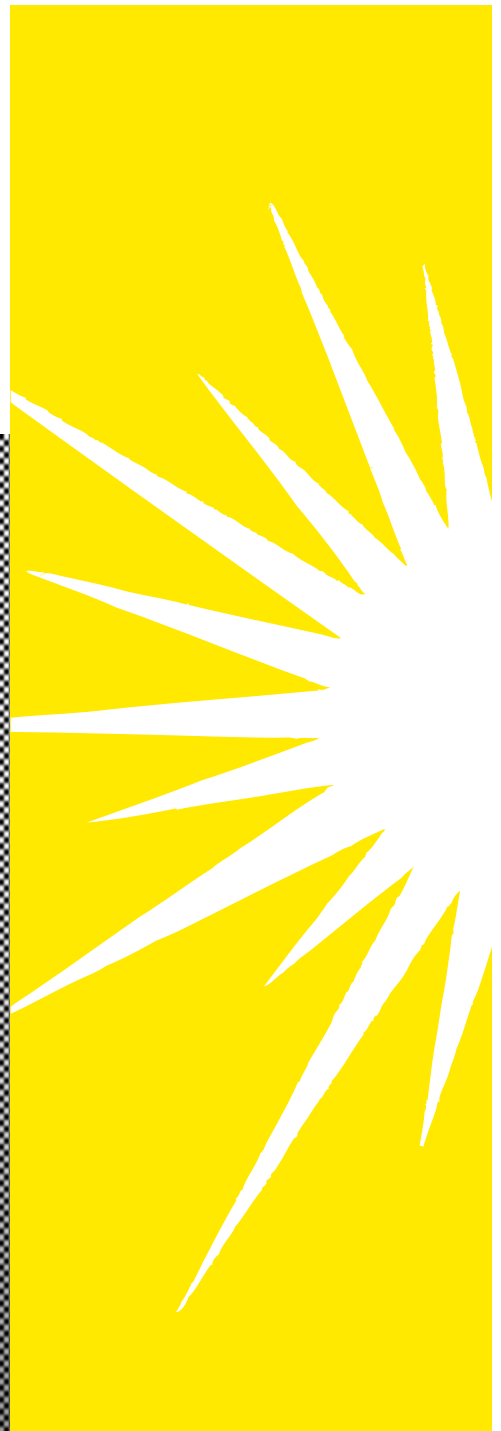
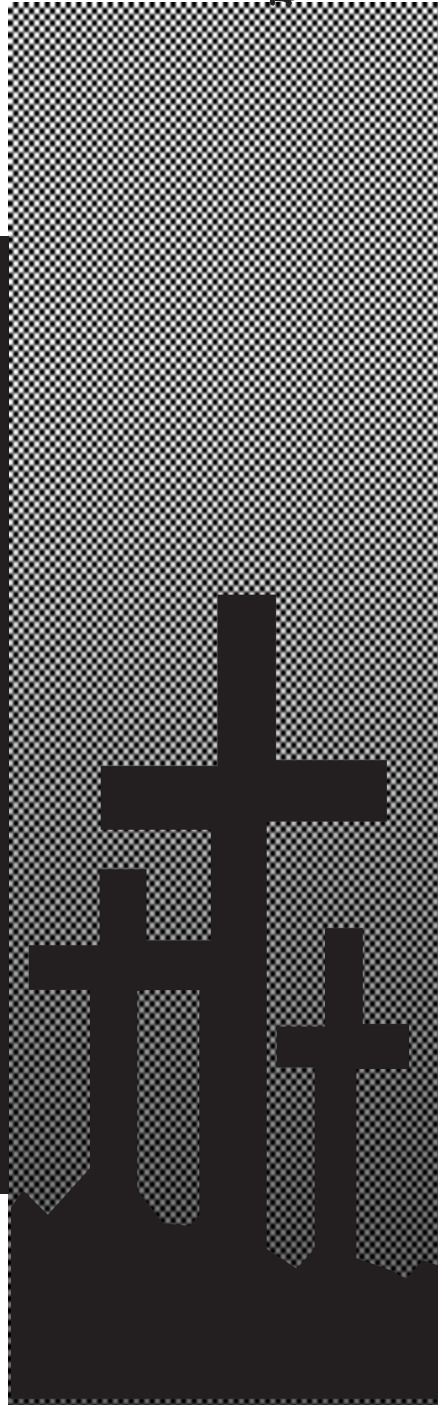


# *the three days*



## WELCOME!



**Everyone is welcome.** As a community of the people of God, the members of Central Lutheran Church are called to welcome all people regardless of age, economic status, ethnic background, gender, physical or mental ability, race or sexual orientation. We affirm that in Christ “there is neither Jew nor Greek, there is neither slave nor free, there is neither male or female” (Galatians 3:28). Christ has made us one.

**Guests are welcome.** We are pleased you are worshiping with us today. We invite guests to complete the “Welcome to Central” card found in the pew racks and leave it with an usher or place it in the offering plate. If you would like more information about Central, please speak to a staff member or call the church at 612-870-4416.

**Children are welcome** at all services. Worship bulletins for children and activity bags are available at Sanctuary entrances. If you would prefer to use Central’s nursery (available for children ages four and younger), you will find it in room 122, up the steps from the information desk at the South Entrance (across from the fellowship hall). An usher will be glad to assist you.

**Welcome to the Lord’s Table.** All are welcome at the Lord’s Table. Please follow the guidance of the ushers and instructions in the order of service. During communion, ministers will bring bread and wine to persons in designated access seating areas. If you are not in a designated access seating area and desire to commune where you are seated, please notify an usher who will direct communion ministers to come and serve you. Communion may be received in one kind (only bread or only wine) from any station if wheat bread or alcohol presents a health concern. Gluten-free breads and alcohol-free wine are available by request at most liturgies from most communion stations.

