



TRIDUUM – THE THREE DAYS  
MARCH 28 – 30, 2024



The Hospitality of Abraham, Orthodox Icon

**Welcome to Christ Lutheran Church!** We are so very glad that God has brought you into our midst today for worship. You are welcome in the depth and breadth of your full identity, and all we ask is that you come as you are and take what will be helpful in your life and on your journey! Whatever season of your life you are in, wherever you might be on the path, however you find yourself at this moment in time, we are so thankful for your presence here today.

Christ Lutheran Church is an intergenerational community comprised of life-long Lutherans, folks who are brand new to religious community, and everyone in between. Our community

celebrates the wide range of experience and identity that exists in the community of the faithful. Your differences of gender identity and sexual orientation, political affiliation, marital status, and current feelings about God and the church are all welcomed here; our shared gift is the unsurpassed love of God.

Our Church is located on the original and ancestral homelands of the Massachusett and Nipmuc Tribes, and we give thanks for their presence here since time immemorial. We are located on land settled by the Praying Indians of Natick and give thanks for their continuing presence in this area. We wish to recognize and honor all our Indigenous siblings who have and continue to call this land their home.

Gathered into one body by the Holy Spirit, our common calling is to reflect the love of Jesus in our personal lives, in our life together, and in our actions in the wider community outside our doors.

**Christ Lutheran Church Natick welcomes all to experience love and renewal through worship and a creative community so that together we can share God's love and grace in service to the world!**



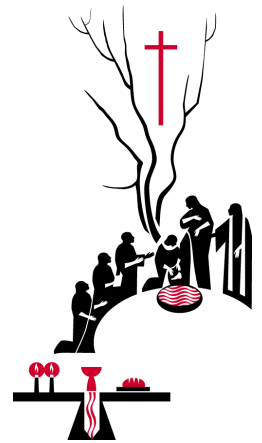
## Triduum – The Three Days

Every Sunday in worship the church celebrates the life, death, and resurrection of Jesus Christ. The Holy Spirit gathers us to receive again the gifts of God that come to us through Christ, the saving Word. On several key days at the center of the church year, however, worship takes a particular shape. These central days have come to be known as the Three Days, recalling Jesus' own words to his disciples that he would be handed over to death, and that "after three days he will rise again" (Mark 10:34).

The Triduum (Three Days) encompass the time from Maundy Thursday the end of the Vigil of Easter on Saturday. With Good Friday in the middle, these three services unfold in a single movement, as the church each year makes the passage with Christ through death into life.

## Maundy Thursday – March 28, 2024

The term "Maundy" comes from the Latin "mandatum;" it is from a verb that means "to give" or "to order". After Jesus and the disciples finished the Last Supper and walked toward Gethsemane, Jesus taught them a new commandment — "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another" (John 13:34). On the first Maundy Thursday, after they had eaten, Jesus gave the disciples his body and blood together with the bread and wine for the forgiveness of their sins. Called Holy Communion or the Eucharist (from the Greek word for thanksgiving), Lutherans believe this to be one of two sacraments — gifts from God.



The story of the Last Supper in John's Gospel records a remarkable event that is not mentioned in the other Gospels. To illustrate humility, Jesus performs the duty of a slave, washing the feet of his disciples and urging them to do the same for one another. After the Eucharist is celebrated it is customary to "strip the

altar,” which symbolizes the abandonment of Jesus by his disciples and the stripping of Jesus by the soldiers before his crucifixion.



### **Good Friday – March 29, 2024**

Good Friday marks the day of Jesus’ crucifixion and death. In some traditions, the Good Friday Service may unfold as a three-hour or *tre ore* service. This refers to the time that Christ was on the cross — from 12:00 noon to 3:00 p.m. At the heart of our observation of Good Friday is the passion according to John, which proclaims Jesus as a triumphant king who reigns from the cross. The ancient title for the day — the triumph of the cross —

reminds us that the church gathers not to mourn this day but to celebrate Christ’s life-giving passion and to find strength and hope in the tree of life. In the ancient bidding prayer, we offer petitions for all the world for whom Christ died.

### **Vigil of Easter – March 30, 2024**

The Easter Vigil is the pinnacle of the church year. Held between sunset on Holy Saturday and sunrise on Easter morning, it is the first celebration of Easter (traditionally holy days are considered to begin at sunset). This service begins outside of the church building where a new paschal candle is blessed. Worshipers are reminded of the connection between the Passover of ancient Israel and the new Passover, which is Christ’s victory over sin and death. It is also in this service that the alleluia is used for the first time since the beginning of Lent. Another feature of the Easter Vigil is the recounting of God’s relationship with the people of God, as told through various readings from both the Old and the New Testaments. During a service of new beginnings, new siblings in Christ are baptized and new members are received through confirmation or the profession of faith.





## MAUNDY THURSDAY

March 28, 2024

7:30 pm

*"I give you a new commandment, that you love one another." – John 13:34*



**Maundy Thursday**  
March 28, 2024 / 7:30 pm  
The Rev. Christophor Gilbert, presiding



*Worship begins and ends with music.  
The assembly is invited into the practice of silence at these times.*

*At the \*, please rise in body and spirit*

*Congregation responses are in **bold***

**✠ GATHERING ✠**

**PRELUDE**

*Where True Love and Charity Are Found*

arr. Ross Petot  
(text, ELW 359)

**\*CONFESSION AND FORGIVENESS**

Friends in Christ, in this Lenten season we have heard our Lord's call to struggle against sin, death, and the devil — all that keeps us from loving God and each other. This is the struggle to which we were called at baptism. We have shared this discipline of Lent with new brothers and sisters in Christ throughout the Church who will be baptized at the Easter Vigil.

Within the community of the church, God never wearies of forgiving sin and giving the peace of reconciliation. On this night let us confess our sin against God and our neighbor, and enter the celebration of the great Three Days reconciled with God and with one another.

*All kneel or sit and keep 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.**

*All rise*

God, who is rich in mercy, loved us even when we were dead in sin and made us alive together with Christ. By grace you have been saved. In the name of ✠ Jesus Christ, your sins are forgiven. Almighty God strengthen you with power through the Holy Spirit, that Christ may live in your hearts through faith. **Amen.**

**✠ GATHERING ✠**

**\*GATHERING HYMN**    *Lord, Who the Night You Were Betrayed*    ELW 463, vv.1,2

**\*GREETING**

The love of God poured into our hearts, the saving grace of Jesus Christ, and the abundant life of the Holy Spirit be with you all. **And also with you.**

**\*PRAYER OF THE DAY**

**H**oly God, source of all love, on the night of his arrest, 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 Sovereign, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

**✠ WORD ✠**

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

**READING FROM THE FIRST TESTAMENT: Exodus 12:1-14**

**T**he 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.

Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. 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. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn.

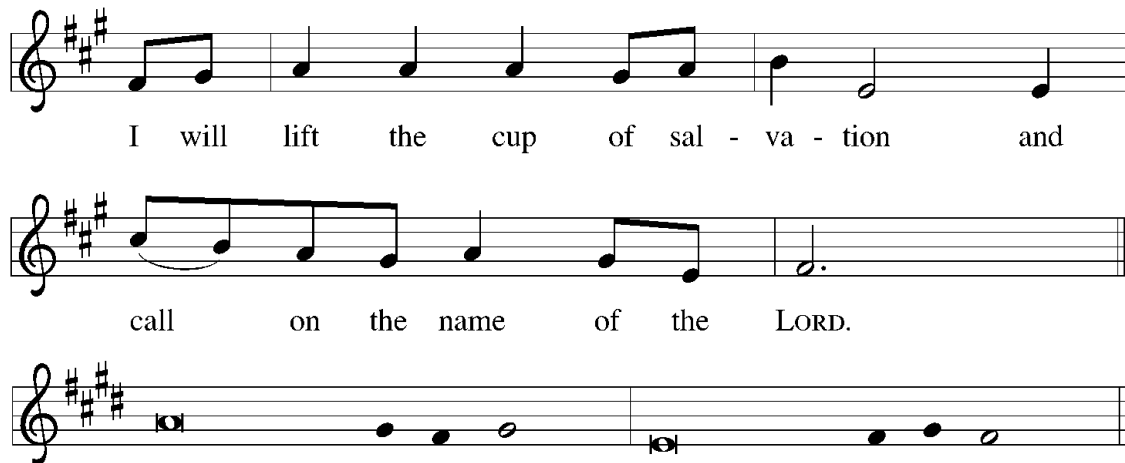
This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings 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.

