

The Triduum

Maundy Thursday

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Good Friday

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The Adoration of the Cross
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Festival Eucharist

MAUNDY THURSDAY

The liturgy of Ash Wednesday began with an extended confession of sins, but the absolution was deferred until the close of the penitential season of Lent. The liturgy of Maundy Thursday therefore begins with an extended rite of reconciliation: individual Absolution and sharing of the peace. The Church is then ready to enter the Triduum, a three-day celebration of the Christian Passover: the passage of Christ through death, and the Christian's passage from death to life through Baptism.

The Triduum opens with the washing of feet, the embodiment of Jesus' new commandment (*mandatum*, known in Old English as "Maundy") to "love one another even as I have loved you." This love is demonstrated both in Jesus' example of servanthood and in the gift of himself in the Eucharist.

This first liturgy of the Three Days has no ending; it continues with the worship on Good Friday and concludes with the Vigil of Easter. Together the Three Days proclaim the mystery of our faith: Christ has died. Christ is risen. Christ will come again.

O wondrous Love, O Love all love excelling,
Which bade Thee make this vale of tears Thy dwelling.
I live on earth and earthly pleasures cherish,
And thou must perish.

See, from his head, his hands, his feet,
Sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown!

Servants at God's Altar

Presiding Minister	Norman Theiss
Deacon I	Kathy Garrison
Deacon II	Doris Lewis
Lector	Sally Larisch
Director of Music	J. Thomas Mitts
The Parish Choir	
Cantors	Rich Gillam, Kevin Horsted, Betsy Miller RuthAnn Reshan, David Thews, Don Werner
Crucifer	Nichole Wade
Torchbearers	Alex Brown, Olivia Brown
Bookbearer	Douglas Anderson
Ushers	Salome Burton, Michael Kaiser, Jerry Brown
Altar Guild	Marilynn Olson, Carol Vezzetti
Tellers	John McKirgan, Mary Andoh, Tom VandenBosch

THE MAUNDY THURSDAY LITURGY

March 20, 2008

7:30 p.m.

*The liturgy is sung without accompaniment. The first line of each hymn is intoned by the Cantor.
The Congregation stands as the Clergy and Choir enter.*

Sermon

Confession and Forgiveness

Our Lord Jesus knelt to wash the feet of his disciples.
Let us come before God to confess our need for cleansing.

Silence for reflection and self-examination.

Most merciful God,
**We confess that we are captive to sin and cannot free ourselves.
We have sinned against you in thought, word, and deed,
by what we have done and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
For the sake of your Son, Jesus Christ, have mercy on us.
Forgive us, renew us, and lead us,
so that we may delight in your will and walk in your ways,
to the glory of your holy name.
Amen.**

In the mercy of Almighty God, Jesus Christ was sent to die for us, and for Christ's sake, God forgives us all our sins. As a called and ordained minister of the church of Christ, and by Christ's authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the Son, and of the Holy Spirit. **Amen**

Absolution

The Congregation kneels at the altar rail for individual absolution.

Anthem – Lord, for Thy Tender Mercies' Sake

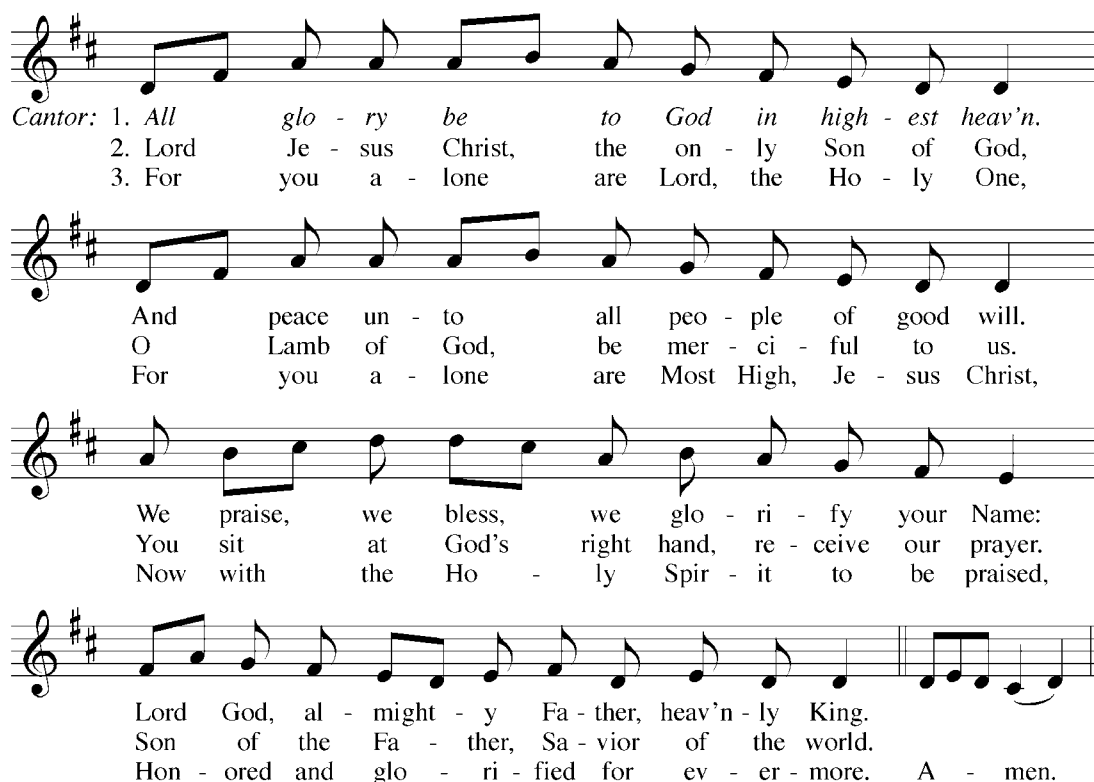
attr. Richard Farrant

Lord, for thy tender mercies' sake, lay not our sins to our charge,
but forgive that is past, and give us grace to amend our sinful lives,
to decline from sin and incline to virtue,
that we may walk with a perfect heart before Thee now and evermore.

Hymn during the Absolution, No. 602 – Your Heart, O God, Is Grieved

The Congregation stands for the Gloria.

Gloria



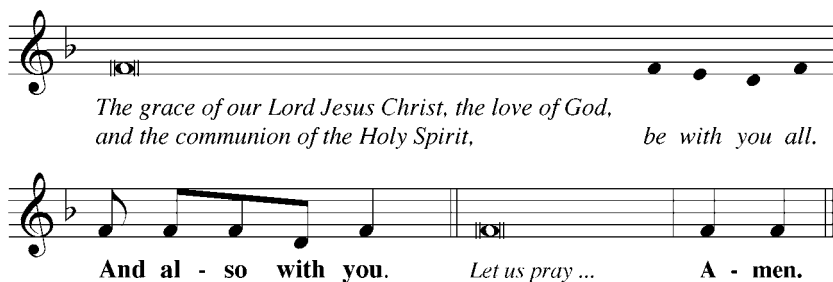
Cantor: 1. All glo - ry be to God in high - est heav'n.
2. Lord Je - sus Christ, the on - ly Son of God,
3. For you a - lone are Lord, the Ho - ly One,

And peace un - to all peo - ple of good will.
O Lamb of God, be mer - ci - ful to us.
For you a - lone are Most High, Je - sus Christ,

We praise, we bless, we glo - ri - fy your Name:
You sit at God's right hand, re - ceive our prayer.
Now with the Ho - ly Spir - it to be praised,

Lord God, al - might - y Fa - ther, heav'n - ly King.
Son of the Fa - ther, Sa - vior of the world.
Hon - ored and glo - ri - fied for ev - er - more. A - men.

Salutation and Prayer of the Day



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

And al - so with you. *Let us pray ...* A - men.

Holy God, source of all love, on the night of his betrayal, Jesus gave us a new commandment, to love one another as he loves us Write this commandment in our hearts, and give us the will to serve others as he was the servant of all, your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen**

The Congregation is seated.

THE LITURGY OF THE WORD

Lesson

Exodus 12:1-4, 11-14

The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it.

This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

Psalm 116:1, 10-17

Sung by the Choir.

I love the Lord, because he has heard the voice of my supplication,
because he has inclined his ear to me whenever I called upon him.

How shall I repay the Lord
for all the good things he has done for me?

I will lift up the cup of salvation
and call upon the name of the Lord.

I will fulfill my vows to the Lord
in the presence of all his people.

