



TRIDUUM

Christ Lutheran Church

CHRIST LUTHERANCHURCH | Lodi, California

WELCOME TO CHRIST!

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

HOLY THURSDAY

As with Ash Wednesday, Holy Thursday, also known as Maundy Thursday, marks a unique place in the church calendar. Just as Ash Wednesday begins Lent, so Maundy Thursday marks the end of Lent and the beginning of the Three Holy Days of Christendom – the Triduum

The word Maundy comes from the Latin *mandatum novum*, the “new command” Jesus spoke in John 13:34, to “love one another as I have loved you.” The institution of the Lord’s Supper sets forth the depth of Jesus’ love and gives the Church power to live out his command. Maundy Thursday is a festival in which reconciliation is solemnly expressed and in which the congregation makes its transition from preparation for the celebration of the paschal mystery to the celebration itself.

The post-Communion action of stripping the altar has its roots in the early custom of preparing the church for Good Friday and Easter by means of thoroughly cleaning and washing the altar and chancel. After the post-Communion prayer, the altar, which represents the presence of Christ, is solemnly stripped of its vestments and appointments in memory of the abandonment of Jesus in Gethsemane. The liturgy then ends in silence. The congregation hears no final blessing – yet. Rather, the three services of the Triduum flow into one another as the congregation disperses in silence, to reassemble on Good Friday.

HOLY COMMUNION IS OFFERED THIS EVENING

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

As a congregation we care about people and about the spiritual well-being of individuals, especially those attending the Lord’s Table today. If you are a guest and desire to commune, please speak to the pastor before the service. Our altar is open to those who confess oneness

with us in doctrine, are not under church discipline in another congregation, and are members of our congregation, one of our sister congregations in the Wisconsin Evangelical Lutheran Synod [WELS], or a member of our sister synod, the Evangelical Lutheran Synod [ELS].

HYMN

Jesus Christ, Our Blessed Savior | CW 313



1 Je - sus Christ, our bless - ed Sav - ior, Turned a - way
 2 As his pledge of love un - dy - ing, He, this pre -
 3 Je - sus here him - self is shar - ing; Take heed how
 4 Use - less would be Je - sus' pas - sion If sal - va -
 5 Christ says, "Come, all you that la - bor, And re - ceive



God's wrath for - ev - er; By his bit - ter grief and
 cious food sup - ply - ing, Gives his bod - y with the
 you are pre - par - ing, For if you do not be -
 tion you could fash - ion. Do not come if you sup -
 my grace and fa - vor; Those who feel no pain or



woe He saved us from the e - vil foe.
 bread And with the wine the blood he shed.
 lieve, Judg - ment in - stead you shall re - ceive.
 pose You need not him who died and rose.
 ill Need no phy - si - cian's help or skill."

- | | |
|---|--|
| <p>6 Then hold fast with faith unshaken
 That this food is to be taken
 By the souls who are distressed,
 By hearts that long for peace and rest.</p> | <p>7 Praise the Father, who from heaven
 Unto us such food has given
 And, to mend what we have done,
 Gave into death his only Son.</p> |
|---|--|
- 8 If your heart this truth professes
 And your mouth your sin confesses,
 Surely you will be his guest
 And at his banquet ever blest.

Text: John Hus, 1369–1415; German version, Martin Luther, 1483–1546, abr.; tr. composite.
 Tune: JESUS CHRISTUS, UNSER HEILAND, DER VON UNS (88 78) Klug, *Geistliche Lieder aufs new gebessert*,
 Wittenberg, 1535, alt.

INVOCATION

M: In the name of the Father and of the T Son and of the Holy Spirit.

C: Amen.

M: Tonight, our worship begins with the Passion reading and the sermon so that the liturgy may then move uninterrupted from Confession and Absolution to the reception of the Lord's Supper—and then on to tomorrow and the cross.

PASSION READING

Mark 14:22–25

Jesus reveals that the disciples are receiving more than bread and wine at the Passover on the night in which He was betrayed.

²²As they were eating, he took bread, blessed and broke it, gave it to them, and said, "Take it; this is my body." ²³Then he took a cup, and after giving thanks, he gave it to them, and they all drank from it. ²⁴He said to them, "This is my blood of the covenant,^[a] which is poured out for many. ²⁵Truly I tell you, I will no longer drink of the fruit of the vine until that day when I drink it new^[b] in the kingdom of God."

M: This is the Word of the Lord.

C: Thanks be to God.

SERMON

Mark 14:22-25

More Than Meets the Eye

INSTRUCTION FOR THE END OF LENT

M: On Ash Wednesday, there were physical signs of our penitence, visible in the mirror and to everyone we met. The ashes were placed on each of our individual foreheads. Soon, many of us will be receiving our Lord's body and blood, somehow in, with, and under the bread and wine—certainly more than our physical eyes can perceive. But we cannot commune with our Lord so intimately, sinners that we are; penitence is not enough. We need God's forgiveness, assured thereby that God's Lamb, our Lord Jesus Christ, has staved off the death sentence our sins deserve as surely as the Seder lamb's blood told the angel of death to pass over the Israelite homes so long ago.

Let us therefore confess our sins to our heavenly Father, imploring Him for the sake of His Son, Jesus Christ, to grant us forgiveness.

CONFESSION AND ABSOLUTION

M: Our help is in the name of the Lord,

C: who made heaven and earth.

Psalm 124:8

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

C: and you forgave the iniquity of my sin.

Psalm 32:5

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

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

M: Almighty God, merciful Father,

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

In what I have done and left undone,

I have pursued my ways instead of your ways.

I have not loved my brothers and sisters as myself.

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

I am truly sorry for my sins.

I repent of them.

I beg for your mercy, O Lord.

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

C: Cleanse me from my sins.

Release me from my guilt.

Grant me your Holy Spirit to amend my sinful life.

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

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

C: Amen.

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

INDIVIDUAL ABSOLUTION

Those desiring individual Absolution come forward as directed. As he places his hands on the penitent's head, the pastor announces, “In the stead and by the command of my Lord Jesus Christ, I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit.” The penitent responds, “Amen.” Silence is kept as the Absolution is bestowed. Those in their seats may meditate on Psalm 25 in the hymnal.