Word of God, word of life. **Thanks be to God.**



PSALM 116:1-2, 12-19



I love the Lord, who has | heard my voice,  
and listened to my | supplication,  
**for the Lord has given | ear to me**  
**whenev- | er I called.**

How shall I re- | pay the Lord  
for all the good things God has | done for me?  
**I will lift the cup | of salvation**  
**and call on the name | of the Lord. R**

I will fulfill my vows | to the Lord  
in the presence of | all God's people.

**Precious in your | sight, O Lord,**  
**is the death | of your servants.**

O Lord, truly I | am your servant;  
I am your servant, 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 God's people,  
**in the courts of | the Lord's house,**  
**in the midst of you, | O Jerusalem. R**

**READING FROM THE EPISTLES: 1 Corinthians 11:23-26**

**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.

Word of God, word of life. **Thanks be to God.**

**\*GOSPEL ACCLAMATION**



Noth-ing in all cre - a - tion can sep - a - rate us from the love of God.



Noth-ing in all cre - a - tion can sep - a - rate us from the love of God.

**\*GOSPEL: John 13:1-17, 31b-35**

The holy gospel according to John.

**Glory to you, O Lord.**

**N**ow 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 gospel of the Lord. **Praise to you, O Christ.**

## **SERMON**

*The assembly is seated. Silence for reflection follows the sermon*

**\*HYMN OF THE DAY**

*Where Charity and Love Prevail*

ELW 359, vv.1,3,5

## RITUALS OF TAKING CARE

On this night, we have heard our Lord's commandment to love one another as he has loved us. We who receive God's love in Jesus Christ are called to love one another, to be servants to each other as Jesus became our servant. Our commitment to this loving service are rituals of taking care, following the example our Sovereign gave us on the night before his death.

This evening you are invited in to the practice of handwashing or foot washing. There are two stations at the front. We will practice these rituals reciprocally: once your hands or feet are washed, you will wash those of the next person in line, and so on. Additionally, you may come to the altar rail for the laying on of hands with anointing and prayer.

## MUSIC

*Benedictus*

Karl Jenkins/arr. R. Perot

## \*PRAYERS OF THE PEOPLE

Trusting in Jesus who gave his life for the world, let us pray for the church, the world, and all in need.

*A brief silence*

God who kneels to wash our feet, gather your church around the world during this holy week. Humble the powerful and lift up any who are marginalized. Renew our faith and make us bold in service and love to our neighbors. Merciful God, **receive our prayer.**

God who blesses the grain of the soil and the fruit of the vine, inspire in us a reverent care for the earth. Sustain fields, gardens, and wild places, that all people are fed and every living thing flourishes. Merciful God, **receive our prayer.**

God whose greatest commandment is love, guide all who govern by the principle of love. Transform unjust human systems that oppress some for the gain of others. Restore communities as places of justice and concern for those who are vulnerable. Merciful God, **receive our prayer.**

God who was betrayed, comfort people everywhere who have suffered abuse at the hands of someone they knew and trusted. Heal the bodies, minds, and hearts of victims of exploitation. Help all in pain to know that you are near. We pray especially for Marianne Swenson and family, Marjean Miller, Jim Aberth, Curt Blodgett, Edith Blodgett, Kay Bolles, Martin Carlson, Kwai Lin Chan, Steven Chartier, Steven Chin, Brad Gentry, Karin Gustafson, Giovanna Ferretti, Barbara Fitzpatrick, Joy Honen, Richard Hurst, Gayle Jaffe, Susan Kane, Richard Krueger, Mary and Earl Kunstman, Chui Yuk Lee, Phillip Liu, Matt M, Norma Nail, Roberta Nestaas, Katrina Neufeld, Arvind Raja, Mary Rife, Nadia Salerno, Shannon Ripp, Danny Scheffel, Alexandru Simovici, Adam Tocci, Bruce and Polly Weston, and Mary Jane Young. Merciful God, **receive our prayer.**

God who sits at the table with us, grant the joy of your presence to people celebrating first communion today, and to all who share the meal. Strengthen communities of faith in grace and courage. Merciful God, **receive our prayer.**

For what else does this community pray, aloud or in your hearts?

*Silence is kept. The assembly is invited to speak additional prayer concerns aloud.*

Merciful God, **receive our prayer.**

God who brings new life out of death, we pray with thanks for the lives of those who have joined the communion of saints. In our holy meal, connect us to the faithful who have gone before us, and nourish us as your people living today. Merciful God, **receive our prayer.**

Receive these prayers, loving God, for the sake of the One who loved us to the end, Jesus Christ, our redeemer. **Amen.**

**\*PEACE**     The peace of Christ be with you always. **And also with you.**

✠ MEAL ✠

OFFERTORY MUSIC

*Ubi caritas et amor*

Ola Gjeilo  
(text, ELW 359)

\*OFFERTORY HYMN



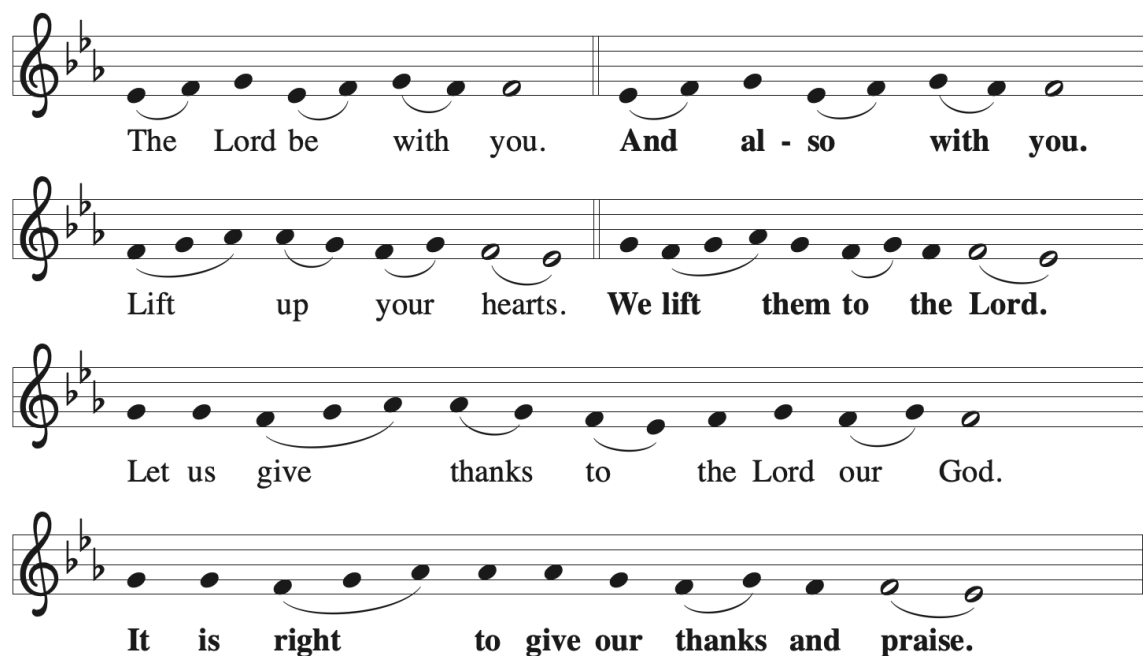
1 2  
Now is the time of grace, now is the day of sal - va - tion.  
Turn now, and seek God's face, now be-hold God's in-vi - ta - tion.

\*OFFERING PRAYER

Jesus, you are the bread of life  
and the host of this meal.  
Bless these gifts that we have gathered  
that all people may know your goodness.  
Feed us not only with this holy food  
but with hunger for justice and peace.  
We pray this in your name. Amen.



## \*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 our thanks and praise.

*The presiding minister continues with the preface; the congregation responds:*



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and

God of might, heav - en and earth are full of your

glo - ry. Ho - san - na in the high - est.

Bless - ed is the one who comes in the name of the

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

Ho - san - na, ho - san - na in the high - est.

## THANKSGIVING AT THE TABLE

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

Gathered into one by the Holy Spirit, let us pray as Jesus taught us

*The Great Thanksgiving concludes with 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.

## LAMB OF GOD

Lamb of God, you take a-way the sin of the world; have mer-cy on  
us. Lamb of God, you take a-way the sin of the world; have  
mer-cy on us. Lamb of God, you take a-way the sin of the  
world; grant us peace, grant us peace.