Precious in the sight of the Lord
is the death of his servants.

O Lord, I am your servant;

I am your servant and the child of your handmaid; you have freed me from my bonds.

I will offer you the sacrifice of thanksgiving
and call upon the name of the Lord.

I will fulfill my vows to the Lord
in the presence of all his people,
in the courts of the Lord's house,
in the midst of you, O Jerusalem.

Second Lesson

1 Corinthians 11:23-26

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said,

“This is my body that is for you.
Do this in remembrance of me.”

In the same way he took the cup also, after supper, saying,

“This cup is the new covenant in my blood.
Do this, as often as you drink it, in remembrance of me.”

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

Hymn at the Gradual, No. 666 – What Wondrous Love Is This

Stanzas 1 and 2.

Holy Gospel

St. John 13:1-17, 31b-35



The Holy Gospel according to St. John, the thirteenth chapter. **Glo - ry to you, O Lord.**

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord – and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

"Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.'

"I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."



The Gos-pel of the Lord. **Praise— to you, O Christ.**

Hymn at the Returning Procession, No. 666 – What Wondrous Love Is This

Stanza 3.

Foot Washing

The Congregation is invited to come forward to one of the stations located in the transept. Each person removes one shoe and sock and, in turn, washes the foot of the next person.

Antiphon – Faith, Hope, and Love

Sung by the Choir.

Faith, hope, and love: let these endure among you, and the greatest of these is love.

Hymn – Although I Speak with Angel's Tongue

Sung by the Choir.

Although I speak with angel's tongue, my faith, my knowledge all surpass,
But have no love, my gifts are vain as clanging gong or blaring brass.

For love is patient, love is kind, and never vain with boasting pride;
Love bears all things, all things endures. All things must end; love will abide.

For now we peer at darkened glass; our visions end; our tongues all cease.
In part we know, in part now see: then we will see love face to face.

The gifts are many, the Body one, and into one are all baptized.
Beloved, share one heart, one mind, one hope, one faith, one love in Christ.

Hymn – Where Charity and Love Prevail



Solo 1. Where char - i - ty and love pre - vail there God is ev - er found;
All 2. With grate - ful joy and ho - ly fear God's char - i - ty we learn;
Women 3. For - give we now each o - ther's faults as we our faults con - fess;
All 4. Let strife a - mong us be un - known, let all con - ten - tion cease;
Men 5. Let us re - call that in our midst dwells God's be - got - ten Son;
All 6. Love can ex - clude no race or creed if hon - ored be God's name;



brought here to - geth - er by Christ's love by love are we thus bound.
let us with heart and mind and strength now love God in re - turn.
and let us love each o - ther well in Chris - tian ho - li - ness.
be God's the glo - ry that we seek, be ours God's ho - ly peace.
as mem - bers of his bo - dy joined we are in him made one.
our com - mon life em - brac - es all whose Fa - ther is the same.

Prayers

Each petition concludes with the following:

Musical notation for the prayer. It consists of two staves. The top staff is a single treble clef staff with a common time signature (C). The melody begins with a quarter rest, followed by a quarter note G4, an eighth note A4, a quarter note B4, an eighth note C5, a quarter note D5, an eighth note E5, a quarter note F#5, an eighth note G5, a quarter note A5, an eighth note B5, a quarter note C6, an eighth note B5, a quarter note A5, an eighth note G5, a quarter note F#5, an eighth note E5, a quarter note D5, an eighth note C5, a quarter note B4, an eighth note A4, a quarter note G4, and ends with a quarter rest. Below the staff is the text "... let us pray to the Lord." The bottom staff is a grand staff (treble and bass clefs) with a common time signature (C). The accompaniment consists of a series of chords: G4, A4, B4, C5, D5, E5, F#5, G5, A5, B5, C6, B5, A5, G5, F#5, E5, D5, C5, B4, A4, G4. The text "Lord, have mer - cy." is written below the grand staff.

THE LITURGY OF THE EUCHARIST

Sharing of Peace

The peace of the Lord be with you always.

And also with you.

Anthem, at the Offering – O Bread of Life from Heaven

Heinrich Isaac

O Bread of life from heaven, O Food to pilgrims given, O Manna from above:
Feed with the blessed sweetness of your divine completeness the souls that want and need your love.

O Fount of grace redeeming, O River ever streaming from Jesus' wounded side:
Come now, your love bestowing on thirsting souls, and flowing till all are fully satisfied.

We love you, Jesus, tender, in all your hidden splendor within these means of grace.
Oh, let the veil be riven, and our clear eye in heaven behold your glory face to face.

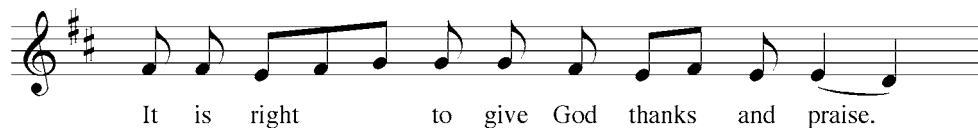
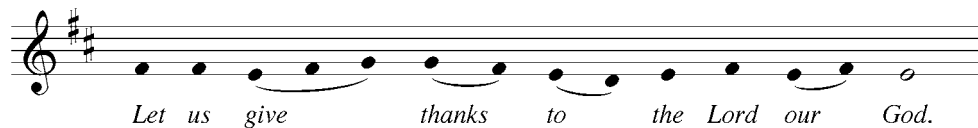
Hymn at the Offertory, No. 467 – We Place upon Your Table, Lord

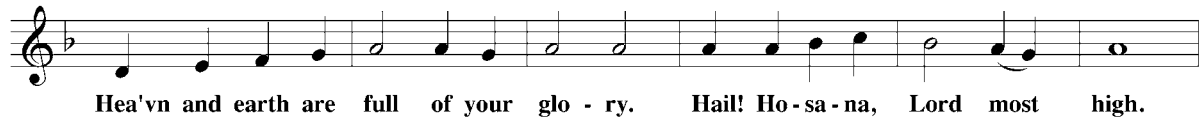
Offertory Verse and Prayer

I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

Let us pray. **Gracious God, You gave us the gift of your dear Son, who humbled himself as a servant before us. Receive the gifts we offer as signs of our whole lives returned to you in humble service to our neighbor, in the name of Jesus Christ our Lord. Amen.**

The Great Thanksgiving and Eucharistic Prayer





Holy God, the Beginning and the End, our Salvation and our Hope,
we praise you for creating a world of order and beauty.

When we brought on chaos, cruelty, and despair,
You sent the prophets to proclaim your justice and mercy.

At this end of the ages, your Son Jesus came to bring us your love
and to heal all the suffering world.

In the night in which he was betrayed, our Lord Jesus took bread, 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 for all people for the forgiveness of sin.
Do this for the remembrance of me.

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

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

Remembering, therefore, his life, death, and resurrection,
we await his coming again in righteousness and peace.

Amen. Come, Lord Jesus

Send your Spirit on us and on this bread and wine we share;
strengthen our faith, increase our hope, and bring to birth the justice and joy of your Son.

Amen. Come, Holy Spirit.

Through him, with him, in him, in the unity of the Ho - ly Spir - it, all ho - nor and
 glo - ry is yours, al - might - y Fa - ther, now and for - ev - er. A - men.

The Lord's Prayer

Our Fa - ther in heav - en, hal - lowed be — your name, your king - dom come,
 your will be done, on earth as in heav - en. Give us to - day our dai - ly bread.
 For - give us our sins as we for - give those who sin a - gainst us. Save us from the
 time of tri - al and de - liv - er us from e - vil. For the king - dom,
 the pow'r, and the glo - ry are yours, now and for - ev - er. A - men.

Agnus Dei

Sung by the Choir.

The Distribution of the Blessed Sacrament

All Christians are invited to receive the Sacrament by common cup at the altar rail.

Non-communicants are invited to come forward to receive a blessing.