- M: Now may the God of peace Himself sanctify you completely, and may your whole spirit, soul, and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; He will surely do it. Go in peace. *1 Thessalonians 5:23–24*
- C: **Amen.**

SERVICE OF THE WORD

PRAYER OF THE DAY

- M: Let us pray.
- M: O Lord, in this wondrous Sacrament, You have left us a remembrance of Your Passion.
- C: **Grant that we may so receive the sacred mystery of Your body and blood that the fruits of Your redemption may continually be manifest in us;**
- M: for You live and reign with the Father and the Holy Spirit, one God, now and forever.
- C: **Amen**

CATECHISM LESSON

- M: What is the Sacrament of the Altar?
- C: **It is the true body and blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ for us Christians to eat and to drink.**
- M: Where is this written?
- C: **The holy Evangelists Matthew, Mark, Luke, and St. Paul write: Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: “Take, eat; this is My body, which is given for you. Do this in remembrance of Me.” In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: “Drink of it, all of you; this cup is the New Testament in My blood, which is shed for you for the forgiveness of sins. Do this, as often as you drink it, in remembrance of Me.”**
- M: What is the divine blessing or benefit that we receive from eating and drinking the body and blood of our Lord Jesus Christ under the bread and wine?

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

- C:** That blessing is shown us by these words: “Given” and “Poured out for you for the forgiveness of sins.” Through these words we receive forgiveness of sins, life, and salvation in this sacrament. For where there is forgiveness of sins, there is also life and salvation!
- M: How can simply eating and drinking these elements do such great things as giving us those priceless blessings of forgiveness, life in God, and salvation?
- C:** It is certainly not the eating and drinking that does such things, but the words: “Given” and “Poured out for you for the forgiveness of sins.” These words are the main thing in this sacrament, along with the eating and drinking. And whoever believes these words has what they plainly say: the forgiveness of sins!
- M: Who receives this Sacrament in a worthy manner to enjoy such priceless blessings? Is there something we need to do to make ourselves worthy and prepared?
- C:** Fasting and other outward preparations may serve a good purpose, but they are properly prepared who believe these words: “Given” and “Poured out for you for the forgiveness of sins.” But whoever does not believe these words or doubts them is not prepared because the words “for you” require nothing but hearts that believe!

FIRST LESSON

Exodus 12:1-14

When the Israelites were captive in Egypt, God instructed them to put lamb's blood on their doorposts as a visible sign for the angel of death to pass over them. So that they would always remember that night, they were to observe the Passover Seder, a meal prepared and eaten as God directed them.

The LORD said to Moses and Aaron in the land of Egypt, ²“This month is to be the beginning of months for you; it is the first month of your year. ³Tell the whole community of Israel that on the tenth day of this month they must each select an animal of the flock according to their fathers’ families, one animal per family. ⁴If the household is too small for a whole animal, that person and the neighbor nearest his house are to select one based on the combined number of people; you should apportion the animal according to what each will eat. ⁵You must have an unblemished animal, a year-old male; you may take it from either the sheep or the goats. ⁶You are to keep it until the fourteenth day of this month; then the whole assembly of the community of Israel will slaughter the animals at twilight. ⁷They must take some of the blood and put it on the two doorposts and the lintel of the houses where they eat them. ⁸They are to eat the

meat that night; they should eat it, roasted over the fire along with unleavened bread and bitter herbs. ⁹ Do not eat any of it raw or cooked in boiling^u water, but only roasted over fire—its head as well as its legs and inner organs. ¹⁰ You must not leave any of it until morning; any part of it left until morning you must burn. ¹¹ Here is how you must eat it: You must be dressed for travel,^u your sandals on your feet, and your staff in your hand. You are to eat it in a hurry; it is the LORD's Passover.

¹² "I will pass through the land of Egypt on that night and strike every firstborn male in the land of Egypt, both people and animals. I am the LORD; I will execute judgments against all the gods of Egypt. ¹³ The blood on the houses where you are staying will be a distinguishing mark for you; when I see the blood, I will pass over you. No plague will be among you to destroy you when I strike the land of Egypt.

¹⁴ "This day is to be a memorial for you, and you must celebrate it as a festival to the LORD. You are to celebrate it throughout your generations as a permanent statute.

PSALM OF THE DAY

Psalm 116

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

Refrain



I will lift up the cup of sal - va - tion and



call on the name of the Lord.

Psalm Tone



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

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

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

Refrain

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

How can I repay the LORD
for all his goodness to me?

I will lift up the cup of salvation
and call on the name of the LORD.

**Glory be to the Father and to the Son
and to the Holy Spirit,**

**as it was in the beginning,
is now, and will be forever. Amen.**

Refrain

SECOND LESSON

1 Corinthians 11:23-28

Paul reminds us that in the Sacrament we are visibly proclaiming what onlookers miss: the Lord's death, His body and blood, until He returns.

²³ For I received from the Lord what I also passed on to you: On the night when he was betrayed, the Lord Jesus took bread, ²⁴ and when he had given thanks, broke it, and said,^{1a} "This is my body, which is^{1a} for you. Do this in remembrance of me."

²⁵ In the same way also he took the cup, after supper, and said, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

²⁷ So, then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sin against the body^{1a} and blood of the Lord. ²⁸ Let a person examine himself; in this way let him eat the bread and drink from the cup.

VERSE OF THE DAY

1 Corinthians 11:26

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

GOSPEL

John 13:1-15, 34-35

Jesus sets forth a "new command": "Love one another." This command, or mandate, is the source for the name of this day. But why don't we celebrate a sacrament of foot washing? Foot washing was not merely a ritual with symbolic meaning; it was something that was done all the time. The significance of the event isn't on what's being done, but on who is doing it. The focus is on Jesus, his saving work, his love, his sacrifice. Look at the one who is washing.

13 Before the Passover Festival, Jesus knew that his hour had come to depart from this world to the Father. Having loved his own who were in the world, he loved them to the end.

² Now when it was time for supper, the devil had already put it into the heart of Judas, Simon Iscariot's son,^{1a} to betray him. ³ Jesus knew that the Father had given everything into his hands, that he had come from God, and that he was going back to God. ⁴ So he got up from supper, laid aside his outer clothing, took a towel, and tied it around himself. ⁵ Next, he poured water into a basin and began to wash his disciples' feet and to dry them with the towel tied around him.

⁶ He came to Simon Peter, who asked him, “Lord, are you going to wash my feet?”