## COMMUNION

*Christ Lutheran Church practices Eucharistic hospitality; all baptized Christians who trust in Christ's presence in the sacrament of Holy Communion are welcome at the table where Christ is both host and food. Communicants normally receive pita or a gluten-free wafer in open, cupped palms (sometimes laid one over the other in the shape of the cross). Wine (light colored) or grape juice (red/purple) is offered in an individual glass.*

### COMMUNION HYMN

*O Bread of Life from Heaven*

ELW 480

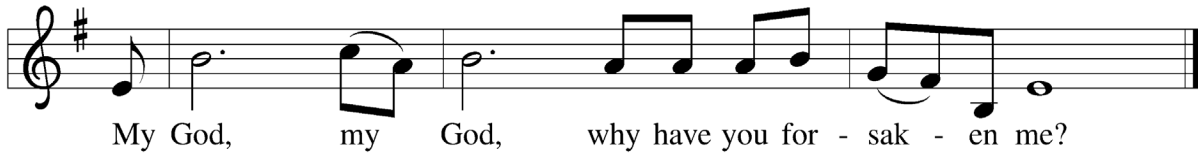
### \*PRAYER AFTER COMMUNION

Lord Jesus, in a wonderful sacrament  
you strengthen us with the saving power  
of your suffering, death, and resurrection.  
May this sacrament of your body and blood  
so work in us that the fruits of your redemption  
will show forth in the way we live,  
for you live and reign with the Father and the Holy Spirit,  
one God, now and forever. **Amen.**

## ✠ STRIPPING OF THE ALTAR ✠

*The assembly is seated as the altar and chancel are stripped of furnishings in remembrance that Jesus walked from the Last Supper to his arrest and subsequent execution as an enemy of Rome. As the altar is stripped, Psalm 22 is intoned and the Congregation sings the Refrain*

*Refrain*



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

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

My God, I cry out by day, but you | do not answer;

by night, but I | find no rest.

Yet you are the | Holy One,

enthroned on the prais- | es of Israel.

Our ancestors put their | trust in you,

they trusted, and you | rescued them. **R**

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 not human,

scorned by all and despised | by the people.

All who see me laugh | me to scorn;

they curl their lips; they | shake their heads.

“Trust in the Lord; let the | Lord deliver;

let God rescue him if God so de- | lights in him.” **R**

Yet you are the one who drew me forth | from the womb,

and kept me safe on my | mother’s breast.

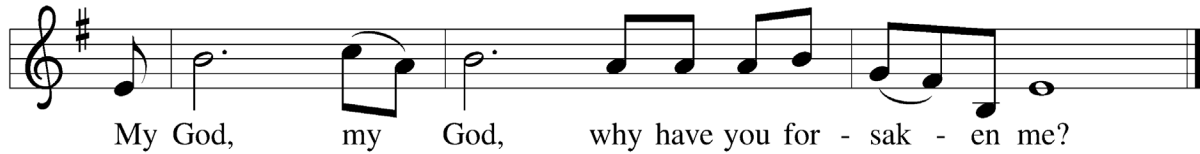
I have been entrusted to you ever since | I was born;

you were my God when I was still in my | mother’s womb.

Be not far from me, for trou- | ble is near,

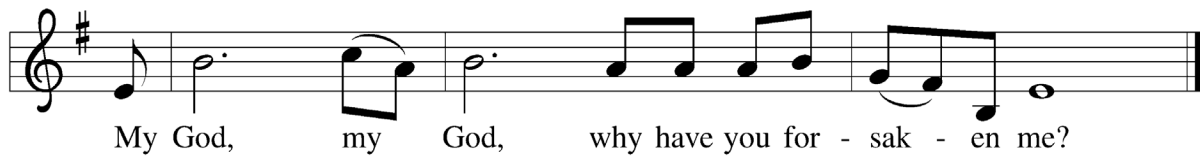
and there is no | one to help.

*Refrain*



Many young bulls en- | circle me;  
strong bulls of Ba- | shan surround me. **R**  
They open wide their | jaws at me,  
like a slashing and | roaring lion.  
I am poured out like water; all my bones are | out of joint;  
my heart within my breast is | melting wax.  
My strength is dried up like a potsherd; my tongue sticks to the roof | of my  
mouth;  
and you have laid me in the | dust of death.  
Packs of dogs close me in, a band of evildoers | circles round me;  
they pierce my hands | and my feet. **R**  
I can count | all my bones  
while they stare at | me and gloat.  
They divide my gar- | ments among them;  
for my clothing, | they cast lots.  
But you, O Lord, be not | far away;  
O my help, hasten | to my aid.  
Deliver me | from the sword,  
my life from the power | of the dog.  
Save me from the | lion's mouth!  
From the horns of wild bulls you have | rescued me.  
I will declare your name | to my people;  
in the midst of the assembly | I will praise you. **R**  
You who fear the Lord, give praise! All you of Jacob's | line, give glory.  
Stand in awe of the Lord, all you off- | spring of Israel.

*Refrain*



For the Lord does not despise nor abhor the poor in their poverty; neither is the  
Lord's face hid- | den from them;  
but when they cry out, | the Lord hears them.  
From you comes my praise in the | great assembly;  
I will perform my vows in the sight of those who | fear the Lord.  
The poor shall eat | and be satisfied,  
Let those who seek the Lord give praise! May your hearts | live forever!  
All the ends of the earth shall remember and turn | to the Lord;  
all the families of nations shall bow | before God.  
For dominion belongs | to the Lord,  
who rules o- | ver the nations. **R**  
Indeed, all who sleep in the earth shall bow | down in worship;  
all who go down to the dust, though they be dead, shall kneel be- | fore the  
Lord.  
Their descendants shall | serve the Lord,  
whom they shall proclaim to genera- | tions to come.  
They shall proclaim God's deliverance to a people | yet unborn,  
saying to them, "The | Lord has acted!" **R**

*We depart in silence. There is no benediction or dismissal*

*the Liturgy of the Great Three Days continues with our  
Good Friday service at 7:30 pm tomorrow  
and the Vigil of Easter on Saturday at 8:00 pm*

*Please leave this bulletin in the narthex so that it may be used tomorrow evening*



**Today's Worship Leaders:**

<b>Assisting Minister</b>	Carol Virshbo
<b>Communion Assistant</b>	Audrey Colson
<b>Reader</b>	Alan Avalos
<b>Cantor</b>	Hilding Hedberg
<b>Musicians</b>	CLC Choir, CLC Bells
<b>Altar Guild</b>	Ellen Zagajeski and Mary Avalos
<b>Greeters</b>	Martha Cronin and Mary Avalos
<b>Broadcast Team</b>	Rolf Larson and Phil Roberts





**GOOD FRIDAY**

March 29, 2024

7:30 pm

*"It is finished."* – John 13:34

# GOOD FRIDAY

March 29, 2024 / 7:30 pm

The Rev. Christophor Gilbert, presiding



*Worship begins and ends with silence.*

*At the \*, please rise in body and spirit*

*Congregation responses are in **bold***

## ✠ GATHERING ✠

### PRAYER OF THE DAY

**M**erciful God, your Son was lifted up on the cross to draw all people to himself. Grant that we who have been born out of his wounded side may at all times find mercy in him, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

### READING FROM THE FIRST TESTAMENT: Isaiah 52:13 - 53:12

**S**ee, 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.

Word of God, word of life. **Thanks be to God.**

## ✠ THE PASSION ACCORDING TO THE GOSPEL OF JOHN ✠

\*GOSPEL ACCLAMATION

*Ah, Holy Jesus*

ELW 349, v.1

*The congregation is seated*

GOSPEL: John 18:1 - 19:42

**J**esus 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.

## HYMN

*Ah, Holy Jesus*

ELW 349, v.2

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.

## HYMN

*Ah, Holy Jesus*

ELW 349, v.3

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.

## HYMN

*Ah, Holy Jesus*

ELW 349, v.4

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.

**HYMN**

*Ah, Holy Jesus*

ELW 349, v.5

*The congregation stands*

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.

*The congregation is seated*

*Silence*

**BIDDING PRAYER**

*The assembly kneels or sits. The assisting minister leads the invitations to prayer (the bids).*

*Silence for prayer follows each bid. The presiding minister leads the prayers that conclude the silence.*

*The assembly responds:*

Let us pray, sibling, for the holy church throughout the world. **Amen.**

*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 the good news of salvation in Christ to all people. We ask this through Christ our Sovereign.

**Amen.**

Let us pray for Elizabeth and James our bishops, for Christophor our pastor, 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 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 Sovereign. **Amen.**

Let us pray for those preparing for baptism.

