnace was so overheated, the raging flames killed the men who lifted Shadrach, Meshach, and Abednego. But the three men, Shadrach, Meshach, and Abednego, fell down, bound, into the furnace of blazing fire.

Then King Nebuchadnezzar was astonished and rose up quickly. He said to his counselors, “Was it not three men that we threw bound into the fire?” They answered the king, “True, O king.” He replied, “But I see four men unbound, walking in the middle of the fire, and they are not hurt; and the fourth has the appearance of a god.” Nebuchadnezzar then approached the door of the furnace of blazing fire and said, “Shadrach, Meshach, and Abednego, servants of the Most High God, come out! Come here!” So Shadrach, Meshach, and Abednego came out from the fire. And the satraps, the prefects, the governors, and the king’s counselors gathered together and saw that the fire had not had any power over the bodies of those men; the hair of their heads was not singed, their tunics were not harmed, and not even the smell of fire came from them. Nebuchadnezzar said, “Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants who trusted in him. They disobeyed the king’s command and yielded up their bodies rather than serve and worship any god except their own God. Therefore I make a decree: Any people, nation, or language that utters blasphemy against the God of Shadrach, Meshach, and Abednego shall be torn limb from limb, and their houses laid in ruins; for there is no other god who is able to deliver in this way.”

Here ends the reading. **Thanks be to God.**

Meditative Response

*(Sing the phrase,
The Lord is my
song.)*

The musical score consists of two systems, each with a vocal line in treble clef and a piano accompaniment in bass clef. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are written below the vocal line.

O Lord, hear my prayer, O Lord, hear my prayer: when I call an - swer me.
The Lord is my song, the Lord is my praise: all my hope comes from God.

O Lord, hear my prayer, O Lord, hear my prayer, come and lis - ten to me.
The Lord is my song, the Lord is my praise: God, the well-spring of life.

Text: Psalm 102:1-2; adapt. Taizé Community, 1982
Music: Jacques Berthier, 1923-1994

HEAR MY PRAYER
5 5 6 D

Prayer

Almighty and eternal God, the only hope of the world, by the proclamation of your prophets you declare to us the word of salvation. By the grace to your Spirit increase the devotion of all baptized, that strengthened by your presence, we may withstand hardship and sorrow and be united with your Son, Jesus Christ, our Savior and Lord. Amen.

RENEWAL OF BAPTISMAL VOWS

Sisters and brothers, on this most holy night, the Church keeps vigil, awaiting the glorious resurrection of our Lord Jesus Christ. The apostle Paul teaches us that by baptism, we were buried with Christ and lay dead in order that as Christ was raised from the dead in the splendor of the Father, so we should set our feet on the new path of life. Therefore, now that the struggle of Lent is over, let us renew the promises made at our baptism.

P. The Lord be with you.

C. And also with you.

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

C. It is right to give God thanks and praise.

Thanksgiving at the Font

P. Holy God, holy and merciful, holy and mighty, you are the river of life, you are the everlasting wellspring, you are the fire of rebirth. Glory to you for oceans and lakes, for rivers and streams. Honor to you for cloud and rain, for dew and snow. Your waters are below us, around us, above us: our life is born in you. You are the fountain of resurrection. Praise to you for your saving waters: Noah and the animals survive the flood, Hagar discovers your well. The Israelites escape through the sea, and they drink from your gushing rock. Naaman washes his leprosy away, and the

Rite of Asperges

By water, you were once cleansed and brought to newness of life in the Spirit. May God grant that, as this water of remembrance touches you this night, that you may feel and know the grace and favor which God has given you through your baptism.

Samaritan woman will never be thirsty again.

At this font, Holy God, we pray: Praise to you for the water of baptism and for your Word that saves us in this water.

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

Breathe your Spirit into all who are gathered here and into all creation. Illumine our days. Enliven our bones. Dry our tears. Wash away the sin within us, and drown the evil around us. Satisfy all our thirst with your living water, Jesus Christ, our Savior, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

The Paschal Candle is lowered into the baptismal water as a sign of Christ's burial and rising, as the minister says:

May all who are buried with Christ in the death of baptism rise also with him to newness of life. **Amen.**

I ask you, do you renounce all the forces of evil, the devil and all his empty promises?

C. I do.

P. Do you believe in God the Father?

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

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

C. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

P. Do you believe in God the Holy Spirit?

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

P. Do you intend to continue steadfast in this confession of faith which you made and to suffer all, rather than deny Christ? **I do, with the help of God.**

P. Do you intend to continually conform your life to the divine Word, to be faithful in the use of Word and Sacrament, and in faith, word and action to remain true to the Triune God? **I do, with the help of God.**

P. May God empower and strengthen you anew this night. **Amen**

Litany

(To be sung three times, Kyrie, Christe and again Kyrie.)