⁷ Jesus answered him, “What I’m doing you don’t realize now, but afterward you will understand.”

⁸ “You will never wash my feet,” Peter said.

Jesus replied, “If I don’t wash you, you have no part with me.”

⁹ Simon Peter said to him, “Lord, not only my feet, but also my hands and my head.”

¹⁰ “One who has bathed,” Jesus told him, “doesn’t need to wash anything except his feet, but he is completely clean. You are clean, but not all of you.” ¹¹ For he knew who would betray him. This is why he said, “Not all of you are clean.”

¹² When Jesus had washed their feet and put on his outer clothing, he reclined again and said to them, “Do you know what I have done for you? ¹³ You call me Teacher and Lord—and you are speaking rightly, since that is what I am. ¹⁴ So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. ¹⁵ For I have given you an example, that you also should do just as I have done for you.

³⁴ “I give you a new command: Love one another. Just as I have loved you, you are also to love one another. ³⁵ By this everyone will know that you are my disciples, if you love one another.”

Jesus sets forth a “new command”: “Love one another.” But what’s so new about this command? It’s “new” not in the sense that it is “brand new” but it is new in quality or superior to the old. The quality of the love is “new.” Jesus says, “Love one another. Just as have loved you...”

HYMN OF THE DAY

O Lord, We Praise You | **CW 317**



1 O Lord, we praise you, bless you, and a - dore you, In thanks -
 2 Your ho - ly bod - y in - to death was giv - en, Life to
 3 May God be - stow on us his grace and fa - vor To please



giv - ing bow be - fore you. Here with your bod - y
 win for us in heav - en. No great - er love than
 him with our be - hav - ior And live to - geth - er



and your blood you nour - ish Our weak souls that they may
 this to you could bind us; May this feast of that re -
 here in love and u - nion, Cher - ish - ing our blest com -



flour - ish. O Lord, have mer - cy! May your bod - y,
 mind us! O Lord, have mer - cy! Lord, your love and
 mu - nion. O Lord, have mer - cy! Let not your good



Lord, born of Mar - y, That our sins and sor - rows
 kind - ness did move you; Let your sup - per move us
 Spir - it for - sake us; Grant that heav'n - ly - mind - ed



did car - ry, And your blood for us plead In all
 to love you. All our debt you have paid; Peace with
 he make us. Give your Church, Lord, to see Days of



tri - al, fear, and need: O Lord, have mer - cy!
 God once more is made. O Lord, have mer - cy!
 peace and u - ni - ty. O Lord, have mer - cy!

Text: German folk hymn, 15th century, st. 1; Martin Luther, 1483–1546, st. 2-3; tr. *The Lutheran Hymnal*, St. Louis, 1941, alt.

Tune: GOTT SEI GELOBET UND GEBENEDEIET (PM) *Geystliche gesangk Buchleyen*, Wittenberg, 1524, alt.

OFFERING

Moved by God's love in Christ, by our Offering we offer him our first and best gifts, purely out of thanks to him. If you are visiting with us today, please do not feel obligated to give an offering

PRAYER OF THE CHURCH

M: Lord Jesus Christ, on the solemn night of Your betrayal, You instituted the Sacrament in which You feed us Your body offered on the cross and Your blood shed for the forgiveness of our sins. Help us to look beyond the humble elements of bread and wine and find in, with, and under them our dearest treasure so that we may fix our eyes upon You, the author and perfecter of our faith. Lord, in Your mercy,

C: hear our prayer.

M: Make us truly worthy and well-prepared to receive Your Holy Supper by giving us faith in Your words, "Given and shed for you for the forgiveness of sins." Help us never to disbelieve these words or doubt them. Lord, in Your mercy,

C: hear our prayer.

M: As You preserved Your holy people Israel during the Passover through the blood of lambs and led them out of bondage in Egypt, so also preserve us by Your precious blood and lead us out of bondage to sin and the devil. Lord, in Your mercy,

C: hear our prayer.

M: May Your Church frequently eat the bread and drink the cup of the Lord's Supper so that Your death may be proclaimed until You come again in glory. Lord, in Your mercy,

C: hear our prayer.

M: May the true food of Your body and blood give us confidence that we will forever abide in You and that You will abide in us. Lord, in Your mercy,

C: hear our prayer.

M: As we walk through the valley of the shadow of death, grant that we fear no evil, knowing that You have promised to those who eat of Your body and drink Your blood eternal life and that they will be raised up on the last day. Lord, in Your mercy,

C: hear our prayer.

M: As You loved Your own in the world to the end, so also may we love our neighbors as ourselves and show to the world that we are Your disciples. Lord, in Your mercy,

C: hear our prayer.

M: Through the saving bath of Holy Baptism, You have washed us clean and made us

acceptable to the Father. May we likewise wash the feet of our neighbors through the forgiveness of their sins. Lord, in Your mercy,

C: hear our prayer.

M: Into Your nail-scarred hands, O Lord, we commend ourselves, our bodies and souls and all that we have, trusting that You will grant all of our needs of body and soul; for You live and reign with the Father and the Holy Spirit, one God, now and forever.

C: Amen.

LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy name.

Thy kingdom come.

Thy will be done, on earth as it is in heaven.

Give us this day our daily bread.

and forgive us our trespasses,

as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory,

forever and ever. Amen.

SERVICE OF THE SACRAMENT

This greeting marks a new service, so to speak. These ancient introductory words & phrases help to highlight, celebrate and bring attention to the Sacrament.

M: The Lord be with you.

C: And also with you.

M: Lift up your hearts.

C: We lift them up to the Lord.

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

C: It is right to give him thanks and praise.

M: Praise to the God and Father of our Lord Jesus Christ! In love he has blessed us with every spiritual blessing. *He made his Son to be the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. 1 John 2:2.* Now have come the salvation and the power and the kingdom of our God and the authority of his Christ. To him who sits

on the throne and to the Lamb be praise and thanks and honor and glory for ever and ever:

HOLY, HOLY, HOLY – *Sanctus*



C: Ho - ly, ho - ly, ho - ly is the Lord of hosts.



The whole earth is full of your glo - ry.



You are my God, and I will ex - alt you.



I will give you thanks, for you have be - come my sal -



va - tion. Ho - ly, ho - ly, ho - ly is the Lord of hosts.



The whole earth is full of your glo - ry.