**We envision** becoming a thriving, vibrant model of urban Lutheran ministry for the 21<sup>st</sup> century. This lofty vision requires us to ask each day if our goals for worship, learning, and service are clearly reaching a diverse neighborhood and city in language and action that reflect the world as well as our heritage.



Large print service folders,  
assisted listening devices, and access seating  
are available to aid your participation in worship.  
Please inquire with an usher.



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Please leave this folder behind for use throughout the week.

# HOLY WEEK: THE THREE DAYS

*Celebrating the Three Days 2011*



## Holy Thursday, April 21

see page 4

7 p.m. Holy Communion with laying on of hands and first communion

*The community assembles to begin its celebration of The Three Days on Holy Thursday.*

*The dominant theme of the day is Jesus' institution of the Lord's Supper on the eve of his arrest. Individual words of forgiveness at the communion rail conclude our Lenten observance. Children who have been instructed receive first communion. The stripping of the chancel remembers the arrest and humiliation of Jesus.*

## Good Friday, April 22

see page 10

7 p.m. Adoration of the crucified, prayer around the cross

*The community reassembles in silence on Friday.*

*This service includes the reading out of John's account of Jesus' passion. Following the passion, and the traditional Good Friday bidding prayer, we'll have opportunity for quiet "adoration of the crucified" placing votive candles around a large rough-hewn cross before returning to our homes.*

## Easter Sunday, April 24

see page 19

6 a.m. Sunrise Holy Communion

*The community reassembles in silence at sunrise on Sunday for the Easter Service of Light at sunrise Easter Day.*

*Our great Three Days celebration resumes as we gather together at 6 a.m. on Easter Sunday morning. Join the choir, bell choir and brass quintet for the first light of Easter and the Easter proclamation.*

## HOLY WEEK SCHEDULE



*The community reassembles in silence on Holy Saturday for Holy Baptism on the Vigil of Easter.*

Holy Thursday, April 21	7 p.m.	Holy Communion with laying on of hands and first communion; reception follows in south commons
Good Friday, April 22	noon - 3 p.m.	Tre-Ore Service, with meditations, hymns and anthems on the seven words from the cross
	5 p.m.	Journey with Jesus
	6 p.m.	Family Dinner
	7 p.m.	Adoration of the crucified, prayer around the cross
Holy Saturday, April 23	5:30 p.m.	Holy Baptism on the Vigil of Easter
Easter Sunday, April 24	6 a.m.	Sunrise Holy Communion with choir, brass and bells
	8:30 & 11 a.m.	Festival Holy Communion with choir, brass and bells



## THE THREE DAYS

HOLY THURSDAY

GOOD FRIDAY

EASTER SUNRISE

April 21 - 24, 2011

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Central - in the heart of the city, welcomes all people to celebrate, discover and share the love of Christ

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*Holy Thursday is the beginning of the Three Days – the ancient observance of the mystery of our salvation, which plunges the faithful into the death of Jesus and brings them with him to resurrection life. The Three Days liturgy extends from Thursday evening through the first Holy Communion of Easter.*

## HOLY THURSDAY

*Christ is the bread who gives us life*

*With nightfall our Lenten observance comes to an end, and we gather with Christians around the world to begin the Three Days during which we participate once again in the saving power of Jesus' passing over from death to life. At the heart of the Holy Thursday liturgy is Jesus' commandment to love one another. At the Lord's table we remember Jesus' sacrifice of his life, even as we are called to offer ourselves in love for the life of the world.*

## HOLY THURSDAY GATHERING

*The community assembles to begin the Three Days liturgy on Thursday evening.*

### PRELUDE

*The carillon calls the assembly to worship.*

*We began our Lenten journey on Ash Wednesday by singing this Kyrie setting from the Slovak tradition.*

### GATHERING HYMN

*"Your Heart, O God, Is Grieved"*

*(hymn) 602*

### CONFESSION AND FORGIVENESS

#### Corporate Confession

*The presiding minister invites the assembly into the confession.*

- ☐ As we conclude our Lenten journey,  
let us confess our sin in the presence of God and of one another.  
*Following the invitation, all kneel or sit and keep silence for reflection and self-examination.*

*The presiding minister leads the assembly in the confession.*

- ☐ 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.**



**Individual Laying on of Hands**

*The assembly is seated.*

*People may come forward and kneel as they are able for the laying on of hands.  
The minister, laying both hands on each person's head, offers forgiveness.*

*The person may respond:*

**Amen.**

*Psalm 88 is chanted by the choir during the rite of laying on of hands.*

**Absolution**

**P** In the mercy of almighty God,  
Jesus Christ was given to die for us,  
and for his sake God forgives us all our sins.  
As a called and ordained minister of the church of Christ,  
and by his 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.

**A** **Amen.**

**GREETING**

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

**A** **And also with you.**

**PRAYER OF THE DAY**

**P** Let us pray.  
...one God, now and forever.

**A** **Amen.**

**HOLY THURSDAY WORD**

**FIRST READING**

*The passover of the Lord*

Exodus 12:1-14

*Israel remembered its deliverance from slavery in Egypt by celebrating the festival of Passover. This festival featured the Passover lamb, whose blood was used as a sign to protect God's people from the threat of death. The early church described the Lord's supper using imagery from the Passover, especially in portraying Jesus as the lamb who delivers God's people from sin and death.*

The LORD said to Moses and Aaron in the land of Egypt:

<sup>2</sup> This month shall mark for you the beginning of months; it shall be the first month of the year for you.

<sup>3</sup> 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.

<sup>4</sup> 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.

<sup>5</sup> Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats.

<sup>6</sup> You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight.