Choir

Ky - ri - e, Ky - ri - e e - le - i - son.

Ky - ri - e, Ky - ri - e e - le - i - son.

Ky - ri - e, Ky - ri - e e - le - i - son.

READING OF THE GOSPEL

P. The Holy Gospel according to St. John, the twentieth chapter.

C. **Glory to you, O Lord!**

Gospel

St. John 20:1-9

The resurrection story as recorded in St. John's gospel.

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead.

P. The Gospel of the Risen Lord!

C. **Praise to you, O Christ!**

UNVEILING OF THE CROSS

Christ is risen! He is risen, indeed! *3 Times*

Glory to God in the Highest



1 All glo - ry be to God on high, and peace to earth be
 2 Lord Je - sus Christ, the on - ly Son of God, cre - a - tion's
 3 To you a - lone, O God, we cry, the Ho - ly One we



giv - en! Let an - gels sing, let all re - ply; good -
 au - thor, O Lamb of God, your death a - lone takes
 name you; for you a - lone are God most high, one



will break forth from heav - en! Lord God Al - might - y,
 sin a - way for - ev - er. Stretch out your arms to
 liv - ing God we claim you: we wor - ship you, Lord



heav - en's king, we wor - ship you, our thanks we sing, we
 ev - 'ry land, and, as you reign at God's right hand, re -
 Je - sus Christ, with God the Spir - it ev - er blest, in



praise you for your glo - ry.
 receive our prayer; have mer - cy.
 God the Fa - ther's glo - ry. A - - - men.

P The Lord be with you.

C. And also with you.

Prayer of the Church

Almighty God, **through your only Son, you overcame death and opened for us the gate of everlasting life. Give us your continual help: put good desire into minds and bring them to full effect; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God now and forever. Amen.**

Sharing the Peace

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

C: **And also with you.**

MEAL

We lift our hearts with praise and thanksgiving as the table is set, and we receive the bread and wine—the humble meal through which we are fed by the presence of Jesus the Christ and united as the body of Christ in the world.

Eucharistic Prayer and Words of Institution

You are indeed holy, O God, the fountain of all holiness;
You bring light from darkness and life from death, speech with silence.
We worship you for our lives and for the world you give us.
We thank you for the new world to come and for the love that will rule all in all.
We praise you for the grace shown to Israel, your chosen, the people of your promised: the rescue from Egypt, the gift of the promised land, the memory of the fathers, the home coming from exile, and the prophets' words that will not be in vain.
In all this we bless you for your only-begotten Son, who fulfilled and will fulfill all your promises.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying Take and eat; this is my body, given for you. Do this for the remembrance of me.
Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and all people for the forgiveness of sin. Do this for the remembrance of me.

For as often as we eat of the bread and drink from this cup, we proclaim the Lord's death until he comes.

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

Therefore, O God, with this bread and cup we remember the incarnation of your Son: his human birth and the covenant he made with us.
We remember the sacrifice of his life: his eating with outcasts and sinner, and his acceptance of death.
But chiefly on this night we remember his rising from the tomb, his ascension to the seat of power and sending of the holy and life-giving Spirit.
Join our prayers, with those of your servants of every time and every place, and unite them with the ceaseless petitions of our great high priest until he comes as victorious Lord of all.

Lord's Prayer

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

Invitation to Communion

P: Come to me all who are tired and heavy laden, and I will give you rest. The table is ready. All are welcome.

O Christ, thou Lamb of God that tak - est a-way the sin of the world,
 have mer - cy up-on us! O Christ, thou Lamb of God that tak -
 est a-way the sin of the world, have mer - cy up-on us!
 O Christ, thou Lamb of God that tak - est a-way the sin of the world,
 grant us thy peace! A - men

Text: German, 1528, based on the Agnus Dei; tr. unknown
 Music: CHRISTE, DU LAMM GOTTES, *Kirchenordnung*, Braunschweig, 1528

Post-Communion Blessing

P: The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace. **Amen.**

Post-Communion Prayer

A: Mighty and compassionate God, you have brought us over from death to life and through your Son, our risen Savior, and you have fed us with the food of life in the sacrament of his body and blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Jesus Christ our Lord. **Amen.**

SENDING

Christ is risen! He is risen, indeed! *3 Times*

The blessing of the Lord God Almighty, the blessing of Christ, the lamb who was slain, and the blessing of the Spirit of truth be among you and remain with you always. **Amen.**

Postlude

Fugue in D Major BWV 532

J.S. Bach