WORDS OF INSTITUTION

Matthew 26, Mark 14, Luke 22

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

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it all of you; this is my ☩ blood of the new covenant,

The Words of institution both proclaim the words of Jesus to the congregation and sets apart the bread and wine for the Lord's Supper.

which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me.”

PEACE OF THE LORD – *Pax Domini*

John 20:19

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

C: Amen

O CHRIST, LAMB OF GOD – *Agnus Dei*

John 1:29



C: O Christ, Lamb of God, you take a - way the sin of the



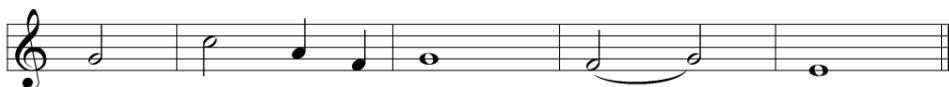
world; have mer - cy on us. O Christ, Lamb of God, you



take a - way the sin of the world; have mer - cy on us.



O Christ, Lamb of God, you take a - way the sin of the



world; grant us your peace. A - men.

DISTRIBUTION

Those who will be receiving Holy Communion today may wish to read **Personal Preparation for Holy Communion**, found on page 156 in the front section of the hymnal.

This page helps us put into practice what the Bible encourages: “*Everyone ought to examine themselves before they eat of the bread and drink from the cup.*” (1 Corinthians 11:28)

*Christ Lutheran Church confesses and practices the Biblical teaching of a **Closed Communion**. We ask that only members of the Wisconsin Synod [WELS] or the Evangelical Lutheran Synod [ELS] join us at*

the Lord's Table. If you have questions concerning our communion practice, or would like to inquire about how you, too, can commune with us, please speak with the Pastor following the service.

THE STRIPPING OF THE ALTAR

JESUS' ARREST PSALM 88

Matthew 26:50-56

The verses are sung by the cantor. This psalm may contain a foreshadowing of Jesus' arrest and imprisonment. As he awaited trial before the Sanhedrin, he may have been placed in a "holding cell," known as "the pit." Abandoned by all his friends and followers, with the darkness as his only companion, Jesus begins to enter the depth of his suffering. As the psalm is chanted, the altar is solemnly stripped in token of the Lord's abandonment and in preparation for Good Friday.

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

Members of the congregation may remain for prayer and meditation before dispersing quietly. To allow this, there will be a 10 minute period of silence before any lights are turned on or off, any clean-up or preparations begun, or any rehearsals are held, so that those who wish to "watch and pray" may do so undisturbed. Those who wish to depart prior to the expiration of the 10 minutes are asked to do so maintaining this silence. Please join us to celebrate Good Friday tomorrow evening as the Paschal Triduum continues with a Tenebrae Service at 7pm.



GOOD FRIDAY - *Tenebrae*



Good Friday is not a “funeral” for Jesus, but rather a celebration of the Lamb and his sacrifice. The bare altar, symbolic of Christ, is the focus. The Service of Darkness centers on a series of lessons, psalms, and liturgical texts that reflect on the Lord’s crucifixion and our repentance.

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

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

The Tenebrae candelabrum is lighted.

Please stand.

THE GOSPEL

John 19:17-30

M: A reading from the Gospel of St. John:

¹⁷ Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). ¹⁸ There they crucified him, and with him two others—one on each side and Jesus in the middle.

¹⁹ Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. ²⁰ Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin

and Greek. ²¹The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”

²²Pilate answered, “What I have written, I have written.”

²³When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

²⁴“Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”

This happened that the scripture might be fulfilled that said,

“They divided my clothes among them
and cast lots for my garment.”^[a]

So this is what the soldiers did.

²⁵Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, “Woman,^[a] here is your son,” ²⁷ and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

²⁸Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” ²⁹A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. ³⁰When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

Please be seated.

PSALM 2

This Psalm is one of the most frequently quoted Old Testament passages in the New Testament. It makes the point quite clearly that Jesus is Lord, and that He is in charge. In a time of uncertainty and chaos, this is a truth to hold on to. Jesus is Lord of all, and Lord of the nations, even when it doesn’t seem that way.

This Psalm stands out in its emphasis on judgment. It promises justice and threatens those who oppose the kingdom of God. The Son is the one who will bring judgment on the wicked. In a world full of injustice, where too often the evil seems to get away with evil deeds, this Psalm is comforting. Justice will come.

A Conversation between Father and Son.

M: The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One.

M: Why do the nations conspire

C: and the peoples plot in vain?

M: The kings of the earth take their stand and the rulers gather together

C: against the LORD and against his Anointed One.

M: “Let us break their chains,” they say,

C: “And throw off their fetters.”

M: The One enthroned in heaven laughs;

C: The Lord scoffs at them.

M: Then he rebukes them in his anger and terrifies them in his wrath, saying,

C: “I have installed my King on Zion, my holy hill.”

M: I will proclaim the decree of the LORD:

C: He said to me, “You are my Son; today I have become your Father.

M: Ask of me, and I will make the nations your inheritance,

C: The ends of the earth your possession.

M: You will rule them with an iron scepter;

C: You will dash them to pieces like pottery.”

M: Therefore, you kings, be wise;

C: Be warned, you rulers of the earth.

M: Serve the LORD with fear

C: and rejoice with trembling.

M: Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment.

C: Blessed are all who take refuge in him.

M: The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One.

The first candle is extinguished.

Silence for meditation

Psalm 22

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

M: They divide my garments among them and cast lots for my clothing.

M: My God, my God, why have You forsaken Me?

C: Why are You so far from saving Me—so far from the words of My groaning?

M: My God, I cry out by day, but You do not answer—
C: by night and am not silent.
M: Yet You are enthroned as the Holy One.
C: You are the Praise of Israel!
M: In You our fathers put their trust;
C: They trusted and You delivered them.
M: They cried to You and were saved.
C: In You they trusted and were not disappointed.
M: But I am a worm and not a man,
C: scorned by men and despised by the people.
M: All they who see Me mock Me.
C: They hurl insults shaking their heads:
M: “He trusted in the LORD. Let the LORD rescue him!
C: Let him deliver him, since he delights in him.”
M: Yet you brought me out of the womb.
C: You made me trust in you even at my mother’s breast.
M: From birth I was cast upon you;
C: From My mother’s womb you have been my God.
M: Do not be far from Me,
C: for trouble is near and there is no one to help.
M: Many bulls surround Me;
C: strong bulls of [Bay-shan] Bashan encircle Me.
M: Roaring lions, tearing their prey,
C: open their mouths wide against Me.
M: I am poured out like water, and all My bones are out of joint.
C: My heart has turned to wax; it has melted away within Me.
M: My strength is dried up like a potsherd, and My tongue sticks to the roof of my mouth.
C: You lay Me in the dust of death.
M: Dogs have surrounded Me—a band of evil men has encircled Me.
C: They have pierced My hands and My feet.
M: I can count all My bones.
C: People stare and gloat over Me.
M: They divide My garments among them

C: and cast lots for My clothing.