*Silent prayer*

Almighty and eternal God, you continue to bless the church. Increase the faith and understanding of those preparing for baptism. Give them new birth as your children, and keep them in the faith and communion of your holy church. We ask this through Christ our Sovereign. **Amen.**

Let us pray for our siblings who share our faith in Jesus Christ.

*Silent prayer*

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 Sovereign. **Amen.**

Let us pray for the Jewish people, the first to hear the word of God.

*Silent prayer*

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 Sovereign. **Amen.**

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

*Silent prayer*

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 Sovereign. **Amen.**

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

*Silent prayer*

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 Sovereign. **Amen.**

Let us pray for God's creation.

*Silent prayer*



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 Sovereign. **Amen.**

Let us pray for those who serve in public office.

*Silent prayer*

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 Sovereign. **Amen.**

Let us pray for those in need.

*Silent prayer*

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 Sovereign. **Amen.**

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

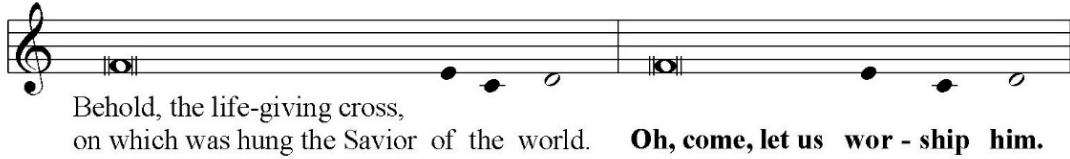
*All pray the Lord's Prayer*

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

## \*PROCESSION OF THE CROSS

*A large cross is carried through the church and placed before the assembly*  
*The assembly stands and faces the cross as it is brought forward*

*The following dialogue is sung as the procession begins*



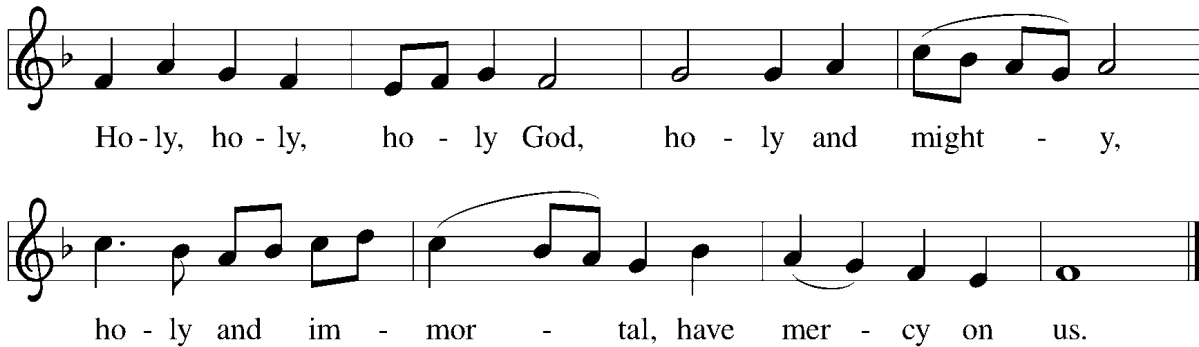
*The dialogue is sung a second time, at the midpoint of the procession.*

*The dialogue is sung a third time, at the end of the procession.*

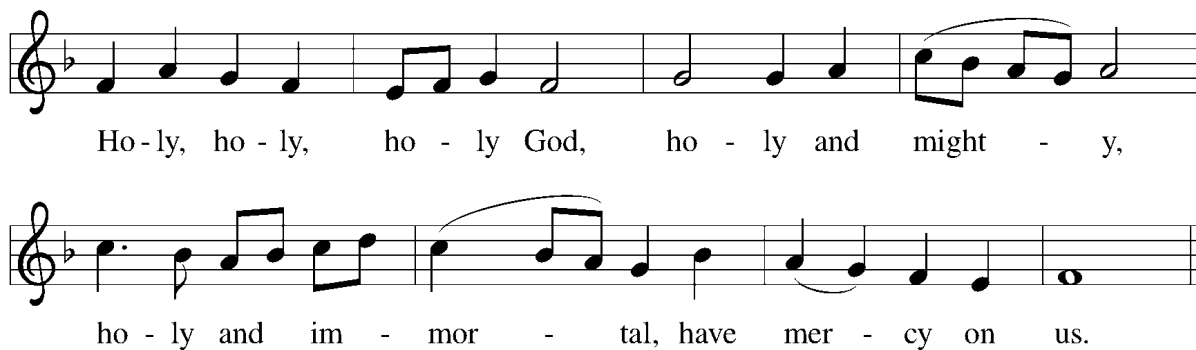
*After the third time, the assembly may be seated.*

## SOLEMN REPROACHES

*The cantor will sing the Reproaches*  
*the congregation will sing Holy God as a response to each Reproach*



O my people, O my church, what more could I have done for you?  
How have I offended you? Answer me.  
I led you out of slavery into freedom,  
and delivered you through the waters of rebirth,  
but you have prepared a cross for your Savior.  
**Holy, holy, holy God...**



O my people, O my church, what more could I have done for you?

Answer me.

Forty years I led you through the desert,

feeding you with manna on the way;

I saved you from the time of trial and gave you my body, the bread of heaven,  
but you have prepared a cross for your Savior.

**Holy, holy, holy God...**

O my people, O my church, what more could I have done for you?

Answer me.

I led you on your way in a pillar of cloud and fire,

but you led me to the judgment hall of Pilate;

I guided you by the light of the Holy Spirit,  
but you have prepared a cross for your Savior.

**Holy, holy, holy God...**

O my people, O my church, what more could I have done for you?

Answer me.

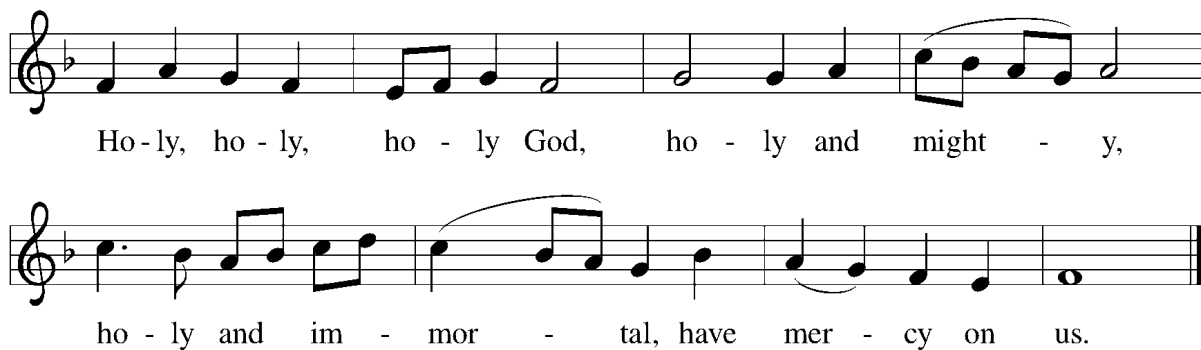
I planted you as my fairest vineyard, but you brought forth bitter fruit;

I made you branches of the vine and never left your side,

but you have prepared a cross for your Savior.

Holy, holy, holy God...

**Holy, holy, holy God...**



O my people, O my church, what more could I have done for you?

Answer me.

I poured out saving water from the rock,

but you gave me vinegar to drink;

I poured out my life and gave you the new covenant in my blood,

but you have prepared a cross for your Savior.

**Holy, holy, holy God...**

O my people, O my church, what more could I have done for you?

Answer me.

I gave you a royal scepter, but you gave me a crown of thorns;

I gave you the kingdom and crowned you with eternal life,

but you have prepared a cross for your Savior.

**Holy, holy, holy God...**

O my people, O my church, what more could I have done for you?

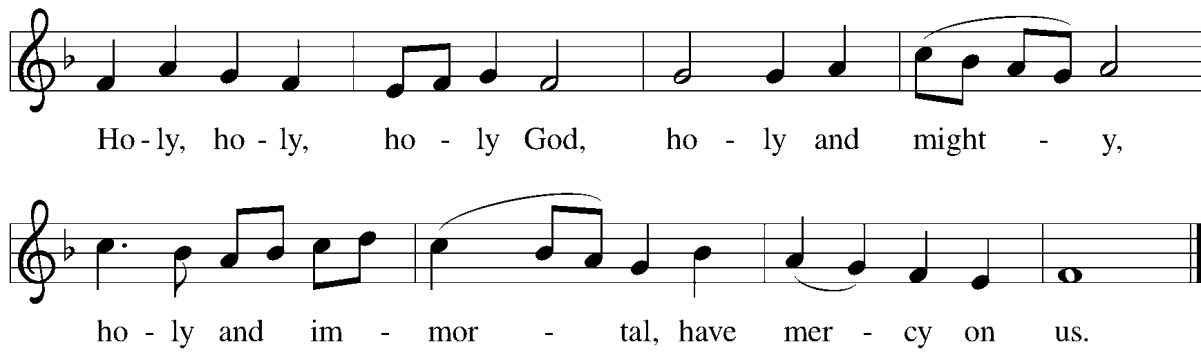
Answer me.