Hymn at the Distribution, No. 471 – Let Us Break Bread Together

Eucharistic Blessing

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

Amen

Post-Communion Prayer

Lord God, in a wonderful sacrament you have left us a memorial of your suffering and death. May this sacrament of your body and blood so work in us that the way we live will proclaim the redemption you have brought; for you live and reign with the Father and the Holy Spirit, one God, now and forever. **Amen**

The Stripping of the Altar – Psalm 22:1-21

Mode IV, Setting by J. Thomas Mitts

My God, my God, why have you forsaken me
and are so far from my cry, and from the words of my distress?
O my God, I cry in the daytime, but you do not answer;
by night as well, but I find no rest.
Yet you are the Holy One,
enthroned upon the praises of Israel.
Our forefathers put their trust in you;
they trusted, and you delivered them.
They cried out to you and were delivered;
they trusted in you and were not put to shame.
But as for me, I am a worm and no man,
scorned by all and despised by the people.
All who see me laugh me to scorn;
they curl their lips and wag their heads, saying,
“He trusted in the Lord; let him deliver him;
let him rescue him, if he delights in him.”
Yet you are the one who took me out of the womb,
and kept me safe upon my mother’s breast.
I have been entrusted to you ever since I was born;
you were my God when I was still in my mother’s womb.
Be not far from me, for trouble is near,
and there is none to help.
Many young bulls encircle me;
strong bulls of Bashan surround me.
They open wide their jaws at me,
like a ravening and a roaring lion.
I am poured out like water; all my bones are out of joint;
my heart within my breast is melting wax.
My mouth is dried out like a potsherd; my tongue sticks to the roof of my mouth;
and you have laid me in the dust of the grave.
Packs of dogs close me in, and gangs of evildoers circle around me;
they pierce my hands and my feet. I can count all my bones.
They stare and gloat over me;
they divide my garments among them; they cast lots for my clothing.
Be not far away, O Lord;
you are my strength; hasten to help me.
Save me from the sword,
my life from the power of the dog.
Save me from the lion’s mouth,
my wretched body from the horns of wild bulls.
I will declare your name to the people;
in the midst of the congregation I will praise you.

Silence is observed for those who wish to remain in meditation.

Please return the Liturgy Book to the Narthex.

GOOD FRIDAY

As the liturgy of the Triduum moves into Good Friday, the emphasis shifts to the sacrifice of Jesus on the cross. St. John's account of the Passion is read because it stresses the victory and glory of the cross. This paradox of sacrifice and triumph is also evident in Psalm 22, quoted by Jesus on the cross, which begins in lament and ends with praise. It is chanted on Maundy Thursday as the altar is stripped in preparation for Good Friday.

The Good Friday Liturgy continues with the Bidding Prayer for the life of the world; the Adoration of the Cross and meditation on the life-giving wood of the tree on which hung the salvation of the world; and the Reproaches. Veneration of the cross – kneeling, bowing profoundly, or kissing the cross – takes many forms, but each is designed to proclaim that apart from the mystery of the holy cross there is no life for a shattered world.

Sing, my tongue, the glorious battle
Sing the ending of the fray,
Now above the cross, the trophy,
Sound the loud triumphant lay;
Tell how Christ, the world's redeemer,
As a victim won the day.

Faithful cross, true sign of triumph,
Be for all the noblest tree;
None in foliage, none in blossom,
None in fruit your equal be;
Symbol of the word's redemption,
For your burden makes us free

Servants at God's Altar

	12:00 Noon	7:30 p.m.
Presiding Minister	Norman Theiss	Norman Theiss
Deacon	Rebecca Roth	Patricia Richter
Lector	Sally Larisch	Chip Fenton
Crucifer	John Shutt	John Shutt
Cantor		David Thews
Readers of the Passion	John Shutt Hannah Hermanson Chantelle Agbro	Jim Heinemeier Ben Cutler Esther Berg
Ushers	Ruth Hunter Michael Kaiser	Salome Burton Jerry Brown

THE GOOD FRIDAY LITURGY

March 21, 2008

12:00 noon, 7:30 p.m.

The Congregation stands as the Ministers enter.

Prayer of the Day

Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given over to the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, forever and ever.

Amen

Lesson

Isaiah 52:13-53:12

See, my servant shall prosper;
he shall be exalted and lifted up, and shall be very high.
Just as there were many who were astonished at him –
so marred was his appearance, beyond human semblance,
and his form beyond that of mortals –
so he shall startle many nations;
kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.
Who has believed what we have heard?
And to whom has the arm of the LORD been revealed?
For he grew up before him like a young plant
and like a root out of dry ground;
he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.
He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.
Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.
But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.
All we like sheep have gone astray;
we have all turned to our own way,
and the LORD has laid on him
the iniquity of us all.
He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent,
so he did not open his mouth.

By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.
They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.
Yet it was the will of the LORD to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the LORD shall prosper.
Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.
The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.
Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

The Passion of Our Lord according to St. John

John 18:1–19:42

[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this

man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”

When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!” They cried out, “Away with him! Away with him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.” Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’” Pilate answered, “What I have written I have written.” When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, “Let us not tear it, but cast lots for it to see who will get it.” This was to fulfill what the scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.” And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Agnus Dei (*Spoken at 12:00 noon, Sung by the Choir at 7:30 p.m.*)

Lamb of God, who takes away the sin of the world,

Have mercy upon us.

Lamb of God, who takes away the sin of the world,

Have mercy upon us.

Lamb of God, who takes away the sin of the world,

Grant us your peace.

The Bidding Prayer

The Congregation kneels.

Let us pray, brothers and sisters, for the holy Church of God throughout the world, that God the almighty Father guide it and gather it together, so that we may worship God in peace and tranquility.

Silent prayer.

Almighty and eternal God, you have shown your glory to all nations in Jesus Christ. Guide the work of the Church. Help us to persevere in faith, proclaim your name, and bring salvation to people everywhere. We ask this through Christ our Lord. **Amen**

Let us pray for our bishops, George and Theodore, for our pastor, Norm, for other ministers, for all servants of the Church, and for all the people of God.

Silent prayer.

Almighty and eternal God, your Spirit guides the Church and makes it holy. Strengthen and uphold our pastors and our leaders; keep them in health and safety for the good of the Church; and help each of us to do faithfully the work to which you have called us. We ask this through Christ our Lord. **Amen**

Let us pray for those preparing for Baptism, that God make them responsive to his love, and give them new life in Jesus Christ.

Silent prayer.

Almighty and eternal God, you continually bless the Church with new members. Increase the faith and understanding of those preparing for Baptism. Give them a new birth as your children, and keep them in the faith and communion of your holy Church. We ask this through Christ our Lord. **Amen**

Let us pray for all our brothers and sisters who share our faith in Jesus Christ, that God may gather and keep together in one Church all those who know Christ as Lord.

Silent prayer.

Almighty and eternal God, you give your Church its unity. Look with favor on all who follow Jesus your Son. We are all consecrated to you by our Baptism; make us one in the fullness of faith, and keep us one in the fellowship of love. We ask this through Christ our Lord. **Amen**

Let us pray for the Jewish people, the first to hear the Word of God, that they may receive the fulfillment of the covenant's promises.

Silent prayer.

Almighty and eternal God, long ago you gave your promise to Abraham and his posterity. Hear the prayers of your Church, that the people you first made your own may arrive with us at the fullness of redemption. We ask this through Christ our Lord. **Amen**

Let us pray for those who do not believe in Christ, that the light of the Holy Spirit may show them the way of salvation.

Silent prayer.

Almighty and eternal God, enable those who do not acknowledge Christ to receive the truth of the Gospel. Help us, your people, to grow in love for one another, to grasp more fully the mystery of your Godhead, and so to become more perfect witnesses of your love in the sight of all people. We ask this through Christ our Lord **Amen**

Let us pray for those who do not believe in God, that they may find him who is the author and goal of our existence.

Silent prayer.

Almighty and eternal God, you created humanity so that all might long to know you and have peace in you. Grant that, in spite of the hurtful things that stand in our way, that we may all recognize in the lives of Christians the tokens of your love and mercy, and gladly acknowledge you as the one true God and Father of us all. We ask this through Christ our Lord. **Amen**

Let us pray for those who serve in public office, that God may guide their minds and hearts, so that all of us may live in true peace and freedom.

Silent prayer.

Almighty and eternal God, you are the champion of the poor and oppressed. In your goodness, watch over those in authority, so that people everywhere may enjoy justice, peace, freedom, and a share in the goodness of your creation. We ask this through Christ our Lord. **Amen**

Let us pray that God, the almighty and merciful Father, may heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and rid the world of falsehood, hunger, and disease.

Silent prayer.

Almighty and eternal God, you give strength to the weary and new courage to those who have lost heart. Hear the prayers of all who call on you in any trouble, that they may have the joy of receiving your help in their need. We ask this through Christ our Lord. **Amen**

Finally, let us pray for all those things for which our Lord would have us ask.