<sup>7</sup> They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. <sup>8</sup> They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. <sup>9</sup> Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs.

<sup>10</sup> You shall let none of it remain until the morning; anything that remains until the morning you shall burn.

<sup>11</sup> 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. <sup>12</sup> 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. <sup>13</sup> 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.

<sup>14</sup> 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.

Word of God, word of life.

**AI** Thanks be to God.

## SECOND READING

1 Corinthians 11:23-26

*Proclaim the Lord's death until he comes*

*In the bread and cup of the Lord's supper, we experience intimate fellowship with Christ and with one another, because it involves his body given for us and the new covenant in his blood. Faithful participation in this meal is a living proclamation of Christ's death until he comes in the future.*

*Paul writes:* 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, <sup>24</sup> 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." <sup>25</sup> 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."

<sup>26</sup> For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Word of God, word of life.

**AI** Thanks be to God.

## MUSICAL REFLECTION

"O vos omnes" (*sung in Latin*)  
*O all you who pass this way,  
look and see if there be any sorrow like to my sorrow.*

*Giovanni Croce*

## GOSPEL

*Institution of the Lord's Supper*

Luke 22:7-20

The holy gospel according to Luke.

**AI** Glory to you, O Lord.

Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. <sup>8</sup>So Jesus sent Peter and John, saying, "Go and prepare the Passover meal for us that we may eat it." <sup>9</sup>They asked him, "Where do you want us to make preparations for it?" <sup>10</sup>"Listen," he said to them, "when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters <sup>11</sup>and say to the owner of the house, 'The teacher asks you, "Where is the guest room, where I may eat the Passover with my disciples?"'" <sup>12</sup>He will show you a large room upstairs, already furnished. Make preparations for us there." <sup>13</sup>So they went and found everything as he had told them; and they prepared the Passover meal. <sup>14</sup>When the hour came, he took his place at the table, and the apostles with him. <sup>15</sup>He said to them, "I have eagerly desired to eat this Passover with you before I suffer; <sup>16</sup>for I tell you, I will not eat it until it is fulfilled in the kingdom of God." <sup>17</sup>Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves;

<sup>18</sup>for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." <sup>19</sup>Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." <sup>20</sup>And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood."

The gospel of the Lord.

**Al** Praise to you, O Christ.

**SERMON**

"Welcome to the Table"

*silence for reflection*

**HYMN**

"Now We Join in Celebration"

(hymn) 462

*stanza 2 in harmony*

**PRAYERS OF INTERCESSION**

**A** As we journey toward the renewing waters of Easter, let us pray for the world, the church, and all who seek new life in Christ.

*after each petition:*

Lord in your mercy,

**Al** hear our prayer.

**P** Receive our prayers and grant us your mercy, O God, in the name of the crucified and risen one, Jesus Christ our Savior.

**Al** Amen.

**HOLY THURSDAY MEAL**

*God feeds us  
with the presence  
of Jesus Christ*

**PEACE**

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

**Al** And also with you.

*The assembly is invited to share God's peace with one another.*

**GATHERING OF GIFTS**

*An offering is gathered for the mission of the church, including the care of those in need. During this time, the table is set. After the offering is gathered, bread, wine, money, and other gifts are brought forward. The assembly stands as the procession reaches the chancel. This evening the gifts are presented by the holy communion class. The class gathers around the altar with the presider.*

**Offertory Prayer**

**A** Let us pray.

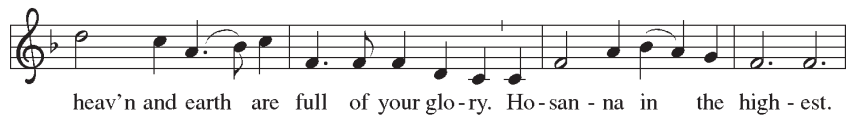
**Al** Merciful God,  
it would have been enough for you  
to give us the fruit of the earth by which we live.  
But in this meal, by your promise,  
you also give us yourself.  
Use what we have gathered here  
in feeding the hungry world with your love;  
through Jesus Christ our Lord. Amen.



## GREAT THANKSGIVING



## Holy, Holy, Holy



## Eucharistic Prayer

- P** Blessed are you, O God of the universe.  
... we proclaim the Lord's death until he comes.
- AI** Christ has died. Christ has risen. Christ will come again.
- P** ... blessed and holy Trinity, now and forever.
- AI** Amen.

## Lord's Prayer (1975)

- AI** 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.



All are invited to receive these gifts of God. Grape juice and gluten-free bread are available upon request. Children are welcome to receive communion or a blessing. Communion at this service is served kneeling (as you are able) by individual chalices around the communion rail.

At the service's conclusion, the altar area is stripped of furnishings as a sign of Jesus' abandonment.

### Breaking of the Bread and Invitation to the Table

- ☐ Come for all things are prepared.  
Christ has prepared a place for you.

### Communion

#### Music during Communion

"Lamb of God"



- 1 O Lamb of God, you bear the sin of all the world a - way;
- 2 O Lamb of God, you bear the sin of all the world a - way;
- 3 O Lamb of God, you bear the sin of all the world a - way;



you suf-fered death our lives to save: have mer-cy now, we pray.  
you set us free from guilt and grave: have mer-cy now, we pray.  
e - ter-nal peace with God you made: give us your peace, we pray.

Psalm 116 (chanted by the choir)

*I will lift the cup of salvation and call on the name of the Lord*

## HOLY THURSDAY SENDING

### STRIPPING OF THE SANCTUARY

The assembly is seated. The service concludes with the stripping of the sanctuary. The sacramental elements and vessels, linens, paraments, banners, and books are removed from the worship space.