M: But You, O LORD, be not far off.

C: O my Strength, come quickly to help Me.

M: Deliver My life from the sword—

C: My precious life from the power of the dogs,

M: Rescue me from the mouth of the lions.

C: Save Me from the horns of the wild oxen.

M: They divide my garments among them and cast lots for my clothing.

The second candle is extinguished.

Silence for meditation

Psalm 27

Psalm 27 is near the end of Psalms about God's protective shepherding care for his people. This theme started back in Psalm 23. Like Psalm 23 David displays trust in his Good Shepherd. The whole of Psalm 27 is a prayer of trust, a picture of waiting for the Lord.

M: False witnesses rise up against me, breathing out violence.

M: The Lord is my light and my salvation—whom shall I fear?

C: The Lord is the stronghold of my life—of whom shall I be afraid?

M: When evil men advance against me to devour my flesh,

C: When my enemies and my foes attack me, they will stumble and fall.

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

C: though war break out against me, even then will I be confident.

M: On thing I ask of the Lord, this is what I seek:

C: That I may dwell in the house of the Lord all the days of my life, to gaze upon the beauty of the Lord and to seek him in his temple.

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

C: He will hide me in the shelter of his tabernacle and set me high upon a rock.

M: Then my head will be exalted above the enemies who surround me;

C: At his tabernacle will I sacrifice with shouts of joy; I will sing and make music to the Lord.

M: Hear my voice when I call, O LORD;

C: Be merciful to me and answer me.

M: My hearts says of you, “Seek his face!”

C: Your face, LORD, I will seek.

M: Do not hide your face from me, do not turn your servant away in anger; you have been my helper.

C: Do not reject me or forsake me, O God my Savior.

M: Though my father and mother forsake me,

C: The LORD will receive me.

M: Teach me your way, O LORD;

C: Lead me in a straight path because of my oppressors.

M: Do not turn me over to the desire of my foes.

C: For false witnesses rise up against me, breathing out violence.

M: I am still confident of this:

C: I will see the goodness of the LORD in the land of the living.

M: Wait for the Lord;

C: Be strong and take heart and wait for the LORD.

M: False witnesses rise up against me, breathing out violence.

The third candle is extinguished.

Silence for meditation

SEEK THE LORD - Quaerite Dominum

The text is from Isaiah 55:6-11, and focuses on the grace and mercy of God as he comes to us through his Word. It is a fitting addition to our Good Friday service, as we realize how we have sinned against the Lord and once again heed the Lord's call to repent

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

The fourth candle is extinguished

Hymn

Sing, My Tongue, the Glorious Battle | CW 122



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



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



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



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



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

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

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

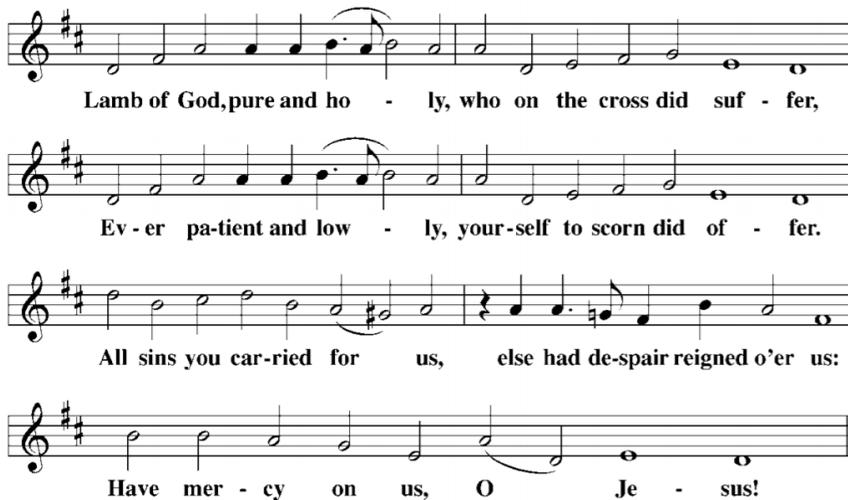
Text: Venantius Fortunatus, c. 530–609, abr.; tr. John M. Neale, 1818–66, alt.
 Tune: FORTUNATUS NEW (87 87 87) Carl F. Schalk, b. 1929. © 1967 Concordia Publishing House.
 All rights reserved. Used by permission.

LESSON

Lamentations 1:1-5

M: A reading from the Lamentations of Jeremiah the prophet:
How deserted lies the city, once so full of people!
How like a widow is she, who once was great among the nations!
She who was queen among the provinces has now become a slave.
Bitterly she weeps at night, tears are upon her cheeks.
Among all her lovers there is none to comfort her.
All her friends have betrayed her; they have become her enemies.
After affliction and harsh labor, Judah has gone into exile.
She dwells among the nations; she finds no resting place.
All who pursue her have overtaken her in the midst of her distress.
The roads to Zion mourn, for no one comes to her appointed feasts.
All her gateways are desolate, her priests groan,
her maidens grieve, and she is in bitter anguish.
Her foes have become her masters; her enemies are at ease.
The LORD has brought her grief because of her many sins.
Her children have gone into exile, captive before the foe.

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



The musical score is written on four staves in G major (one sharp) and 4/4 time. The lyrics are: Lamb of God, pure and ho - ly, who on the cross did suf - fer, Ev - er pa - tient and low - ly, your-self to scorn did of - fer. All sins you car - ried for us, else had de - spair reigned o'er us: Have mer - cy on us, O Je - sus!

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

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

LESSON

Lamentations 1:6-9

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

All the splendor has departed from the Daughter of Zion.

Her princes are like deer that find no pasture;

in weakness they have fled before the pursuer.