**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.
 Save us from the time of trial
 and deliver us from evil.
 For the kingdom, the power, and the glory are yours,
 now and forever. Amen**

Adoration of the Cross

All stand as the Cross is carried in Procession. Spoken at 12:00 noon, sung at 7:30 p.m.

Be - hold the wood of the cross, where - on was hung the world's sal - va - tion.

O come, let us wor - ship.

During the Reproaches, the Congregation may come forward to reverence the Cross as a sign of devotion.

The Reproaches

Tomás Luis Victoria

Spoken at 12:00 noon, Sung by the Choir at 7:30 p.m.

O my people, what have I done to you?
 Or how have I offended you?
 Answer me.

Because I led you forth from the land of Egypt, you have prepared a cross for your Savior.

Agios o Theos.

Holy Lord God.

Agios ischyros.

Holy and mighty.

Agios athannatos eleison imas.

Holy and immortal One, have mercy on us.

Because I led you forth through the desert forty years, and fed you with manna, and brought you into a good and bounteous land, you have prepared a cross for your Savior.

Agios o Theos.

Holy Lord God.

Agios ischyros.

Holy and mighty.

Agios athannatos eleison imas.

Holy and immortal One, have mercy on us.

What more could I have done for you that I have not done? Indeed, I planted you, O my chosen vineyard, with fair fruit, but you have become very bitter to me. When I was thirsty, you gave me vinegar to drink, and with a spear you have pierced the side of your Savior.

Agios o Theos.

Holy Lord God.

Agios ischyros.

Holy and mighty.

Agios athannatos eleison imas.

Holy and immortal One, have mercy on us.

Concluding Versicle and Response

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

By your holy cross and passion you have redeemed the world.

Motet – Adoramus te

Giovanni de Palestrina

Silence is observed for those who wish to remain in meditation.

Please return the Liturgy Book to the Narthex.

HOLY SATURDAY

The climax of the Triduum is reached on Holy Saturday, when the cross is vindicated as the Lord's throne, and salvation is proclaimed in full and sacramental expression – creation and redemption, old covenant and new covenant, Baptism and Eucharist.

The Vigil's Easter Proclamation announces, "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." It is the very foundation of the Christian faith, and it is what makes this the crowning moment of the church's year. This night the church celebrates the presence of the risen Lord as Christ brings new life in baptism, offers his body and blood for nourishment, speaks his word of promise, and comes to all in the Christian community.

Christ our Passover is sacrificed for us;
therefore let us keep the feast.
Alleluia! Alleluia! Alleluia!

Servants at God's Altar

Presiding Minister	Norman Theiss
Assisting Minister	Sharon Kaya
Deacon I	Kathy Garrison
Deacon II	Rebecca Roth
Lector	Judi Bucci
Readers of Salvation History	<i>Creation</i> – Doris Lewis <i>The Flood</i> – James Heinemeier <i>Israel's Deliverance at the Red Sea</i> – Esther Sorenson <i>The Deliverance of Jonah</i> – Ronald DiGregorio
Chanters of Salvation Responses	Psalm 136:1-9 – Phillip Assis Psalm 46 – RuthAnn Reshan Exodus 15 – David Thews The Prayer of Jonah – Tommie Robinson, Jr.
Organist and Choirmaster	J. Thomas Mitts
The Parish Choir	
Cantors	LeeAnn Hart, Kevin Horsted, Betsy Miller, Don Werner
Candle Bearer and Crucifer	Paul Beddoe
Thurifer	Douglas Anderson
Bookbearer	Kelly Bowers
Torchbearers	Randell Laughlin, Eddie Van Aken
Ushers	Salome Burton, Michael Kaiser, Jerry Brown
Altar Guild	Marilynn Olson, Carol Vezzetti
Tellers	John McKirgan, Mary Andoh, Tom VandenBosch
Hospitality Hosts	The Evangelism Committee

THE VIGIL OF EASTER

March 22, 2008

8:00 p.m.

THE SERVICE OF LIGHT

The Congregation gathers on the front steps of the church.

Blessing and Lighting of Fire

Preparation and Lighting of the Paschal Candle

The Congregation processes into the church.

Procession and Announcement



The Light of Christ. **Thanks be to God.**

Exultet

Address

THE NARRATION OF SALVATION HISTORY

Creation

Reading: Genesis 1:1-2:4a

Response: Psalm 136:1-9

Setting by J. Thomas Mitts

The Flood

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

Response: Psalm 46

Adapted by J. Thomas Mitts

Spiritual – Go Down, Moses

Arranged by Melva Costen

Israel's Deliverance at the Red Sea

Reading: Exodus 14-15

Response: The Song of Moses – Exodus 15:1b-13, 17-18

Setting by J. Thomas Mitts

The Deliverance of Jonah

Reading: Jonah 1:1-2:1

Response: The Prayer of Jonah – Jonah 2:2-3, 7-9

Adapted by J. Thomas Mitts

THE FIRST EUCHARIST OF EASTER

Canticle – This Is the Feast of Victory



This is the feast_____ of vic - to - ry for our God. Al - le - lu - ia, al - le -
 És - ta es la fies - ta___ de vic - to - ri - a a nues - tro Dios. A - le - lu - ya, a - le -



lu - ia, al - le - lu - ia. Wor - thy is Christ, the___ Lamb who was slain, whose
 lu - ya, a - le - lu - ya. Dig - no es Cris - to el Cor - de - ro de Dios, por su



blood set us free to be peo - ple of God. This is the feast_____ of
 muer - te y su an - gre so - mos pue - blo de Dios. És - ta es la fies - ta___ de vic -



vic - to - ry for our God. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia. Pow - er,
 to - ri - a a nues - tro Dios. A - le - lu - ya, a - le - lu - ya, a - le - lu - ya. El po -



rich - es, wis - dom, and strength, and hon - or,___ bless - ing, and glo - ry are his.
 der, la ri - que - za, el sa - ber, el ho - nor y la glo - ria son su - yos. A - mén.



This is the feast_____ of vic - to - ry for our God. Al - le - lu - ia, al - le -
 És - ta es la fies - ta___ de vic - to - ri - a a nues - tro Dios. A - le - lu - ya, a - le -



lu - ia, al - le - lu - ia. Sing with all the peo - ple of God, and join in the
 lu - ya, a - le - lu - ya. Can - te to - do el pue - blo de Dios, y ú - na - se al



hymn of all cre - a - tion: Bless - ing, hon - or, glo - ry, and might be to
 him - no de la cre - a - ción. Ben - di - cio - nes y glo - ria y po - der sean con

God and the Lamb for - ev - er. A - men. This is the
Dios y el Cor - de - ro pa - ra siem - pre. A - mén. És - ta es la

feast of vic - to - ry for our God. Al - le - lu - ia, al - le -
fies - ta de vic - to - ri - a a nues - tro Dios. A - le - lu - ya, a - le -

lu - ia, al - le - lu - ia. For the Lamb who was slain has be -
lu - ya, a - le - lu - ya. Cris - to el Cor - de - ro de Dios in - mo - la - do ya

gun his reign. Al - le - lu - ia. This is the feast of
rei - na por siem - pre. A - le - lu - ya. És - ta es la fies - ta de vic -

vic - to - ry for our God. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
to - ri - a a nues - tro Dios. A - le - lu - ya, a - le - lu - ya, a - le - lu - ya.

Salutation and Prayer of the Day

The Lord be with you. And al - so with you. Let us pray ... A - men.

Eternal giver of life and light, this holy night shines with the radiance of the risen Christ. Renew your church with the Spirit given us in baptism, that we may worship you in sincerity and truth and may shine as a light in the world, through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen**

The Congregation is seated.

THE LITURGY OF THE WORD

Lesson

Romans 6:3-11

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

The Congregation stands.

Gradual – Sung by the Choir

Alleluia! Christ, being raised from the dead, will die no more.
Death has no more dominion over him. Alleluia!
Let us sing to the Lord who has triumphed gloriously. Alleluia!

Holy Gospel

John 20:1-18



The Holy Gospel according to St. John, the twentieth chapter. **Glo - ry to you, O Lord.**

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. Then the disciples returned to their homes.

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? For whom are you looking?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher). Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene went and announced to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.



The Gos- pel of the Lord. **Praise to you, O Christ.**

Spiritual – Wade in the Water

arr. Bruce Trinkley

Wade in the water, wade in the water, children,
Wade in the water, God's a-gonna trouble the water.

See that host all dressed in white, the leader looks like an Israelite.
See that band all dressed in red, looks like the band that Moses led.