I struck down your enemies, but you struck my head with a reed;

I gave you my peace, but you drew the sword in my name,

and you have prepared a cross for your Savior.

**Holy, holy, holy God...**



O my people, O my church, what more could I have done for you?

Answer me.

I opened the waters to lead you to the promised land,  
but you opened my side with a spear;

I washed your feet as a sign of my love,  
but you have prepared a cross for your Savior.

**Holy, holy, holy God...**

O my people, O my church, what more could I have done for you?

Answer me.

I lifted you up to the heights,  
but you lifted me high on a cross;  
I raised you from death and prepared for you the tree of life,  
but you have prepared a cross for your Savior.

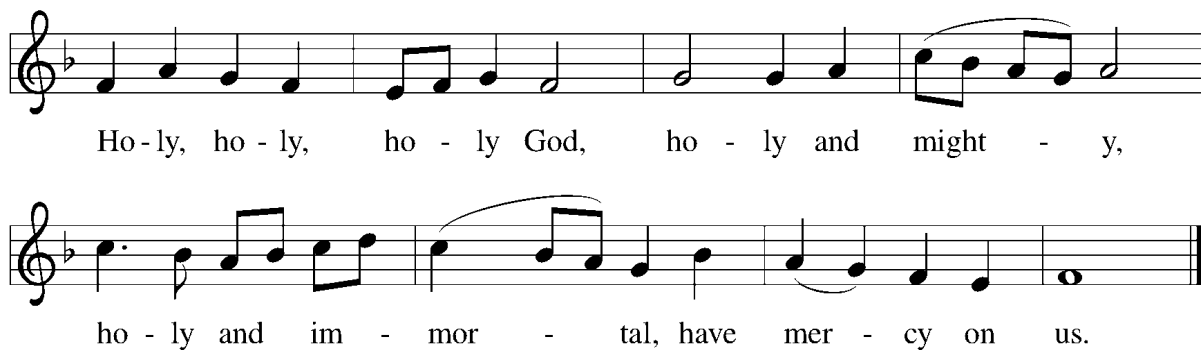
**Holy, holy, holy God...**

O my people, O my church, what more could I have done for you?

Answer me.

I grafted you into my people Israel,  
but you made them scapegoats for your own guilt,  
and you have prepared a cross for your Savior.

**Holy, holy, holy God...**



O my people, O my church, what more could I have done for you?

Answer me.

I came to you in the least of your brothers and sisters,

but I was hungry and you gave me no food,

thirsty and you gave me no drink,

a stranger and you did not welcome me,

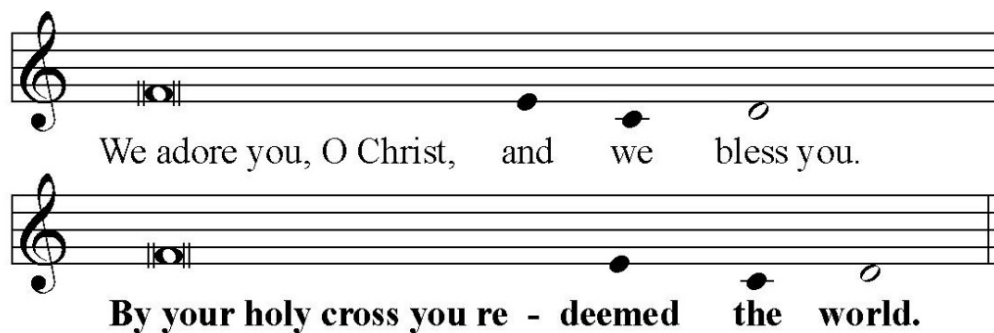
naked and you did not clothe me,

sick and in prison and you did not visit me,

and you have prepared a cross for your Savior.

**Holy, holy, holy God...**

#### ACCLAMATION



#### HYMN OF TRIUMPH

*Sing, My Tongue*

ELW 356, vv.1,7

*You are invited to remain as long as you desire for personal meditation. Please leave the nave in silence. Please leave your offering in the offering plate, which remains in the narthex.*

*To show its continuity with the liturgies of Maundy Thursday and the Vigil of Easter, there is no benediction or dismissal at this service*

*The Triduum (Great Three Days) continues tomorrow evening at 8:00 p.m. with the Easter Vigil*

*Please leave this bulletin in the narthex so that it may be used tomorrow evening*

**Today's Worship Leaders:**

**Assisting Minister** Russell Pollard

**Reader** Russell Pollard

**Cantors** Hilding Hedberg, Celeste Larson, Kim Petot,  
Gail Weston-Roberts, John Whitlock,

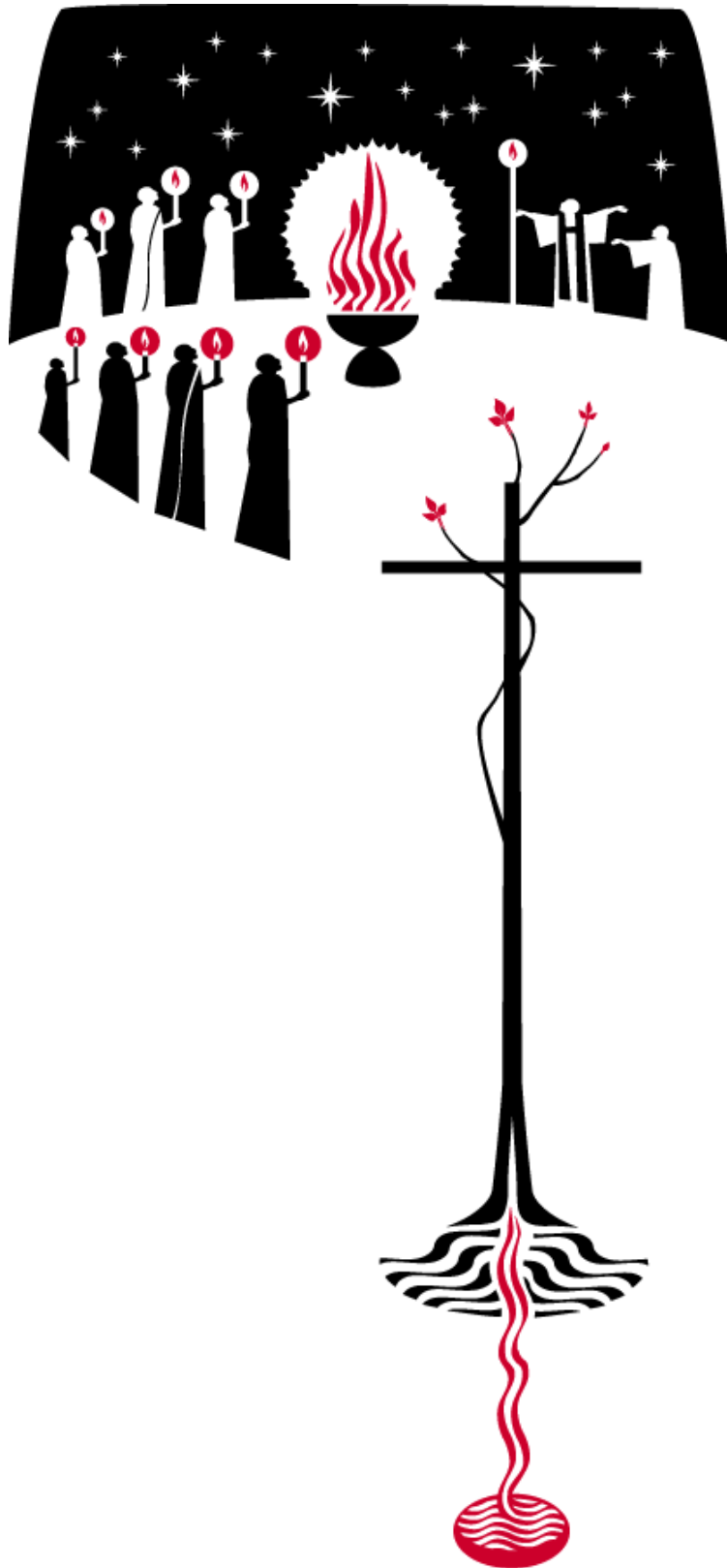
**Musicians** CLC Choir

**Greeters** Edie Lohr and Pamela Bathen

**Broadcast Team** Juliet Seaberg and Alan Avalos







## THE VIGIL OF EASTER

March 30, 2024

8:00 pm

*“If we have died with Christ, we believe also that we will live with him.”* – Romans 6:8

# THE GREAT VIGIL OF EASTER — SETTING V

March 30, 2024 / 8:00 pm

The Rev. Christophor Gilbert, presiding



*Worship begins in silence and ends with music.  
The assembly is invited into the practice of silence at these times.*

*At the \*, please rise in body and spirit*

*Congregation responses are in **bold***

## ✠ GATHERING ✠

*All gather in silence*

*A small unlighted candle is given to each worshiper*

## \*GREETING

*The presiding minister and the assembly greet each other*

The love of God poured into our hearts, the saving grace of Jesus Christ, and the abundant life of the Holy Spirit be with you all. **And also with you.**

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

*The new fire is lighted*

Let us pray.