#### Anthem

"We adore You, O Christ"

Richard Proulx

We adore you, O Christ, and we bless you,  
because by your cross you have redeemed the world.  
We glory in your cross, O Lord God;  
We praise and glorify your holy resurrection;  
By virtue of your cross joy has come.  
O Savior, by your cross, by your holy cross, Save us and help us, O Lord.  
By your cross, your holy cross, you have redeemed the world. Amen.  
(from the Orthodox tradition)

*Light diminishes as the worship space is laid bare.*

### SILENCE

*The assembly may remain in silent prayer.*

*The community departs in silence, to reassemble on Good Friday to continue our Three Days liturgy.*

*A reception follows in south commons to honor our holy communion class.*



## GOOD FRIDAY WORD

### READING

*The suffering servant*

Isaiah 52:13—53:12

*The fourth servant poem promises ultimate vindication for the servant, who made his life an offering for sin. The early church saw in the servant's pouring himself out to death and being numbered with the transgressors important keys for understanding the death of Jesus.*

- See, my servant shall prosper;  
 he shall be exalted and lifted up, and shall be very high.
- <sup>14</sup> 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 —
- <sup>15</sup> 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.
- <sup>53.1</sup> Who has believed what we have heard?  
 And to whom has the arm of the LORD been revealed?
- <sup>2</sup> 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.
- <sup>3</sup> 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.
- <sup>4</sup> Surely he has borne our infirmities and carried our diseases;  
 yet we accounted him stricken,  
 struck down by God, and afflicted.
- <sup>5</sup> 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.
- <sup>6</sup> 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.
- <sup>7</sup> 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.
- <sup>8</sup> 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.
- <sup>9</sup> 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.
- <sup>10</sup> 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.
- <sup>11</sup> 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.
- <sup>12</sup> 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 word of the Lord.

**AD** Thanks be to God.

## HYMN

"When I Survey the Wondrous Cross"

(hymn) 803

stanzas 2 & 3 in harmony

## MEDITATION

*The assembly may remain seated.*

## GOSPEL

*The passion and death of Jesus*

John 18:1—19:42

*On Good Friday, the story of Jesus' passion—from his arrest to his burial—is read in its entirety from the Gospel of John.*

The passion of our Lord Jesus Christ according to John.

### **Glory to you, O Lord.**



[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. <sup>2</sup>Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. <sup>3</sup>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. <sup>4</sup>Then Jesus, knowing all that was to happen to him, came forward and asked them,

"Whom are you looking for?"

<sup>5</sup>"Jesus of Nazareth."

"I am he."

Judas, who betrayed him, was standing with them. <sup>6</sup>When Jesus said to them, "I am he," they stepped back and fell to the ground. <sup>7</sup>Again he asked them,

"Whom are you looking for?"

"Jesus of Nazareth."

<sup>8</sup>"I told you that I am he.

So if you are looking for me, let these men go."

<sup>9</sup>This was to fulfill the word that he had spoken,

"I did not lose a single one of those whom you gave me."

<sup>10</sup>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.

<sup>11</sup>Jesus said to Peter,

"Put your sword back into its sheath.

Am I not to drink the cup that the Father has given me?"

<sup>12</sup>So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. <sup>13</sup>First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. <sup>14</sup>Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

<sup>15</sup>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, <sup>16</sup>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. <sup>17</sup>The woman said to Peter, "You are not also one of this man's disciples, are you?"

"I am not."

<sup>18</sup>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.

<sup>19</sup>Then the high priest questioned Jesus about his disciples and about his teaching. <sup>20</sup>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.

<sup>21</sup>Why do you ask me?

Ask those who heard what I said to them; they know what I said."

<sup>22</sup>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?"

<sup>23</sup>"If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?"

<sup>24</sup>Then Annas sent him bound to Caiaphas the high priest.

<sup>25</sup>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."

<sup>26</sup>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?"

<sup>27</sup>Again Peter denied it, and at that moment the cock crowed.

**HYMN**

(hymn) 349

"Ah, Holy Jesus"

stanza 1

<sup>28</sup>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. <sup>29</sup>So Pilate went out to them and said, "What accusation do you bring against this man?"

<sup>30</sup>"If this man were not a criminal, we would not have handed him over to you."

<sup>31</sup>"Take him yourselves and judge him according to your law."

"We are not permitted to put anyone to death." <sup>32</sup>(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

<sup>33</sup>Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?"

<sup>34</sup>"Do you ask this on your own, or did others tell you about me?"

<sup>35</sup>"I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?"

<sup>36</sup>"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."

<sup>37</sup>"So you are a king?"

"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."

<sup>38</sup>"What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. <sup>39</sup>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?" <sup>40</sup>They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

**HYMN**

(hymn) 349

"Ah, Holy Jesus"

stanza 2

<sup>19:1</sup> Then Pilate took Jesus and had him flogged. <sup>2</sup>And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. <sup>3</sup>They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. <sup>4</sup>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." <sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe.

"Here is the man!"

<sup>6</sup>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." <sup>7</sup>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."

<sup>8</sup>Now when Pilate heard this, he was more afraid than ever. <sup>9</sup>He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. <sup>10</sup>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?"

<sup>11</sup>"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."

<sup>12</sup>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."

<sup>13</sup>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. <sup>14</sup>Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews,

"Here is your King!"

<sup>15</sup>"Away with him! Away with him! Crucify him!"

"Shall I crucify your King?"

"We have no king but the emperor."

<sup>16</sup>Then he handed him over to them to be crucified.

#### HYMN

"Ah, Holy Jesus"

(hymn) 349

stanza 3

So they took Jesus; <sup>17</sup>and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. <sup>18</sup>There they crucified him, and with him two others, one on either side, with Jesus between them. <sup>19</sup>Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." <sup>20</sup>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. <sup>21</sup>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.'"