THE SERVICE OF BAPTISM

Thanksgiving and Blessing of Water

Renunciation and Profession

I ask you to profess your faith in Christ Jesus, reject sin,
and confess the faith of the Church, the faith in which we baptize.

Do you renounce all the forces of evil, the devil, and all his empty promises?

I do.

Do you believe in God the Father?

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

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

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.

Do you believe in God the Holy Spirit?

**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**

Sacrament of Baptism

Beimer Noil Joya

Kaylee Sarai Joya

Dylan Chug Roemer

Anthony Whitten, Jr.

Welcome

Let us welcome the newly baptized.

**We welcome you into the body of Christ and into the mission we share:
join us in giving thanks and praise to God
and bearing God's creative and redeeming word to all the world.**

New Members

Melanie Ann Caesar
Gina Maria Jaeger
Steven Marshall Jaeger
Jacqueline Marie Nader
Althena Young, Jr.

Welcome

Let us welcome these sisters and brothers in Christ who are becoming members of this congregation.

We welcome you into the fellowship of this congregation.

We welcome your participation in the life and labor of Augustana Church.

We rejoice in the gifts you bring us to fulfill our mission as the church in this place.

Asperges

Prayers of the People – Each petition concludes with one of the following responses:

Merciful God, **hear our prayer.**

Let us bless the Lord. **Thanks be to God.**

THE LITURGY OF THE EUCHARIST

Sharing of Peace

Spiritual, at the Offering – Saints Bound for Heaven

arr. Robert Shaw

Our bondage it shall end by and by,
From Egypt's yoke set free, hail the glorious jubilee,
and to Canaan we'll return by and by.

Our Deliverer He shall come, by and by,
And our sorrows have an end with our three-score years and ten,
and vast glory crown the day by and by.

And when to Jordan's floods we are come,
Jehovah rules the tide and the waters He'll divide,
and the ransomed host shall shout we are come.

Then with all the happy throng we'll rejoice!
Shouting Glory to our King, till the vaults of heaven ring,
and through all eternity we'll rejoice!

Offertory Hymn, No. 366 – The Strife Is O'er, the Battle Done

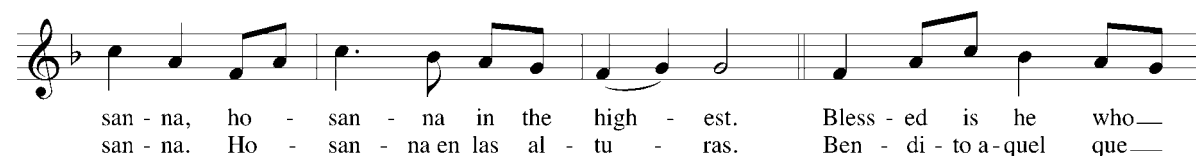
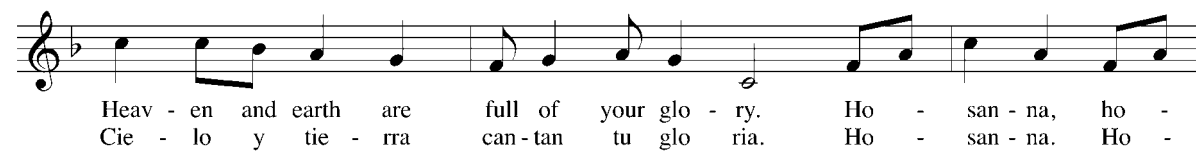
Offertory Verse

Alleluia, alleluia, alleluia. Clean out the old yeast so that you may be a new batch of leaven.
For Christ our paschal Lamb has been sacrificed. Therefore, let us celebrate the festival with
the unleavened bread of sincerity and truth. Alleluia, alleluia, alleluia.

Offertory Prayer

Let us pray. **God of light and word, water and life, as we come to your table, receive these gifts in thanksgiving and even ourselves for the resurrection and the life, your Son, Jesus Christ our Lord. Amen**

The Great Thanksgiving and Eucharistic Prayer



Holy God, mighty Lord, gracious Father: endless is your mercy and eternal your reign.
You have filled all creation with light and life; heaven and earth are full of your glory.

We praise you for the grace shown to your people in every age:
the promise to Israel, the rescue from Egypt,
the gift of the promised land, the words of the prophets;
and, at the end of all the ages, the gift of your Son, who proclaimed the good new in word
and deed and was obedient to your will, even to giving his life..

In the night in which he was betrayed, our Lord Jesus took bread, 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 for all people for the
forgiveness of sin. Do this for the remembrance of me.

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



Christ has died. Christ is — ris - en. Christ will come a - gain.
Cristo ha muerto. El ha re - suci - tado. El ven - drá de nuevo.

Therefore, O God, with this bread and cup we remember the life our Lord offered for us.
And, believing the witness of his resurrection, we await his coming in power to share with us
the great and promised feast..



A - men. Come, Lord Je - sus.
Ven, — Se - ñor Je - sús.

Send now, we pray, your Holy Spirit, that we who share in Christ's body and blood may live
to the praise of your glory and receive our inheritance with all your saints in light.



A - men. Come, Ho - ly Spi - rit.
Ven, — Espí - ri - tu Sant - o.

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.

Through Him, with Him, in Him, in the unity of the Holy Spirit,
all honor and glory is yours, almighty Father, now and forever.



A - men, a - men, a - men.
A - mén, a - mén, a - mén.

The Lord's Prayer



Our — Fa - ther in heav - en, hal - lowed be — your name, your king - dom come,
Pa - dre nues - tro en el cie - lo, San - to se - a tu nombre, ven - ga tu rei - no,



your will be done, — on earth as — in heav - en. Give us to - day our dai - ly bread.
ha - ga tu ga - na en tie - rra co - mo en cie - lo. Da - nos hoy nues - tro pan co - ti - dia - no.



For - give us our sins as we for - give those who sin — a - gainst us.
Nos per - do - na las deudas co mo per - do - na - mos a nues - tros deu - dor - es.



Save us from the time — of tri - al and de - liv - er us from e - vil.
Sal - va - nos del tiem - po de jui - cio y — lí - bra - nos del mal. —



For the king - dom, the pow'r, and the glo - ry are yours, now — and — for - ev - er.
Por - que tu - yo es el rei - no el po - der y la gloria hoy — y — por siem - pre.



A - men.
A - mén.

At the Fraction – Christ Our Passover

Alleluia! Christ our Passover is sacrificed for us: therefore let us keep the feast.

Aleluya! Cristo nuestro Pascua es sacrificado por nosotros: así mantengamos el banquete.



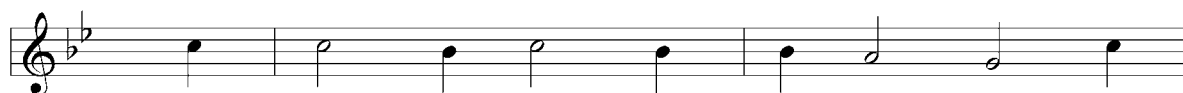
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
A - le - lu - ya, a - le - lu - ya, a - le - lu - ya.

The Distribution of the Blessed Sacrament

All Christians are welcome to receive the Sacrament by common cup at the altar rail.

Non-communicants are welcome to come forward to receive a blessing.

Hymn



1. The Lamb's high ban - quet called to share, ar -
2. Pro - tect - ed in the Pas - chal night from
3. Now Christ our Pass - o - ver is slain, the
4. O all - suf - fi - cient Sac - ri - fice, be -
5. All praise be thine, O ris - en Lord, from



rayed in gar - ments white and fair, the Red Sea past, we
death - de - stroy - ing an - gel's might, in tri - umph went the
Lamb of God with - out a stain; his flesh, the true un -
neath thee hell de - feat - ed lies; thy cap - tive peo - ple
death to end - less life re - stored; all praise to God the



now would sing to Je - sus our tri - um - phant King.
ran - somed, free from Pha - roah's cru - el ty - ran - ny.
lea - vened bread, is free - ly of - fered in our stead.
are set free, and end - less life re - stored in thee.
Fa - ther be and Ho - ly Ghost e - ter - nal - ly.

Anthem – Great Day!

Arranged by Melva Costen

Great day! Great day, the righteous marching!
Great day! God's gonna build up Zion's walls.