Eternal God, in Jesus Christ  
you have given the light of life to all the world.  
Bless this new fire,  
and increase in us a desire to shine forth  
with the brightness of Christ's rising,  
until we feast at the banquet of eternal light;  
through the Sun of righteousness,  
Jesus Christ our Sovereign. **Amen.**

*The presiding minister may trace the inscription on the paschal candle,  
which is held by an assisting minister*

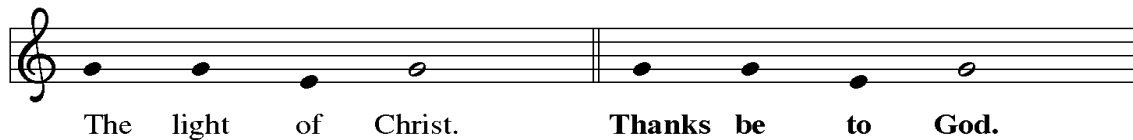
Christ, yesterday and today,	✕
the beginning	A
and the ending.	Ω
To Christ belongs all time	2
and all the ages;	0
to Christ belongs glory and dominion	2
now and forever.	4
Amen.	

*The presiding minister lights the paschal candle, using a stick or taper from the fire, saying:*  
The light of Christ, rising in glory, dispel the darkness of our hearts and minds.

*The assisting minister lifts the candle so that all may see it*

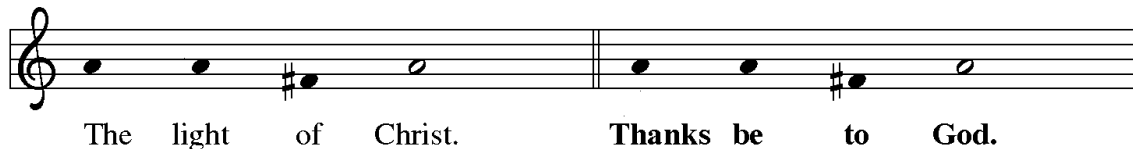
### **\*PROCESSION**

*As the procession begins, the assisting minister sings:*



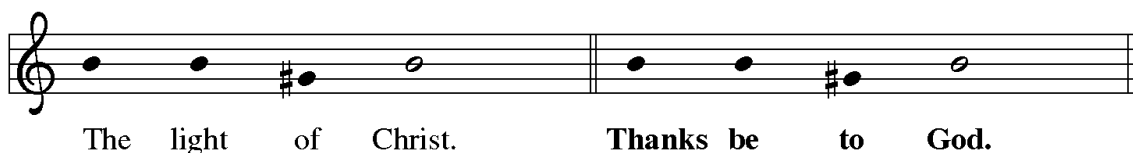
*The procession continues, stopping at midpoint.*

*The assisting minister lifts the paschal candle and sings on a higher tone:*



*The procession continues.*

*The assisting minister takes the paschal candle to its stand,  
lifts it high and sings on a still higher tone:*



*The paschal candle is placed in its stand*



1 Re - joice, an - gel - ic choirs, re - joice! Re -  
 2 O earth, ex - ult in ra - diance bright, il -  
 3 Let all who gath - er round this flame, the



joice now, all cre - a - tion! Let trum - pets loud - ly  
 lu - mined by Christ's splen - dor! Your dark - ness now is  
 sign of Christ's a - ris - ing, the death - less light of



raise their voice to hail the Lord's sal - va - tion. Let  
 put to flight; to him due prais - es ren - der! Be  
 Christ ac - claim, his sav - ing mer - cy priz - ing; that



all Christ's ho - ly priest - hood sing the tri - umph of their  
 glad, O church! Sing out your songs! Your tem - ples fill with  
 all may live by faith in him who con - quered death, de -



might - y king in fes - tive cel - e - bra - tion!  
 shout - ing throngs to hail the glo - rious vic - tor!  
 spair, and sin to make us his for - ev - er.

## PRAYER OF THE DAY

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 Sovereign,  
 who lives and reigns with you and the Holy Spirit,  
 one God, now and forever. **Amen.**

*The assembly is seated. Hand-held candles may be extinguished.*

# ✠ VIGIL READINGS, RESPONSES, AND PRAYERS ✠


**FIRST READING:** *The Creation* by James Weldon Johnson

Russell Pollard

**RESPONSE**

*Many and Great, O God*


*Sung by all in English*



Wa - kan-tan - ka      ta - ku      ni - ta - wa      tan - ka - ya

1 Man - y and great,      O God,      are your works,      mak - er of


2 Grant un - to us      com-mu - nion with you,      O      Star - a -



qa o - ta.      Ma - hpi - ya kin      e - ya - hna - ke      ca,

earth and sky.      Your hands have set      the heav'ns      with stars;

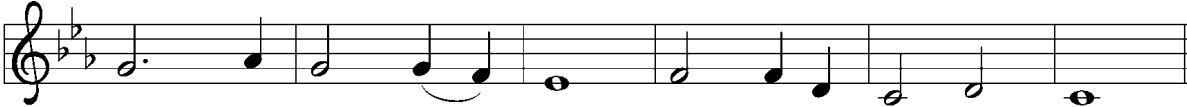
bid - ing One.      Come un - to us      and dwell      with us;



ma - ka kin he      du - o - wan - ca.      Mni - o - wan

your fin-gers spread      the moun - tains and plains.      Lo,      at your

with you are found      the gifts of . . . life.      Bless      us with



ca - sbe - ya - wan - ke cin,      he - na o - ya - ki - hi.

word the wa - ters were formed;      deep seas o - bey your voice.

life that has no . . . end,      e - ter-nal life with you.

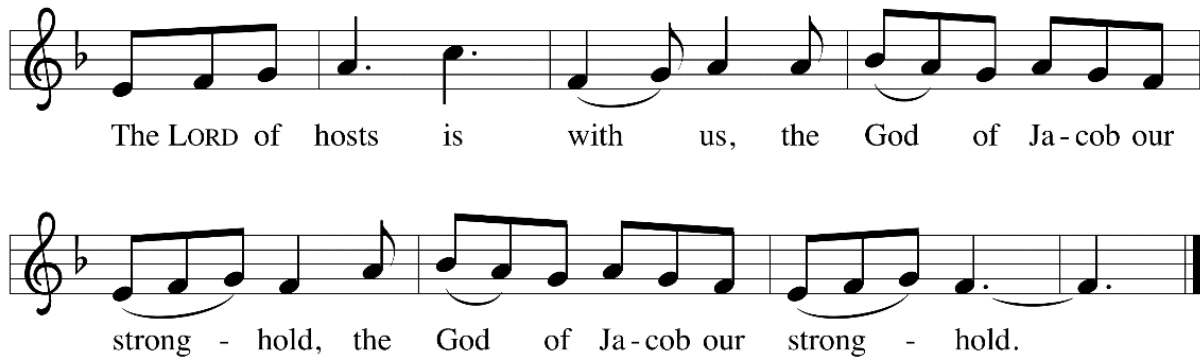
**FIRST PRAYER**

*Silent reflection*

**RESPONSE**

**The Lord of Hosts Is with Us**

*Refrain sung by all*



**SECOND PRAYER**

*Silent reflection*

**THIRD READING:** Genesis 22:1-18: *The Testing of Abraham*

John Whitlock

**THIRD PRAYER**

*Silent reflection*

FOURTH READING: *Deliverance at the Red Sea* by Rory Cooney Gail Weston-Roberts

**Refrain**

*Cantor, All repeat*

Sing the song of free - dom!