In the days of her affliction and wandering, Jerusalem remembers all the treasures that were hers in days of old.

When her people fell into enemy hands there was no one to help her.

Her enemies looked at her and laughed at her destruction.

Jerusalem has sinned greatly and so has become unclean.

All who honored her despise her nakedness;

she herself groans and turns away.

Her filthiness clung to her skirts; she did not consider her future.

Her fall was astounding; there was none to comfort her.

“Look, O LORD, on my affliction, for the enemy has triumphed.”

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



Lamb of God, pure and ho - ly, who on the cross did suf - fer,



Ev - er pa-tient and low - ly, your-self to scorn did of - fer.



All sins you car-ried for us, else had de-spair reigned o'er us:



Have mer - cy on us, O Je - sus!

LESSON

Lamentations 1:10-14

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

The enemy laid hands on all her treasures;
she saw pagan nations enter her sanctuary—
those you had forbidden to enter your assembly.
All her people groan as they search for bread;
they barter their treasures for food to keep themselves alive.
“Look, O LORD, and consider, for I am despised.”
“Is it nothing to you, all you who pass by? Look around and see.
Is any suffering like my suffering that was inflicted on me,
that the Lord brought on me in the day of his fierce anger?
“From on high he sent fire, sent it down into my bones.
He spread a net for my feet and turned me back.
He made me desolate, faint all the day long.
“My sins have been bound into a yoke; by his hands they were woven together.
They have come upon my neck and the Lord has sapped my strength.
He has handed me over to those I cannot withstand.”

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

The musical score is written on four staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics printed below each staff.

Lamb of God, pure and ho - ly, who on the cross did suf - fer,
Ev - er pa-tient and low - ly, your-self to scorn did of - fer.
All sins you car-ried for us, else had de-spair reigned o'er us:
Your peace be with us, O Je - sus!

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

The fifth candle is extinguished.

Silence for meditation.

Devotion

God's Eyes

Hymn

Oh, Darkest Woe | CW 137

1 Oh, dark - est woe! O tears, forth flow! Has
 2 Oh, sor - row dread! God's Son is dead! But
 3 Lo, stained with blood, The Lamb of God, The
 4 How blest shall be E - ter - nal - ly Who
 5 O Je - sus blest, My Help and Rest, With
 earth so sad a won - der? God the Fa - ther's
 by his ex - pi - a - tion Of our guilt up -
 Bride-groom, lies be - fore you, Pour - ing out his
 oft in faith will pon - der Why the glo - rious
 tears I now en - treat you: Make me love you
 on - ly Son Now is bur - ied yon - der.
 on the cross Gained for us sal - va - tion.
 life that he May to life re - store you.
 Prince of life Should be bur - ied yon - der.
 to the last Till in heav'n I greet you.

Text: Friedrich von Spee, 1591–1635, st. 1; Johann Rist, 1607–67, st. 2-5, abr.; tr. Catherine Winkworth, 1827–78, st. 1, 3-5, alt.; composite, st. 2.
 Tune: O TRAURIGKEIT, O HERZELEID (44 776) *Himmliche Harmony*, Mainz, 1628, alt.

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

LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us

not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory forever and ever. Amen.

PSALM 51

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

M: Have mercy on me, O God,
according to your unfailing love;
according to your great compassion
blot out my transgressions.
Wash away all my iniquity
and cleanse me from my sin.

For I know my transgressions,
and my sin is always before me.
Against you, you only, have I sinned
and done what is evil in your sight,
so that you are proved right when you speak
and justified when you judge.
Surely I was sinful at birth,
sinful from the time my mother conceived me.
Surely you desire truth in the inner parts;
you teach me wisdom in the inmost place.

Cleanse me with hyssop, and I will be clean;
wash me, and I will be whiter than snow.
Let me hear joy and gladness;
let the bones you have crushed rejoice.
Hide your face from my sins
and blot out all my iniquity.

Create in me a pure heart, O God,
and renew a steadfast spirit within me.

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

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

Do not cast me from your presence
or take your Holy Spirit from me.
Restore to me the joy of your salvation
and grant me a willing spirit, to sustain me.

Then I will teach transgressors your ways,
and sinners will turn back to you.
Save me from bloodguilt, O God,
the God who saves me,
and my tongue will sing of your righteousness.
O Lord, open my lips,
and my mouth will declare your praise.
You do not delight in sacrifice, or I would bring it;
you do not take pleasure in burnt offerings.
The sacrifices of God are a broken spirit;
a broken and contrite heart, O God,
you will not despise.

In your good pleasure make Zion prosper;
build up the walls of Jerusalem.
Then there will be righteous sacrifices,
whole burnt offerings to delight you;
then bulls will be offered on your altar.

*The sixth candle is extinguished.
The seventh candle is carried from the chancel.*

PRAYER OF THE DAY

M: Almighty God, graciously behold this your family for whom our Lord Jesus Christ was willing to be betrayed, to be given into the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Silence for meditation

The seventh candle is extinguished, and the church is left in darkness. After a period of silence, a loud noise representing the rending of Christ's tomb is heard and the candle is returned.

CLOSING ANTHEM

Lord, Let at Last Your Angels Come | **CW 434**

Lord, let at last your angels come; To Abram's bosom bear me home
That I may die unfearing. And in its narrow chamber keep
My body safe in peaceful sleep Until your reappearing.
And then from death awaken me That my own eyes with joy may see,
O Son of God, your glorious face, My Savior and my Fount of grace.
Lord Jesus Christ, My prayer attend, my prayer attend,
And I will praise you without end.

The minister exits. The congregation may remain for prayer and meditation before dispersing quietly.



EASTER VIGIL



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

The name Paschal comes from the Greek, pascha. Before the time of Christ, this word was used for Passover; after Christ, Christians took to using the word when referring to the Festival of the Resurrection. Throughout the fifty days of Easter, the Paschal Candle traditionally stands near or in front of the altar as a symbol of resurrection. It is lighted for each service and is traditionally extinguished after the reading of the Gospel on Ascension. The Paschal Candle is of substantial size so its important symbolism speaks clearly. Even the stand in which it sits is of great size.

*To "keep a **vigil**" is to stay awake during the time usually spent asleep, especially to keep watch or to pray. Let us keep watch as our Savior sleeps. The congregation assembles in the church in darkness and silence*
The Service of Light - CW p. 54

The congregation assembles in darkness and silence. All are given candles as they arrive. We meet outside around the fire.