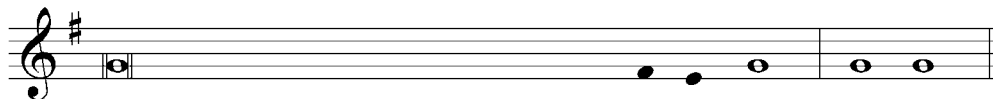
The chariot rode on the mountain top, My God spoke and the chariot did stop.
This is the day of Jubilee, God shall set the people free!

Hymn, No. 362 – At the Lamb's High Feast We Sing

THE POST-COMMUNION

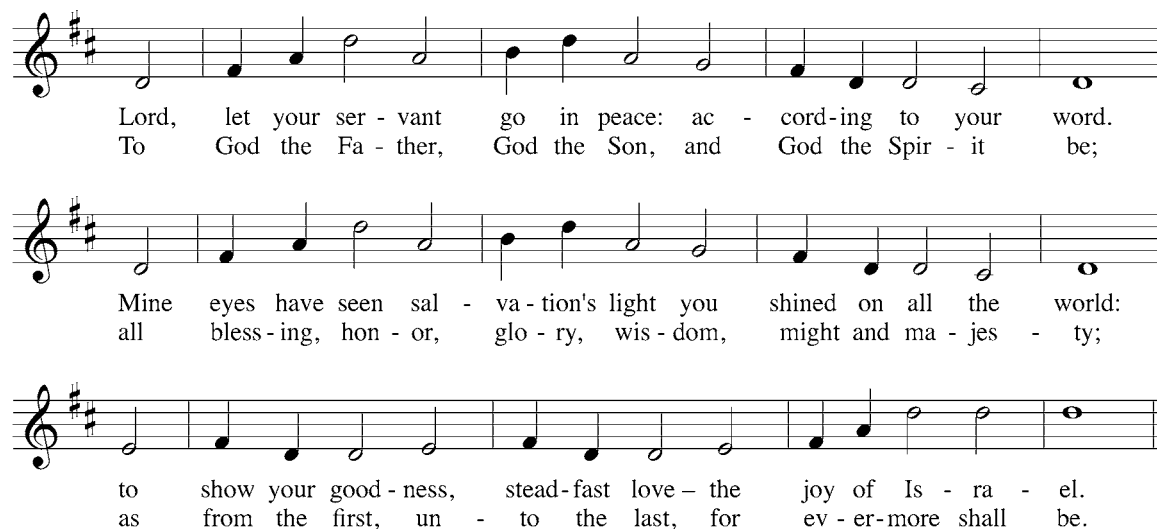
The Congregation stands.

Eucharistic Blessing



The body and blood of our Lord Jesus Christ
strengthen you and keep you in his grace. A - men

Nunc dimittis



Lord, let your ser - vant go in peace: ac - cord - ing to your word.
To God the Fa - ther, God the Son, and God the Spir - it be;

Mine eyes have seen sal - va - tion's light you shined on all the world:
all bless - ing, hon - or, glo - ry, wis - dom, might and ma - jes - ty;

to show your good - ness, stead - fast love – the joy of Is - ra - el.
as from the first, un - to the last, for ev - er - more shall be.

Post-Communion Prayer

We give you thanks, almighty God, that you have brought us from darkness to light, from slavery to freedom, from death to rebirth. Transform our lives with this heavenly food that we may shine with your love and take to the world the risen life of your Son, Jesus Christ our Lord. **Amen**

Benediction

Hymn, No. 449 – We Know That Christ Is Raised

Dismissal

Alleluia! Christ is risen!

He is risen, indeed! Alleluia!

Go in the peace of Christ. Alleluia!

Thanks be to God. Alleluia!

Voluntary – Toccata *from* Symphony V

Charles-Marie Widor

Easter Party

The Congregation is invited to the Easter Party downstairs in the Social Hall. On entering the hall, take an Easter egg – an ancient symbol of life in Christ – and crack it against your neighbor's, saying,

Christ is risen! He is risen indeed!

As you depart, please return the Liturgy Book to the Narthex.

EASTER SUNDAY

Today is the day God began creation, transforming darkness into light. Today is the day Jesus Christ rose from the darkness of the grave to new life. Today is the day when the church celebrates its birth from the waters of baptism and its new life in the Holy Supper. On this day the Lord has acted; we will rejoice and be glad in it.

Christ Jesus lay in death's strong bands
For our offenses given:
But now at God's right hand he stands
And brings us life from heaven.
Therefore let us joyful be
And sing to God right thankfully
Loud songs of hallelujah! Hallelujah!

Then let us feast the Easter Day
On Christ, the bread of heaven;
The Word of grace has purged away
The old and evil leaven.
Christ alone our souls will feed;
He is our meat and strength indeed;
Faith lives upon no other! Hallelujah!

Servants at God's Altar

Presiding Minister	Norman Theiss
Deacon I	Kelly Bowers
Deacon II	Rebecca Roth
Lector	Larry Anthony
Organist and Choir Master	J. Thomas Mitts
The Parish Choir	
Cantors	Phillip Assis, Rich Gillam, Betsy Miller
Soloists	Katherine Osborne, Betsy Miller
Crucifer	Scott Dillon
Thurifer	John Shutt
Bookbearer	Carolyn Gist
Torchbearers	Douglas Anderson, David Juilfs
Ushers	Jerry Brown, Salome Burton, Ruth Hunter Heidi Hanson, Michael Kaiser
Altar Guild	Marilynn Olson, Carol Vezzetti
Tellers	John McKirgan, Mary Andoh, Tom VandenBosch

THE FEAST OF THE RESURRECTION OF OUR LORD

March 23, 2008

10:30 a.m.

Aria – Cantata No. 51, Jauchzet Gott in allen Landen

Johann Sebastian Bach

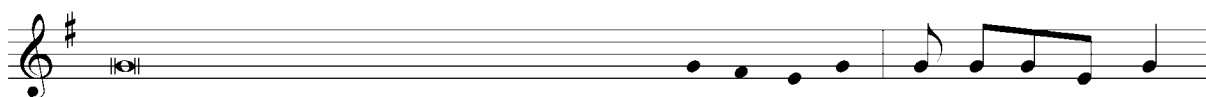
Exult in God in every land!

Whatever creatures are contained by heaven and earth must raise up this praise,
and now we shall likewise bring an offering to our God,
since He has stood with us at all times during suffering and necessity.

As the bells are rung, the Congregation and turns to face the Baptismal Font.

Entrance Hymn, No. 365 – Jesus Christ Is Risen Today

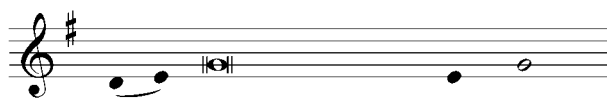
Apostolic Greeting



The grace of our Lord Jesus Christ, the love of God,
and the communion of the Holy Spirit,

be with you all. **And al - so with you.**

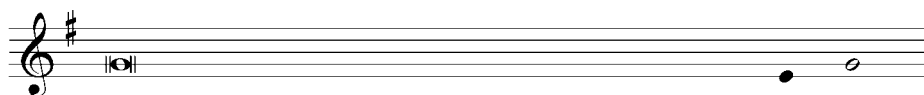
Kyrie



In peace, let us pray to the Lord:



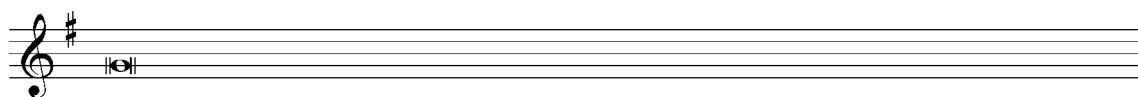
Lord, have mer - cy.



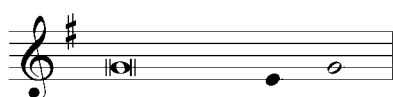
For the peace from above, and for our salvation, let us pray to the Lord:



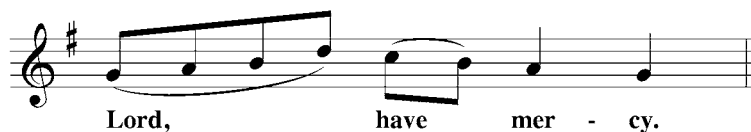
Lord, have mer - cy.