*Cantor, All repeat*

God has won the vic - t'ry.

*Cantor, All repeat*

Horse and char - i - ot are cast in - to the sea.

**Final Refrain**

*Cantor, All repeat*

1. Horse and char - i - ot, fear and lone-li-ness,

*Cantor, All repeat*

2. Horse and char - i - ot, hate and prej-u-dice,

*Cantor, All repeat*

death chains and emp - ti - ness;

*Cantor, All repeat*

and slav - er - y;

*Cantor, All repeat*

Horse and char - i - ot are cast in - to the sea. D.S.

FOURTH PRAYER:

*Silent reflection*

RESPONSE

*Amazing Grace*



1 A - maz - ing grace, how sweet the sound, that  
 2 'Twas grace that taught my heart to fear, and  
 3 Through man - y dan - gers, toils, and snares I  
 4 The Lord has prom - ised good to me; his



saved a wretch like me! I once was lost, but  
 grace my fears re - lieved; how pre - cious did that  
 have al - read - y come; 'tis grace has brought me  
 word my hope se - cures; he will my shield and



now am found; was blind, but now I see.  
 grace ap - pear the hour I first be - lieved!  
 safe thus far, and grace will lead me home.  
 por - tion be as long as life en - dures.

FIFTH PRAYER

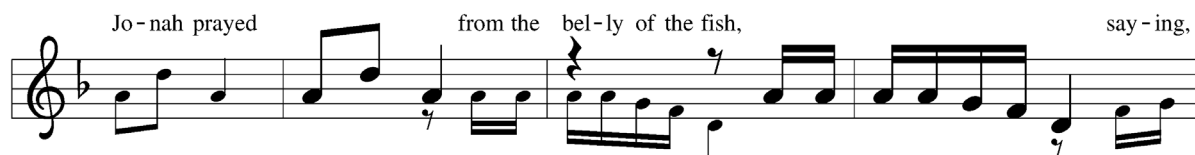
*Silent reflection*



RESPONSE

*Jonah Prayed*

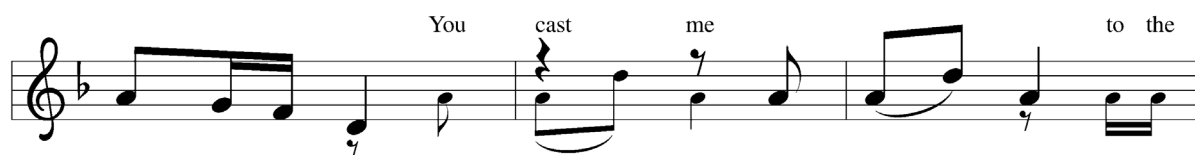
*Sung by all*



**Jo-nah prayed from the bel-ly of the fish,**



**say-ing, “Thank you, God; you**



**You cast me**



**to the mid-dle of the sea; and the**



**waves rose and the bil-lows cov-ered me.**



As my life was ebb - ing a - way

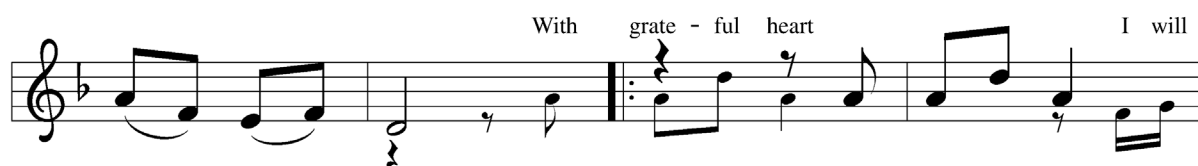


I re - mem - bered you, my God;



I lift - ed up my prayer,

and you



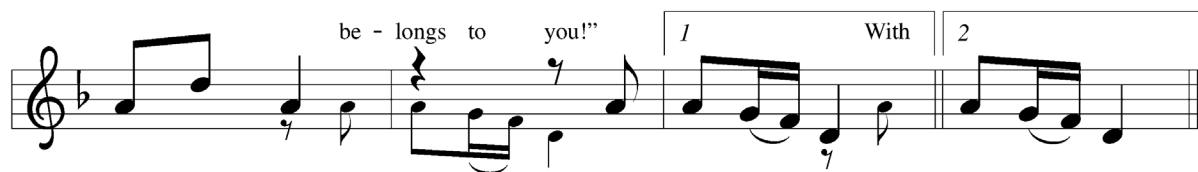
an - swered me.

With grate - ful heart



I will pay my vows.

De -



liv - 'rance, LORD,

be - longs to you!"

longs to you!"

## SIXTH PRAYER

*Silent reflection*

*As the response below is sung, the congregation follows the paschal candle  
and processes with joy into the sanctuary.*

RESPONSE

*All You Works of God Bless the Lord*



- 1 All you works of God, bless the Lord! All you an - gels, now
- 2 Sing, you sun and you moon a - bove, stars of heav - en, now
- 3 Frost of win - ter with song so cold, dew of sum - mer, your
- 4 Hills and moun - tains, now sing his worth, all you green things that



bless the Lord; come, you heav - ens and pow'rs that be,  
sing his love; dew and show - ers, you winds that blow,  
song un - fold; light and dark - ness, you day and night,  
grow on earth; seas and riv - ers, you springs and wells,

*Refrain*



praise the Lord and his maj - es - ty:  
heat and fire, . . . you ice and snow: Raise your voic - es high,  
clouds of thun - der, you light-nings bright:  
beasts and cat - tle, you birds and whales:



praise and mag - ni - fy, all you works of God, bless the Lord!

- 5 Come, humanity, sing along,  
sing, you people of God, a song;  
priests and servants, your Lord now bless,  
join, you spirits and souls at rest: *Refrain*

- 6 Bless the Lord, all you pure of heart;  
all you humble, his praise impart;  
God the Father and Son adore,  
bless the Spirit forevermore! *Refrain*

**\*GOSPEL:** John 20:1-18

The holy gospel according to John.

**Glory to you, O Lord.**

**E**arly 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? Whom are you looking for?” 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 gospel of the Lord. **Praise to you, O Christ.**

**\*HYMN OF THE DAY**

*Christ Has Arisen, Alleluia*

ELW 364, vv.1,5

**\*AFFIRMATION OF BAPTISM**

Dear friends, we give thanks for the gift of baptism as we come before God to make public affirmation of baptism into Christ.

Let us pray.

Merciful God, we thank you that you have made us your own by water and the Word in baptism. You have called us to yourself, enlightened us with the gifts of your Spirit, and nourished us in the community of faith. Uphold us and all your servants in the gifts and promises of baptism, and unite the hearts of all whom you have brought to new birth. We ask this in the name of Christ.

**Amen.**

**\*PROFESSION OF FAITH**

I ask you to profess your faith in Christ Jesus, reject sin, and confess the faith of the church.

Do you renounce the devil and all the forces that defy God,  
the powers of this world that rebel against God,  
and the ways of sin that draw you from God?

*Response:* **I renounce them.**

*The presiding minister addresses the candidates and the assembly*

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, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come 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.**

**\*AFFIRMATION**

You have made public profession of your faith. Do you intend to continue in the covenant God made with you in holy baptism:

to live among God's faithful people,  
to hear the word of God and share in the Lord's supper,  
to proclaim the good news of God in Christ through word and deed,  
to serve all people, following the example of Jesus,  
and to strive for justice and peace in all the earth?

*The assembly makes affirmation:*

**I do, and I ask God to help and guide me.**

*The minister addresses the assembly*

People of God, do you promise to support and pray for one another in your life in Christ?

**We do, and we ask God to help and guide us.**

*The presiding minister prays for God's blessing*

Let us pray.

We give you thanks, O God, that through water and the Holy Spirit you give us new birth, cleanse us from sin, and raise us to eternal life. Stir up in your people the gift of your Holy Spirit: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, the spirit of joy in your presence both now and forever.

**Amen.**

#### **\*PRAYERS OF THE PEOPLE**

Trusting in Jesus who gave his life for the world, let us pray for the church, the world, and all in need.

*A brief silence*

God of the church, you lit the new fire of resurrection in the holy darkness of the tomb. Rekindle faith in our hearts, that your church may arise in the promise of new life and hope. Merciful God, **receive our prayer.**

God of creation, the earth itself waits for healing and redemption. Protect coastlines and reefs, forests and prairies, and the atmosphere from which we draw the breath of life. Merciful God, **receive our prayer.**

God of the nations, too often the injustice of the cross echoes in human systems of power. Break cycles of vengeance and violence between peoples and nations and bring liberation to every place of captivity.