M: In the name of the Father and of the + Son and of the Holy Spirit.

C: Amen.

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

The minister speaks the following prayer:

M: O God, you are like a refiner's fire, and your Spirit kindles the hearts of your faithful people with the fire of your love. Bless, we ask you, those who keep this joyful Easter festival. Burning with desire for life with you, may we be found rightly prepared to share in the Feast of Light which has no end; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: Amen.

The minister traces the cross and the Greek letters (Alpha and Omega) upon it, saying:

M: Christ Jesus, the same yesterday, today, and forever, the beginning and the end, the Alpha and the Omega.

The minister traces the circle on the candle, saying:

M: His are time and eternity; his are the glory and dominion, now and forever.

The minister makes the sign of the cross over the image of Christ on the candle, saying:

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

The minister lights the paschal candle from the fire.

M: May the light of Christ, who is risen in glory from the dead, scatter all the darkness of our hearts and minds.

C: Of the Father's love begotten Ere the worlds began to be, He is Alpha and Omega, He the source the ending he, Of the things that are, that have been, And that future years shall see Evermore and evermore.

Let the heights of heav'n adore him, Angel hosts his praises sing, Pow'rs, dominions bow before him And extol our God and King. Let no tongue on earth be silent, Ev'ry voice in concert ring Evermore and evermore.

PRAYER

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

C: Amen.

All light their candles from the paschal candle. Then, the paschal candle leads the way into the dark church.

Procession stops in entryway

M: The light of Christ.

C: Thanks be to God.

Procession stops at baptismal font

M: The light of Christ.

C: Thanks be to God.

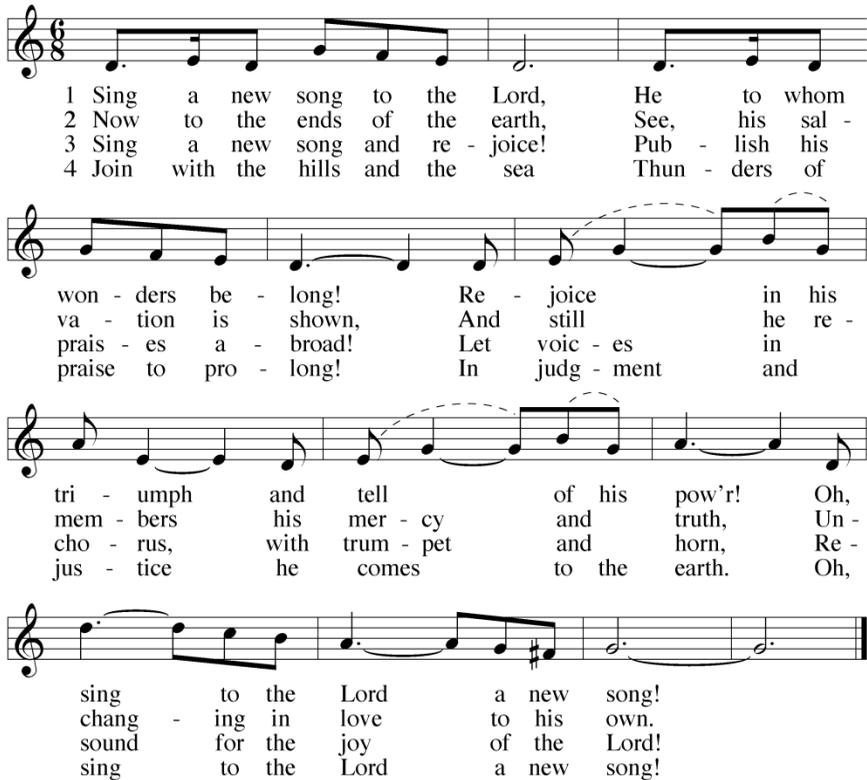
Procession stops at altar

M: The light of Christ.

C: Thanks be to God.

EASTER PROCLAMATION

Sing a New Song to the Lord | CW 245



1 Sing a new song to the Lord, He to whom
 2 Now to the ends of the earth, See, his sal -
 3 Sing a new song and re - joyce! Pub - lish his
 4 Join with the hills and the sea Thun - ders of
 won - ders be - long! Re - joice in his
 va - tion is shown, And still he re -
 prais - es a - broad! Let voic - es in
 praise to pro - long! In judg - ment and
 tri - umph and tell of his pow'r! Oh,
 mem - bers his mer - cy and truth, Un -
 cho - rus, with trum - pet and horn, Re -
 jus - tice he comes to the earth. Oh,
 sing to the Lord a new song!
 chang - ing in love to his own.
 sound for the joy of the Lord!
 sing to the Lord a new song!

Text: Timothy Dudley-Smith, b. 1926. © 1973 Hope Publishing Co., Carol Stream, IL 60188. All rights reserved. Used by permission.
 Tune: CANTATE DOMINO (77 11 8) David G. Wilson, b. 1940. © 1973 Hope Publishing Co., Carol Stream, IL 60188. All rights reserved. Used by permission.

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

- M: It is truly good and right that we should at all times and in all places, with all our hearts and minds and voices, praise you, O Lord, Holy Father, almighty and everlasting God, and your one and only Son, Jesus Christ.
- C: **For he is the true Paschal Lamb, who offered himself for the sin of the world, who has cleansed us by the shedding of his precious blood.**
- M: This is the night when you brought our fathers, the children of Israel, out of bondage in Egypt and led them through the Red Sea on dry ground.
- C: **This is the night when all who believe in Christ are delivered from bondage to sin and are restored to life and immortality.**
- M: This is the night when Christ, the Life, arose from the dead. The seal of the grave is broken and the morning of the new creation breaks forth out of night. Oh, how wonderful and beyond all telling is your mercy toward us, O God, that to redeem a slave you gave your Son. How holy is this night when all wickedness is put to flight and sin is washed away. How holy is this night when innocence is restored to the fallen and joy is given to those downcast. How blessed is this night when man is reconciled to God in Christ.
- C: **Holy Father, accept now the evening sacrifices of our thanksgiving and praise. Let Christ, the true Light and Morning Star, shine in our hearts, he who gives light to all creation, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.**

SERVICE OF LESSONS

The congregation extinguishes its candles. A few lights are turned on

Traditionally four Old Testament Lessons are read. The first reading reminds us of the perfect existence that will be restored to us in heaven. The other readings tell of God's great acts of deliverance in history, each prefiguring God's greatest act of deliverance in the resurrection of Jesus Christ from the dead. A period of silence for meditation and prayer follows the first three readings.