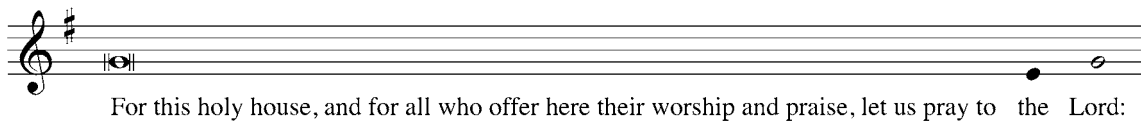
For the peace of the whole world, for the well-being of the Church of God, and for the unity of all,



let us pray to the Lord:



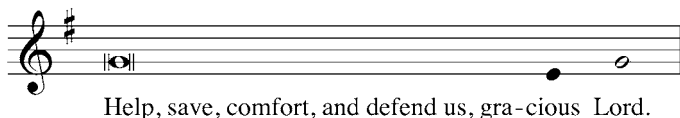
Lord, have mer - cy.



For this holy house, and for all who offer here their worship and praise, let us pray to the Lord:



Lord, have mer - cy.



Help, save, comfort, and defend us, gra-cious Lord.




A - - - - - men.

Gloria – Glory to God in the highest
Sung by the Choir.

Antonio Vivaldi

Salutation and Prayer of the Day



The Lord be with you. And al - so with you. Let us pray ... A - men.

O God, you gave your only Son to suffer death on the cross for our redemption, and by his glorious resurrection you delivered us from the power of death. Make us die every day to sin, that we may live with him forever in the joy of the resurrection, through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen**

The Congregation is seated.

THE LITURGY OF THE WORD

First Lesson

Jeremiah 31:1-6

At that time, says the Lord, I will be the God of all the families of Israel, and they shall be my people. Thus says the Lord:

The people who survived the sword found grace in the wilderness;
when Israel sought for rest, the Lord appeared to him from far away.

I have loved you with an everlasting love;
therefore I have continued my faithfulness to you.

Again I will build you, and you shall be built,
O virgin Israel!

Again you shall plant vineyard on the mountains of Samaria;
the planters shall plant, and shall enjoy the fruit.

For there shall be a day when sentinels will call in the hill country of Ephraim:
"Come, let us go up to Zion, to the Lord our God."

Psalm 118:1-2, 15-24



Thanks to the Lord, our God, whose love and peace a - bound. Hark,
I shall not die, but live, God's word speak with my breath; the
Praise to the Lord, our God, sal - va - tion's strength a - lone; the



from the tents of all the just comes the tri - um - phant sound: "The
Lord has pun - ished me, but not de - liv - ered me to death. Throw
stone the build - ers cast a - side is now the cor - ner - stone. This



right hand of the Lord has gained the vic - to - ry! The
wide the right - eous gates, that I may en - ter them; "This
is the Lord's own work, 'tis mar - v'lous in our eyes; the



right hand of the Lord has won, has tri - umphed glor - ious - ly!"
is the gate - way of the Lord, the just may en - ter in."
Lord has act - ed on this day, re - joice, Hal - le - lu - jah!

Second Lesson

Colossians 3:1-4

So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory.

The Congregation stands.

Gradual – Alleluia! For Christ the Lord is risen!
Sung by the Choir.

Johann Sebastian Bach

Holy Gospel

Matthew 28:1-10



After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him the guards shook and became like dead men. But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you." So they left the tomb quickly with fear and great joy, and ran to tell his disciples. Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him. Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."



Sermon

The Congregation stands for the hymn.

Hymn of the Day, No. 376 – Thine Is the Glory

Nicene Creed

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

**We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, of one Being with the Father.
Through him all things were made.**

**For us and for our salvation he came down from heaven;
by the power of the Holy Spirit
he became incarnate from the virgin Mary and was made truly human.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

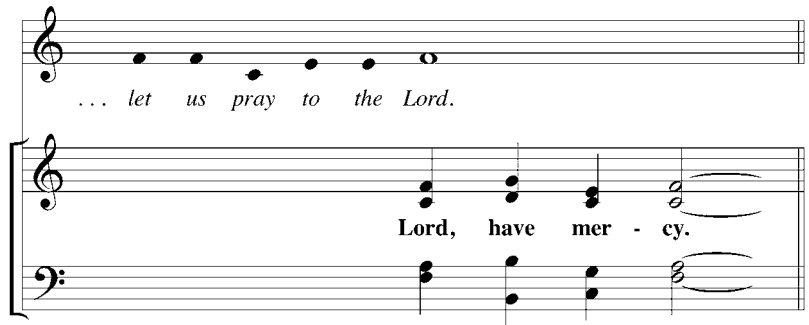
**On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
 who proceeds from the Father and the Son.
 With the Father and the Son he is worshipped and glorified.
 He has spoken through the prophets.
 We believe in one holy catholic and apostolic Church.
 We acknowledge one Baptism for the forgiveness of sins.
 We look for the resurrection of the dead, and the life of the world to come. Amen**

Prayers

Each petition concludes with the following:



THE LITURGY OF THE EUCHARIST

Sharing of Peace

The peace of the risen Christ be with you always.
And also with you.

The Congregation is seated.

Anthem, at the Offering – Full Vengeance Has Been Taken

Johann Sebastian.Bach

Full vengeance has been taken on all the foes of earth,
 As Christ now ends in triumph the conflict of his birth.
 Sin, Death, and Hell, and Satan their mighty Victor own,
 The saints shall stand forgiven before God's righteous throne.

Hymn at the Offertory, No. 372 – Christ Is Arisen

Offertory Verse and Prayer

Alleluia, alleluia, alleluia. Clean out the old yeast so that you may be a new batch of leaven.
 For Christ our paschal Lamb has been sacrificed. Therefore, let us celebrate the festival with
 the unleavened bread of sincerity and truth. Alleluia, alleluia, alleluia.

Let us pray. **Giver of life, we bring to your table what we have, gifts from you, the one
 who makes all things new. With these signs we bring ourselves, that we may carry to
 the world the victorious life of your Son, Jesus Christ our Lord. Amen**

The Great Thanksgiving

The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

It is in-deed right, our du - ty and our joy, we praise your name and join their un - end - ing hymn:

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, heav'n and

earth are ful of your glo - ry. Ho - san - na in the high - est, ho -

san - na in the high - est. Blest is he who comes in the name of the

Lord. Ho - san - na in the ^{high - est} high - est, ho - san - na in the high - est.

Eucharistic Prayer

Holy God, holy and mighty, holy and immortal:

You we praise and glorify; you we worship and adore.

You formed the earth from chaos; you encircled the globe with air;

you created fire for warmth and light; you nourished the lands with water.

You molded us in your image,

and with mercy higher than the mountains, with grace deeper than the seas,

you blessed the Israelites and cherished them as your own.

That also we, estranged and dying, might be adopted to live in your Spirit,
you called us through the life and death of Jesus.

In the night in which he was betrayed, our Lord Jesus took bread, gave thanks;
broke it, and gave it to his disciples, saying:

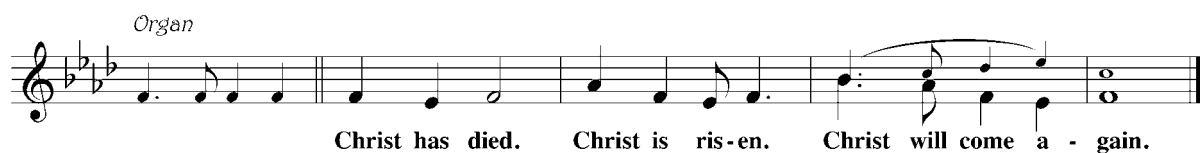
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

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 for all people for the
forgiveness of sin. Do this for the remembrance of me.

Together as the body of Christ, we proclaim the Lord's death until he comes.

Organ



Christ has died. Christ is ris-en. Christ will come a - gain.

With this bread and cup we remember your Son, the first-born of your new creation.
We remember his life lived for others, and his death and resurrection, which renews the face
of the earth. We await his coming, when, with the world made perfect through your wisdom,
all our sins and sorrows will be no more.



A - men. Come, Lord Je - sus.

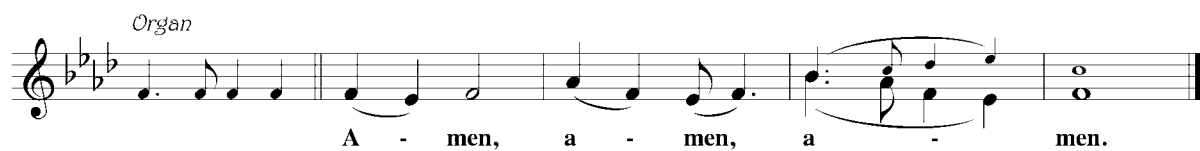
Holy God, holy and merciful, holy and compassionate, send upon us and this meal your
Holy Spirit, whose breath revives us for life, whose fire rouses us to love. Enfold in your
arms all who share this holy food. Nurture in us the fruits of the Spirit, that we may be a
living tree, sharing your bounty with all the world.