<sup>22</sup>"What I have written I have written."

<sup>23</sup>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. <sup>24</sup>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."

<sup>25</sup>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. <sup>26</sup>When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

"Woman, here is your son."

<sup>27</sup>Then he said to the disciple, "Here is your mother."

And from that hour the disciple took her into his own home.

<sup>28</sup>After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture),



"I am thirsty."

<sup>29</sup>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. <sup>30</sup>When Jesus had received the wine, he said,

"It is finished."

Then he bowed his head and gave up his spirit.

**HYMN**

"Ah, Holy Jesus"

(hymn) 349  
stanzas 4 & 5

<sup>31</sup>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. <sup>32</sup>Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. <sup>33</sup>But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup>Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. <sup>35</sup>(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) <sup>36</sup>These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." <sup>37</sup>And again another passage of scripture says, "They will look on the one whom they have pierced."

<sup>38</sup>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. <sup>39</sup>Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. <sup>40</sup>They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. <sup>41</sup>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. <sup>42</sup>And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

The gospel of the Lord.

**¶ Praise to you, O Christ.**

**MUSICAL RESPONSE**

"En Prière" (In Prayer)

Gabriel Fauré

**GOOD FRIDAY PRAYER**

**BIDDING PRAYER**

*The Good Friday bidding prayer is one of the church's oldest prayers in continuous use. It is called a bidding prayer because of its structure. After each bid or invitation to prayer, the assembly prays silently. The presider concludes each bid and the assembly responds: Amen.*

**¶** Let us pray, brothers and sisters,  
for the holy Church of God throughout the world.  
*silent prayer*

**¶** Almighty and eternal God, you have shown your glory to all nations in Jesus Christ. By your Holy Spirit guide the church and gather it throughout the world. Help it to persevere in faith, proclaim your name, and bring salvation to people everywhere.  
We ask this through Christ our Lord.

**¶ Amen.**



**A** Let us pray for Mark and Craig, our bishops, for Rick, Foy, Kristen, Judith and Charles, our pastors, for all servants of the Church, and for all the people of God.

*silent prayer*

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

**All** **Amen.**

**A** Let us pray for those preparing for Baptism.

*silent prayer*

**P** Almighty and eternal God, you continue to bless the Church. 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.

**All** **Amen.**

**A** Let us pray for all our brothers and sisters who share our faith in Jesus Christ.

*silent prayer*

**P** Almighty and eternal God, you give your Church unity. Look with favor on all who follow Jesus your Son. Make all the baptized one in the fullness of faith, and keep us united in the fellowship of love. We ask this through Christ our Lord.

**All** **Amen.**

**A** Let us pray for the Jewish people, the first to hear the Word of God.

*silent prayer*

**P** Almighty and eternal God, long ago you gave your promise to Abraham and your teaching to Moses. Hear our prayers that the people you called and elected as your own may receive the fulfillment of the covenant's promises. We ask this through Christ our Lord.

**All** **Amen.**

**A** Let us pray for those who do not share our faith in Jesus Christ.

*silent prayer*

**P** Almighty and eternal God, gather into your embrace all those who call out to you under different names. Bring an end to inter-religious strife, and make us more faithful witnesses of the love made known to us in your Son. We ask this through Christ our Lord.

**All** **Amen.**

**A** Let us pray for those who do not believe in God.

*silent prayer*

**P** Almighty and eternal God,  
you created humanity so that all may long to know you and find peace in  
you. Grant that all may recognize the signs of your love and grace in the  
world and in the lives of Christians, and gladly acknowledge you as the  
one true God. We ask this through Christ our Lord.

**All** Amen.

**A** Let us pray for God's creation.  
*silent prayer*

**P** Almighty and eternal God,  
you are the creator of a magnificent universe. Hold all the worlds in the  
arms of your care and bring all things to fulfillment in you.  
We ask this through Christ our Lord.

**All** Amen.

**A** Let us pray for those who serve in public office.  
*silent prayer*

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

**All** Amen.

**A** Let us pray for those in need.  
*silent prayer*

**P** Almighty and eternal God,  
you give strength to the weary and new courage to those who have lost  
heart. Heal the sick, comfort the dying, give safety to travelers, free those  
unjustly deprived of liberty, and deliver your world from falsehood,  
hunger, and disease. 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.

**All** Amen.



## GOOD FRIDAY PROCESSION AND ADORATION OF THE CRUCIFIED

*A large, rough-hewn cross is carried through the midst of the assembly  
and placed in the center aisle.*



*The following response is said three times:*

- P** Behold, the life-giving cross  
on which was hung the salvation of the whole world.  
**All** **Oh, come, let us worship him.**

*Those who desire may come forward to offer a sign of reverence, such as placing a votive  
candle near the cross, touching the cross, kneeling briefly, or bowing.*

### **Musical Meditation**

*"Sonata in g minor" andante - adagio*

*G. F. Handel*

*The sanctuary is shrouded in darkness.*

- P** We adore you, O Christ, and we bless you.  
By your holy cross you have redeemed the world.

### **Lord's Prayer (1975)**

*After all have had the opportunity to come forward,  
the assembly whispers the Lord's Prayer.*

- P** Lord, remember us in your kingdom and teach us to pray:  
**All** **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.**

### **SILENCE**

*The assembly may remain in silent prayer.*

*The community departs in silence, to reassemble on Holy Saturday for Holy Baptism on  
the Vigil of Easter, or at sunrise Easter morning to continue our Three Days liturgy.*

*Good Friday offerings may be left at the door with an usher.*

# THE RESURRECTION OF OUR LORD

## *Holy Communion*



The community reassembles in silence before sunrise. We accompany the lighting of the new fire of Easter with prayer, verses and the great song of Easter joy, the Exsultet. The structure of the opening of the service – taken from the Great Vigil of Easter – mirrors elements in the liturgy for Good Friday that knits “The Three Days” together as a whole, culminating in this, the First Eucharist of Easter. The Easter gospel is proclaimed with trumpets and “Alleluias!”