Merciful God, **receive our prayer.**

God of compassion, you know every heart that aches with loss and every mind that knows the weight of the tomb. Keep vigil with those who live with mental illness. Comfort the grieving and strengthen all who are close to death.

Merciful God, **receive our prayer.**

God of grace, grant joy to those celebrating baptism and to all who welcome them into the community of faith. Inspire and lead people of all ages to share the good news in ways that reach new people. Merciful God, **receive our prayer.**

For what else does this community pray, aloud or in your hearts?

*Silence is kept. The assembly is invited to speak additional prayer concerns aloud.*

Merciful God, **receive our prayer.**

God of resurrection, the empty tomb proclaims that death itself is swallowed up. As we remember those whose lives on earth have ended, comfort us with the promise of resurrection. Merciful God, **receive our prayer.**

Receive these prayers, loving God, for the sake of the One who loved us to the end, Jesus Christ, our redeemer. **Amen.**

**\*PEACE**

The peace of Christ be with you always.  
**And also with you.**

**✠ MEAL ✠**

**\*OFFERTORY HYMN**

*At the Lamb's High Feast We Sing*

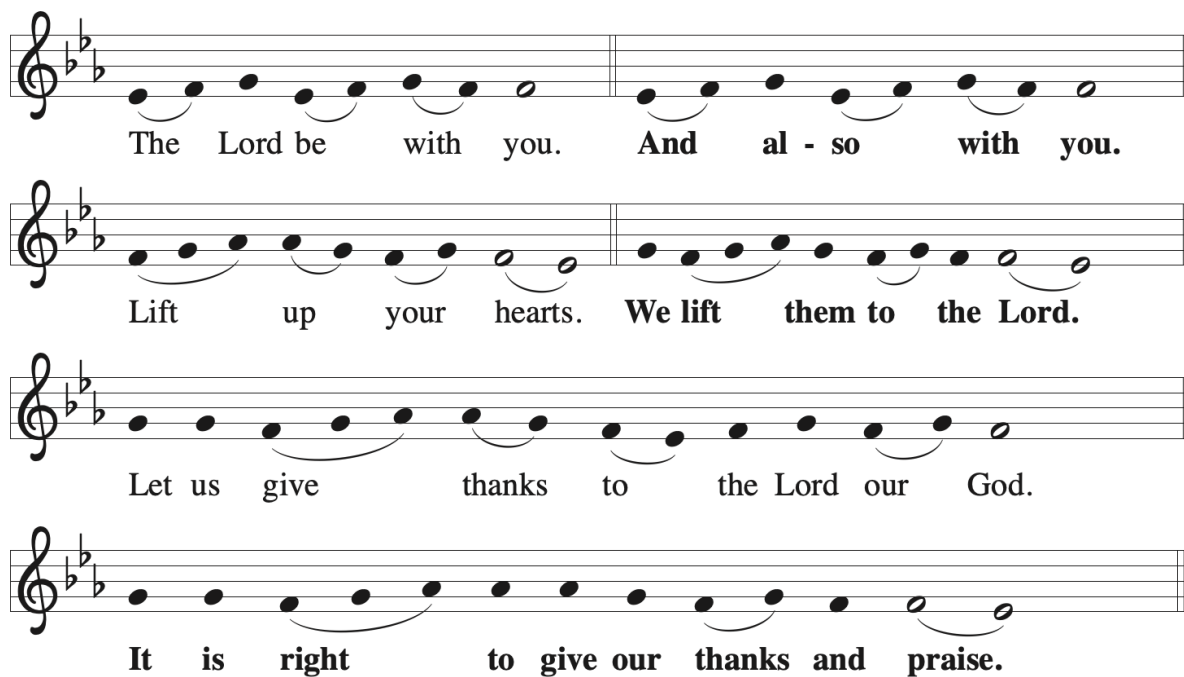
ELW 362, vv.1,2

**\*OFFERING PRAYER**

Risen One,  
you call us to believe and bear fruit.  
May the gifts that we offer here  
be signs of your abiding love.  
Form us to be your witnesses in the world,  
through Jesus Christ, our true vine. **Amen.**



## \*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 our thanks and praise.

*The presiding minister continues with the preface, the congregation responds:*



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and

God of might, heav - en and earth are full of your

glo - ry. Ho - san - na in the high - est.

Bless - ed is the one who comes in the name of the

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

Ho - san - na, ho - san - na in the high - est.

**\*THANKSGIVING AT THE TABLE**

Holy, mighty, and merciful Lord,  
heaven and earth are full of your glory.  
In great love you sent to us Jesus, your Son,  
who reached out to heal the sick and suffering,  
who preached good news to the poor,  
and who, on the cross, opened his arms to all.

On the night of his arrest,  
our Sovereign Jesus took bread, and gave thanks;  
broke it, and gave it to his disciples, saying:  
Take and eat; this is my body, given for you.  
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,  
and gave it for all to drink, saying:  
This cup is the new covenant in my blood,  
shed for you and for all people for the forgiveness of sin.  
Do this for the remembrance of me.

Remembering, therefore, his death, resurrection, and ascension,  
we await his coming in glory.

Pour out upon us the Spirit of your love, O God,  
and unite the wills of all who share this heavenly food,  
the body and blood of Jesus Christ, our Sovereign;  
to whom, with you and the Holy Spirit,  
be all honor and glory, now and forever.

**Amen.**

## **\*THE LORD'S PRAYER**

**O**ur 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 THE BREAD**

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

## **COMMUNION**

*Christ Lutheran Church practices Eucharistic hospitality; all baptized Christians who trust in Christ's presence in the sacrament of Holy Communion are welcome at the table where Christ is both host and food. Communicants normally receive pita or a gluten-free wafer in open, cupped palms (sometimes laid one over the other in the shape of the cross). Wine (light colored) or grape juice (red/purple) is offered in an individual glass.*

## **\*TABLE BLESSING**

May the body and blood of our Sovereign and Savior Jesus Christ strengthen you  
and keep you in God's grace. **Amen.**

## **\*PRAYER AFTER COMMUNION**

Shepherding God,  
you have prepared a table before us  
and nourished us with your love.  
Send us forth from this banquet  
to proclaim your goodness  
and share the abundant mercy of Jesus,  
our redeemer and friend.  
**Amen.**

✠ SENDING ✠

**\*BLESSING**

Alleluia! Christ is risen!

**Christ is risen indeed! Alleluia!**

The God of resurrection power,  
the Christ of unending joy,  
and the Spirit of Easter hope  
✠ bless you now and always.

**\*SENDING HYMN**

*Alleluia! Christ Is Arisen*

ELW 375

**\*DISMISSAL**

Alleluia! Go in peace. Rejoice and be glad.

**Thanks be to God. Alleluia.**

**Today's Worship Leaders:**

**Assisting Minister** Phil Roberts

**Communion Assistant** Joyce Simon

**Cantors** Scott Carlson, Hilding Hedberg, Celeste Larson,  
Gail Weston-Roberts, John Whitlock

**Musicians** CLC Choir; World Band; Scott Carlson, guitar;  
Gail Weston-Roberts, mandolin

**Altar Guild** Ellen Zagajeski and Mary Avalos

**Greeters** Robin Hurst and Sandy Smith

## **CHRIST LUTHERAN CHURCH**

The Rev Christephor Gilbert, Pastor

Tom Berryman, Music Director

Gail Weston-Roberts, Youth & Family Ministries Coordinator

Kim Petot, Bell Choir Director

### **LEADERS OF THE CONGREGATION**

Frank Miller, Financial Secretary

Celeste Larson, Social Justice

Phil Roberts, Worship, Music,  
and the Visual Arts

Russell Pollard, Mutual Ministry

Mary Avalos and Robin Hurst, Family Promise

Cathy Gallagher, Altar Guild

Lisa Chan, Card Ministry

Carol Virshbo, Fellowship Hour

John Whitlock, Finance and Property

Kathleen Kirleis, Endowment

George Hall, Stewardship

Lisa Chan, Visitation

### **CONGREGATION COUNCIL**

Celeste Larson (2026), President

Edie Lohr (2025), Treasurer

David Ripp (2025), Vice President

Ellen Zagajeski (2025), Secretary

Mary Avalos (2024)

Elinor Holm (2024)

Sandy Smith (2024)

Diane Stevens (2024)

John Whitlock (2025)

Audrey Colson (2026)

Martha Cronin (2026)

Carol Virshbo (2026)

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