A - men. Come, Ho - ly Spi - rit.

Holy and benevolent God, receive our praise and petitions, as Jesus received the cry of the
needy, and fill us with your blessing, until, needy no longer and bound to you in love, we
feast forever in the triumph of the Lamb: through whom all glory and honor is yours, O
God, O Living One, with the Holy Spirit, in your holy church, now and forever.

Organ



A - men, a - men, a - men.

The Lord's Prayer



Our — Fa - ther in heav - en, hal - lowed be — your name, your king - dom come, —



your will be done, — on earth as — in heav - en. Give us to - day our dai - ly bread.



For - give us our sins as we for - give those who sin — a - gainst us.



Save us from the time — of tri - al and de - liv - er us from e - vil.



For the king - dom, the pow'r, and the glo - ry are yours, now — and — for - ev - er.



A - men. —

At the Fraction – Christ Our Passover



Al - le - lu - ia. Christ our Pass - ov - er is sac - ri - ficed for us;



There - fore let us keep the feast. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

The Distribution of the Blessed Sacrament

All Christians are invited to receive the Sacrament.

Non-communicants are invited to come forward to receive a blessing.

Hymn, No. 385 – Good Christian Friends, Rejoice and Sing!

Duet – Christe eleison

Christ, hear us and have mercy on us.

Johann Sebastian Bach

Hymn – Christ Is risen! Shout Hosanna!



1. Christ is ris - en! Shout ho - san - na! Cel - e - brate this day of days!
2. Christ is ris - en! Raise your spir - its from the cav - erns of de - spair.
3. Christ is ris - en! Earth and heav - en nev - er - more shall be the same.



Christ is ris - en! Hush in won - der: all cre - a - tion is a - mazed.
Walk with glad - ness in the morn - ing. See what love can do and dare.
Break the bread of new cre - a - tion where the world is still in pain.



In the des - ert all - sur - round - ing, see, a spread - ing tree has grown.
Drink the wine of res - ur - rec - tion. Not a ser - vant, but a friend,
Tell its grim, de - mon - ic chor - us "Christ is ris - en! Get you gone!"



Heal - ing leaves of grace a - bound - ing bring a taste of love un - known.
Je - sus is our strong com - pan - ion. Joy and peace shall nev - er end.
God the first and last is with us. Sing ho - san - na, ev - 'ry - one!

Chorale and Alleluia – Glory and Praise with Honor Be

Johann Sebastian Bach

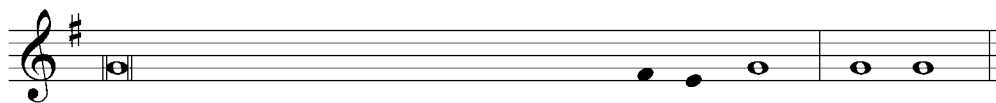
Glory, and praise with honor be to God the Father, Son, and Holy Spirit!
God will increase in us what God has promised us out of grace,
so that we trust fast in God,
abandon ourselves completely to God,
rely on God within our hearts,
so that our heart, will, and mind depend strongly on God;
therefore we sing at this time: Amen,
we shall succeed, if we believe from the depths of our hearts.

Alleluia!

THE POST-COMMUNION

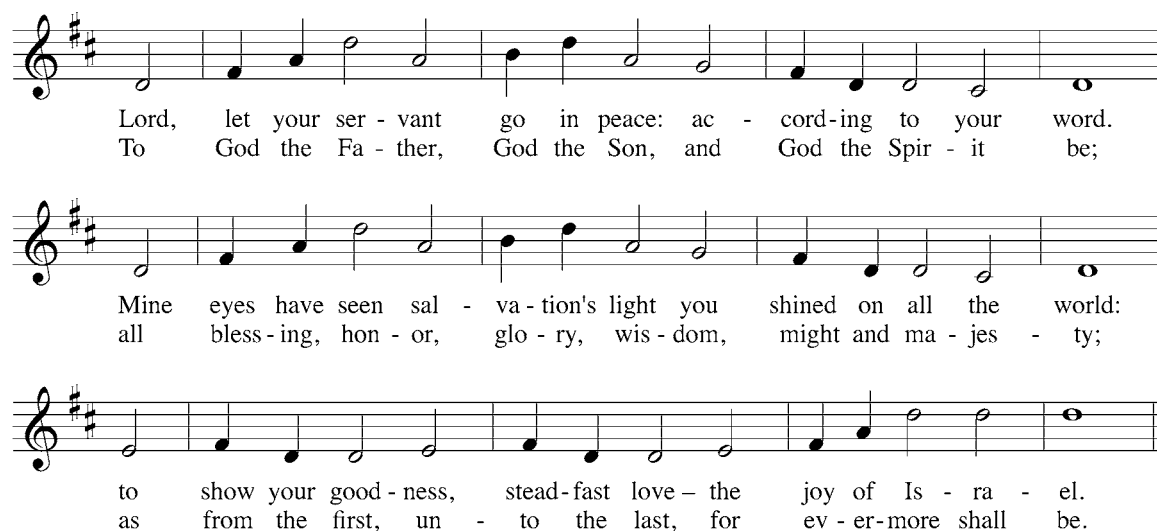
The Congregation stands.

Eucharistic Blessing



The body and blood of our Lord Jesus Christ
strengthen you and keep you in his grace. A - men

Nunc dimittis



Lord, let your ser - vant go in peace: ac - cord - ing to your word.
To God the Fa - ther, God the Son, and God the Spir - it be;

Mine eyes have seen sal - va - tion's light you shined on all the world:
all bless - ing, hon - or, glo - ry, wis - dom, might and ma - jes - ty;

to show your good - ness, stead - fast love - the joy of Is - ra - el.
as from the first, un - to the last, for ev - er - more shall be.

Post-Communion Prayer

O Lord, pour forth the spirit of your love upon us, so that we who have been nourished by this Easter Sacrament may be made one in heart through your mercy. Through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, forever and ever.

Amen

Benediction

Hymn – Hail Thee, Festival Day! (*facing page*)

Dismissal

Alleluia! Christ is risen!

He is risen, indeed! Alleluia!

Go in the peace of Christ. Alleluia!

Thanks be to God. Alleluia!

The Congregation is seated for the concluding Anthem.

Antem

 – Hallelujah!

George Frideric Handel

Hallelujah! For the Lord God Omnipotent reigneth.

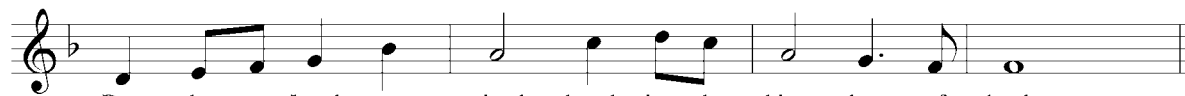
The kingdom of this world has become the kingdom of our Lord, and of his Christ.

And he shall reign forever, Kind of kings and Lord of Lords. Hallelujah!

Hail Thee, Festival Day!



Hail thee, fes - tiv - al day! Blest day to be hal - lowed for - ev - er;
 Hail thee, fes - tiv - al day! Blest day to be hal - lowed for - ev - er;



Day when our Lord was raised, break - ing the king - dom of death.
 Day when our Lord was raised, break - ing the king - dom of death.



1. All the fair beau - ty of earth from the death of the win - ter a - ris - ing!
 3. Dai - ly the love - li - ness grows, a - dorned with the glo - ry of blos - som;



Ev - 'ry good gift of the year — now with its mas - ter re - turns:
 hea - ven her gates un - bars, — fling - ing her in - crease of light:



Hail thee, fes - ti - val day! Blest day to be hal - lowed for - ev - er;
 Hail thee, fes - tiv - al day! Blest day to be hal - lowed for - ev - er;



Day when our Lord was raised, break - ing the king - dom of death.
 Day when our Lord was raised, break - ing the king - dom of death.



2. He who was nailed to the cross is Lord and the ru - ler of na - ture;
 4. Rise from the grave now, O Lord, who art au - thor of life and cre - a - tion.



all things cre - a - ted on earth sing to the glo - ry of God: —
 Tread - ing the path - way of death, life thou be - stow - est on all. —