Jesus Christ, who gave his life for the world, is among us as the Risen Lord. With him we die and rise to new life. As manna was given to Israel to sustain them on their journey from slavery to freedom, so the Risen Christ shares with us his body and blood sustaining and strengthening us on our way.

### *Christ our paschal light rises in the darkness*

On this day the Lord has acted! On the first day of the week God began creation, transforming darkness into light. On this, the “eighth day” of the week, Jesus Christ was raised from the dead. We celebrate this new creation in the waters of baptism and in the feast of victory. With great joy we celebrate this day of days, even as we begin the great fifty days of Easter. Filled with hope, we go forth to share the news that Christ is risen!

## EASTER SUNRISE SERVICE OF LIGHT

The assembly remains seated as the procession begins.

### RECEPTION OF THE LIGHT OF CHRIST

The procession into the sanctuary recalls God’s leading of the chosen people by a pillar of fire through the wilderness into the promised land. A cantor accompanies the paschal candle into the midst of the assembly. The cantor sings three times. The assembly responds:



Light from the paschal candle is shared with the assembly; as the light is shared the assembly exchanges the greeting:

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

When all have received the Easter light, the cantor continues:

### EXSULTET

- ♩ Rejoice, now, all heavenly choirs of angels, and celebrate the divine mysteries with exultation; and, for the victory of so great a King, sound the trumpet of salvation. Exult, also, O earth, enlightened with such radiance; and, made brilliant by the splendor of the eternal King, know that the ancient darkness has been banished from all the world. Be glad also, O mother Church, clothed with the brightness of such a light, and let this house resound with the triumphant voices of the peoples. Through your Son, Jesus Christ, our Lord who lives and rules with you in the unity of the Holy Spirit, one God, now and forever. Amen.
- ♩ We adore you, O Christ, and we bless you.  
 ♫ **By your holy cross you have redeemed the world.**

All stand:

### EASTER PROCLAMATION

- ♩ Alleluia! Christ is risen!  
 ♫ **He is risen indeed! Alleluia!**
- ♩ Alleluia! Christ is risen!  
 ♫ **He is risen indeed! Alleluia!**
- ♩ Alleluia! Christ is risen!  
 ♫ **He is risen indeed! Alleluia!**

# ALLELUIA!

## PROCESSIONAL HYMN

"Jesus Christ is Risen Today"

stanzas 2 & 3 in harmony



1 Je - sus Christ is ris'n to - day, Al - le - lu - ia!  
2 Hymns of praise then let us sing, Al - le - lu - ia!  
3 But the pains which he en - dured, Al - le - lu - ia!  
4 Sing we to our God a - bove, Al - le - lu - ia!

Our tri - um - phant ho - ly day, Al - le - lu - ia!  
Un - to Christ, our heav'n - ly king, Al - le - lu - ia!  
Our sal - va - tion have pro - cured; Al - le - lu - ia!  
Praise e - ter - nal as his love; Al - le - lu - ia!

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

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

Text: Latin carol, 14th cent., sts. 1–3; Charles Wesley, 1707–1788, st. 4; tr. *Lyra Davidica*, London, 1708, sts. 1–3  
Music: EASTER HYMN, *Lyra Davidica*, London, 1708

## GREETING, WELCOME, AND PRAYER OF THE DAY

- P** The grace of our risen Lord Jesus Christ,  
the love of God, and the communion of the Holy Spirit be with you all.
- AD** And also with you.

*The presider continues, welcoming the assembly, concluding:*

Let us pray.  
...one God, now and forever.

- AD** Amen.

*God speaks to us  
in scripture reading,  
preaching, and song*

*This passage makes clear  
that God's final word is  
always "Yes." Because God's  
love is everlasting, God  
always remains faithful.  
Ancient Israel is assured  
that it will be rebuilt and  
have plentiful crops. The  
people of God too will  
ultimately be reunited.*

## EASTER SUNRISE WORD

**FIRST READING**     *Joy at God's people restored*     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.

<sup>2</sup>Thus says the LORD:

The people who survived the sword  
found grace in the wilderness;  
when Israel sought for rest,

<sup>3</sup>the LORD appeared to him from far away.

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

<sup>4</sup>Again I will build you, and you shall be built,  
O virgin Israel!

Again you shall take your tambourines,  
and go forth in the dance of the merrymakers.

<sup>5</sup>Again you shall plant vineyards  
on the mountains of Samaria;  
the planters shall plant,  
and shall enjoy the fruit.

<sup>6</sup>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."

Word of God, word of life.

**AD** **Thanks be to God.**

### MUSIC FOR BELLS

"Now the Green Blade Rises"     *arr. Kevin McChesney*

**SECOND READING**     *God raised Jesus on the third day*     Acts 10:34–43

Then Peter began to speak to them:

"I truly understand that God shows no partiality, <sup>35</sup>but in every nation anyone who fears him and does what is right is acceptable to him.

<sup>36</sup>You know the message he sent to the people of Israel, preaching peace by Jesus Christ — he is Lord of all. <sup>37</sup>That message spread throughout Judea, beginning in Galilee after the baptism that John announced:

<sup>38</sup>how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. <sup>39</sup>We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree;

<sup>40</sup>but God raised him on the third day and allowed him to appear,

<sup>41</sup>not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead.

<sup>42</sup>He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead.

<sup>43</sup>All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

Word of God, word of life.

**AD** **Thanks be to God.**

### GOSPEL PROCESSION

"Entrata Festiva"     *Flor Peeters*

*Christ conquers, Christ reigns, Christ rules.*

*Peter's sermon, delivered at  
the home of Cornelius, a  
Roman army officer, is a  
summary of the essential  
message of Christianity:  
Everyone who believes in  
Jesus, whose life, death, and  
resurrection fulfilled the  
words of the prophets,  
"receives forgiveness of sins  
through his name."*

Sorrow gives way to "fear and great joy" when two women are sent by an angel to proclaim the good news: Jesus is risen!



ALLELUIA!

**GOSPEL**

*Proclaim the resurrection*

Matthew 28:1-10

*The carillon rings out the Easter gospel.*

- P** The holy gospel according to Matthew.
- A** **Glory to you, O Lord.**

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. <sup>2</sup>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. <sup>3</sup>His appearance was like lightning, and his clothing white as snow. <sup>4</sup>For fear of him the guards shook and became like dead men. <sup>5</sup>But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. <sup>6</sup>He is not here; for he has been raised, as he said. Come, see the place where he lay. <sup>7</sup>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." <sup>8</sup>So they left the tomb quickly with fear and great joy, and ran to tell his disciples. <sup>9</sup>Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him. <sup>10</sup>Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."

- P** The gospel of the Lord.
- A** **Praise to you, O Christ.**

**SERMON**

*silence for reflection*

**HYMN OF THE DAY**

"We Know That Christ Is Raised"



1 We know that Christ is raised and dies no more.  
 2 We share by wa - ter in his sav - ing death.  
 3 The Fa - ther's splen - dor clothes the Son with life.  
 4 A new cre - a - tion comes to life and grows



Em - braced by death, he broke its fear - ful hold,  
 Re - born, we share with him an Eas - ter life,  
 The Spir - it's fis - sion shakes the church of God.  
 as Christ's new bod - y takes on flesh and blood.



and our de - spair he turned to blaz - ing joy.  
 as liv - ing mem - bers of our Sav - ior Christ.  
 Bap - tized, we live with God the Three in One.  
 The u - ni - verse re - stored and whole will sing:



Hal - le - lu - jah!

**NICENE CREED**

- A** With the whole church,  
let us confess our Easter faith.
- A** **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,  
 was incarnate of the Holy Spirit and the virgin Mary  
 and became 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,  
 who with the Father and the Son is worshiped and glorified,  
 who 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 OF INTERCESSION

**A** Rejoicing in the wonder of new life in Jesus Christ,  
 let us pray for the church,  
 the world, and all of God's creation.

*after each petition:*

Lord in your mercy,

**All** hear our prayer.

**P** Receive these our prayers, gracious God,  
 for the sake of the crucified and risen one,  
 Jesus Christ, our redeemer.

**All** Amen.



*God feeds us  
 with the presence  
 of Jesus Christ*

## EASTER SUNRISE MEAL

#### PEACE

**P** The peace of our risen Lord be with you always.

**All** And also with you.

*The assembly is invited to share God's peace with one another.*

#### GATHERING OF GIFTS

*An offering is gathered for the mission of the church, including the care of those in need. During this time, the table is set. After the offering is gathered, bread, wine, money, and other gifts are brought forward. The assembly stands as the procession reaches the chancel.*

William Billings (1746-1800),  
was an American composer  
devoted to choral singing. His  
compositions were among the  
earliest by an American.

# ALLELUIA!

## Anthem

### "Easter Anthem"

William Billings

*The Lord is risen indeed! Hallelujah!  
Now is Christ risen from the dead,  
and become the first fruits of them that slept. Hallelujah!  
And did he rise? Did he rise? Hear it, ye nations! Hear it, O ye dead!  
He rose, He burst the bonds of death and triumphed over the grave.  
Then I rose, then first humanity triumphant passed the crystal ports of light,  
and seized eternal youth. Ye all immortal hail.  
Heaven all lavish of strange gifts to man. Thine's all the glory,  
our's the boundless bliss.*

## Offertory Prayer

- A** Let us pray together.  
**All** **Risen Christ,**  
**receive these gifts, with our hopes, dreams, and prayers.**  
**Reveal yourself to us in the breaking of the bread,**  
**that our eyes may be opened to see your presence among us,**  
**and our lives filled with the new life of your resurrection. Amen.**

## GREAT THANKSGIVING

- P** The Lord be with you.  
**All** **And also with you.**
- P** Lift up your hearts.  
**All** **We lift them to the Lord.**
- P** Let us give thanks to the Lord our God.  
**All** **It is right to give our thanks and praise.**

## Eucharistic Prayer

*In the style of a hymn; The choir sings the antiphon, the assembly repeats in reply.  
At the end of each stanza, the assembly joins in the alleluia.*

**Choir** refrain

**All** refrain



- P** Father of mercy, power and might,  
out of the darkness, you brought light.  
From earth and water, you give life.



- P** And when the time fulfilled had come,  
you gave us your beloved Son  
Jesus of Naz'reth anointed one.



- P** Before he died, he took up the bread;  
he blessed and broke it, and he said,  
"This is my body, given for you."

# ALLELUIA!



*All are invited to receive these gifts of God.*

*Children are welcome to receive communion or a blessing.*

*Communion at this service is served standing at stations. Please follow the direction of the ushers to a communion station.*

*Grape juice and gluten-free bread are available upon request.*



**P** Then after supper he took the cup.  
This is the new covenant in my blood,  
poured out for you and all humankind.



**P** From death's dark hold, your bountiful grace  
raised him on high in your Spirit's pow'r,  
thus conquering death forevermore.



**P** Pour forth on us, your people here  
your Holy Spirit, make us one;  
the one true body of Jesus your Son.



**P** All glory, honor, power are yours  
O God, blest Trinity,  
we praise you now and forevermore.



**All** refrain



**Lord's Prayer (1975)**

**All** 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.**

**Breaking of the Bread and Invitation to the Table**

**P** The Lord swallows up death forever and makes a feast of rich food  
and wine. Eat, drink, the gift is for you.



*God blesses and sends us  
in mission to the world*

## Music during Communion

### Motet

"Christ the Lord Is Risen"

Arnold von Bruck

*Christ the Lord is risen, alleluia! From the grave's dark prison, alleluia!  
Were Christ not arisen, alleluia! Then death were still our prison, alleluia!  
So let our joy rise full and free, alleluia!  
In praise that Christ our comfort, true shall be, alleluia!*

### Music for Bells

"That Easter Day with Joy Was Bright"

Douglas Wagner

### Anthem

"Praise the Lord"

G. F. Handel

*Praise the Lord, let songs of joy break forth.  
Sing alleluia, praise his name forevermore.  
Shout, sing and dance; come dance and celebrate.  
Rejoice let all within us praise his name. Shout, sing and dance and celebrate.  
Shout, sing, let songs of joy break forth.*

### Prayer after Communion

- A** God of abundance,  
with this bread of life and cup of salvation you have united us with  
Christ, making us one with all your people.  
Now send us forth in the power of your Spirit,  
that we may proclaim your redeeming love to the world  
and continue forever in the risen life of Jesus Christ, our Lord.
- All** Amen.

## EASTER SUNRISE SENDING

### BENEDICTION

- P** All those who believe in Christ will never perish.  
May you pass with Christ from death to life.

Almighty God, Father, † Son, and Holy Spirit,  
bless you now and forever.

- All** Amen.

### RECESSIONAL HYMN

"Thine Is the Glory"

1 Thine is the glo - ry, ris - en, con - qu'ring Son; end - less is the  
2 Lo, Je - sus meets thee, ris - en from the tomb! Lov - ing - ly he  
3 No more we doubt thee, glo - rious Prince of life; life is nought with -

vic - t'ry thou o'er death hast won! An - gels in bright rai - ment  
greet thee, scat - ters fear and gloom; let his church with glad - ness  
out thee; aid us in our strife; make us more than con - qu'rors,

# ALLELUIA!

rolled the stone a - way, kept the fold - ed grave - clothes  
hymns of tri - umph sing, for the Lord now liv - eth;  
through thy death - less love; bring us safe through Jor - dan

*Refrain*

where thy bod - y lay,  
death hath lost its sting! Thine is the glo - ry, ris - en, con - qu'ring Son;  
to thy home a - bove.

end - less is the vic - t'ry thou o'er death hast won!

## DISMISSAL

- ☐ Alleluia! Christ is risen!
- ☑ **Christ is risen indeed!**
  
- ☐ Go in peace. Share the good news.
- ☑ **Thanks be to God. Alleluia, alleluia!**

## POSTLUDE

"Toccata from Symphony V"

Charles-Marie Widor

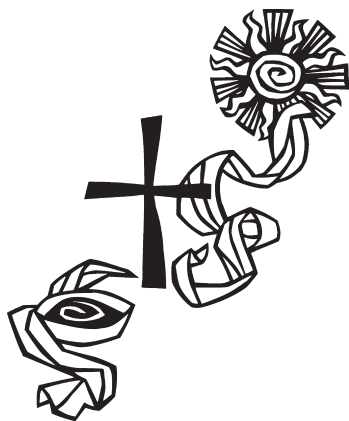
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*"Come, O faithful, and take light from the Light that never fades;  
come and glorify Christ who is risen from the dead!"  
— from the liturgy of the Orthodox Church*



Easter flower donors are listed in the Easter Spirit.

## SERVING DURING THE THREE DAYS



### Holy Thursday

Pastor Rick Nelson *presiding*  
Pastor Kristen Jacobson *preaching*  
Rolf Lowenberg-DeBoer *assisting minister*  
Greer Cherney *reader*  
Cantor Mark Sedio *organist*  
Cantorei *choir*  
holy communion class *presenting the gifts*  
Barb Hoernemann, Bruce Bergeson,  
Ann Oyen, Kathy Fiscus, Shirley Dahl *communion ministers*

### Good Friday

Pastor Rick Nelson *presiding*  
Pastor Kristen Jacobson *meditation*  
Erica Doss *assisting minister*  
Pastor D. Foy Christopherson,  
Kris Stedje, Debra Thelen *readers*  
Jane Lien *associate cantor/organist*  
Andrea Sieber *violinist*

### Easter Sunrise

Pastor Rick Nelson *presiding*  
Pastor D. Foy Christopherson *preaching*  
Kris Schoephoerster *assisting minister*  
Debra Thelen *reader*  
Cantor Mark Sedio *organist*  
Jane Lien *associate cantor*  
Central Choir *choir*  
Susan Troselius, Rochelle Milbrath,  
Roy Heilman, Thomas Dreeze *quartet*  
Campanas Central *bell choir*  
Todd Wedekind, Chieh-Fan Chang,  
Erika Hammerschmidt,  
Steve Hammerschmidt, Josh Kubasta *brass quintet*  
Jon Lewis *percussionist*  
Melissa Deonarine, David Deonarine,  
Oliver West *processional corps*  
Melissa Deonarine, Brian McKinley,  
Greer Cherney, Bruce Bergeson  
Zee & Larry Gregerson *communion ministers*  
Dwayne Wright, Roberta Groening *hosts and greeters*  
David Nelson, Christopher Haug,  
Paul Troselius, John Troselius,  
Maggie Peterson, Heruy Mesfen,  
Nancy Dillon, Stephen Shearer,  
Michael Wickman, Skip Thorkelson *seasonal environment & art*  
Bob Boldt *cover art*

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