- M: On this most holy night, our Savior, Christ the Lord, broke the power of death and by his resurrection brought life and salvation to all creation. Let us praise the Lord, for he truly keeps his word. The sun of righteousness has dawned on those sitting in darkness and in the shadow of death.

FIRST LESSON

Genesis 1:1-2:3

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

M: Let us pray.

Almighty God, you most wonderfully created human nature and yet more wonderfully redeemed it. By your mercy renew us in the image of him who came to share our humanity, your Son, Jesus Christ, our Lord.

C: **Amen.**

Silence for meditation follows the Lesson.

SECOND LESSON

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

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

M: Let us pray.

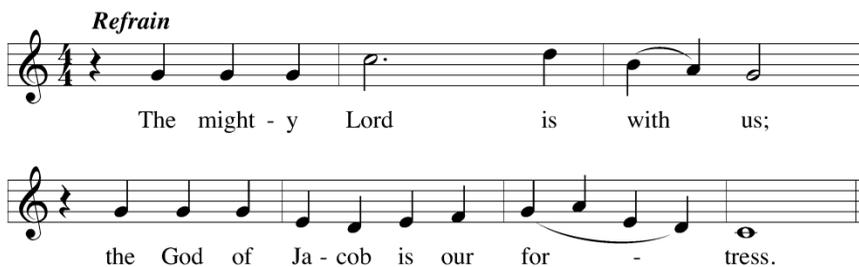
O Lord, whose wrath burned against the evil of humanity, you kill and bring again to life according to your own purpose; you brought the flood on a wicked and perverse generation and yet saved faithful Noah and his family. Gather your elect into your Church and so complete your work of mercy, that the ends of the earth may know your salvation; through Jesus Christ, our Lord.

C: **Amen.**

Silence for meditation follows the Lesson.

Psalm 46 (CWS page 46)

Refrain



The might - y Lord is with us;
the God of Ja - cob is our for - tress.

Psalm Tone



God is our refuge and strength,
an ever-present help in trouble.

Therefore we will not fear, though the earth give way
and the mountains fall into the heart of the sea,

though its waters roar and foam
and the mountains quake with their surging.

Refrain

There is a river whose streams make glad the city of God,
the holy place where the Most High dwells.

God is within her, she will not fall;
God will help her at break of day.

“Be still, and know that I am God;
I will be exalted among the nations, I will be exalted in the earth.”

**Glory be to the Father and to the Son
and to the Holy Spirit,**

**as it was in the beginning,
is now, and will be forever. Amen.**

Refrain

THIRD LESSON

Exodus 14:10-15:1

A Passover lamb, a fiery pillar, walls of water, death and life. This was all too real for God's People. It all very real for us as the Lamb of God, the Light of the World brings us through the waters of Baptism into eternal life.

Silence for meditation follows the Lesson.

M: Let us pray.

O God, you once delivered your people Israel from slavery under Pharaoh and led them safely through the Red Sea. By this you gave us a picture of our Baptism. Lead us always to rejoice in your baptismal promise that we may live in its grace and declare to all people your desire to make them children of Abraham; through Jesus Christ, our Lord.

C: Amen.

FOURTH LESSON

Isaiah 55:1-11

This water is free. This gift is for you. Don't labor endlessly trying to earn what has been freely given by grace. That's faith, and such faith bears fruit.

Silence for meditation follows the Lesson.

M: Let us pray.

Almighty God, you created and sustain all things by the power of your Word. You send forth your Spirit to renew your creation. Give your saving water of life to all who thirst, that they may bear much fruit in your glorious kingdom, through Jesus Christ our Lord.

C: Amen.

FIFTH LESSON

Ezekiel 36:24-28

Silence for meditation follows the Lesson.

M: Let us pray.

Almighty and everlasting God, in the miracle of Easter you raised your Son for our justification and through him have given us a new heart and spirit. Give power to your people to show in their lives what they confess with their lips, through Jesus Christ our Lord.

C: Amen.

SIXTH LESSON

Daniel 3:1-29

God delivers his people from everything.

Silence for meditation follows the Lesson.

M: Let us pray.

O God, your Son protected faithful Shadrach, Meshach, and Abednego in the fiery furnace of the king. Grant us protection in our time of testing that we would boldly confess your name, reject all false worship, and live and die in confidence, knowing

SERVICE OF BAPTISM

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

M: On this holiest of days, the whole Church of our Lord Jesus Christ recalls his death and burial, rejoicing in the gospel of his glorious resurrection from the dead. Holy Baptism is the precious means of grace by which our Father in heaven connects us with Christ in his life, death, and resurrection. The apostle Paul says: “*Don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through Baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin—because anyone who has died has been freed from sin. Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus.*” (Romans 6:3-11, NIV)

HYMN

All Who Believe and Are Baptized | CW 299

1 All who be - lieve and are bap - tized Shall see the
2 With one ac - cord, O God, we pray: Grant us your

Lord's sal - va - tion; Bap - tized in - to the death of Christ,
Ho - ly Spir - it. Help us in our in - firm - i - ty

They are a new cre - a - tion. Through Christ's
Through Je - sus' blood and mer - it. Grant us

re - demp - tion they shall stand A - mong the glo - rious,
to grow in grace each day That by this sac - ra -

heav'n - ly band Of ev - 'ry tribe and na - tion.
ment we may E - ter - nal life in - her - it.

Text: Thomas H. Kingo, 1634–1703; tr. George A. T. Rygh, 1860–1942, alt.
Tune: ES IST DAS HEIL (87 87 887) *Ellich Cristlich lider*, Wittenberg, 1524, alt.

REAFFIRMATION OF BAPTISM

M: In Holy Baptism God takes away our sins and gives new life in Christ, our Lord. We solemnly renounce the devil and all his works and all his ways; we confess the gift of faith in God the Father, Son, and Holy Spirit. I ask you: Do you reject the devil along with all his lies and empty promises?

C: **Yes, and I ask God to help me.**

M: Do you believe in God, the Father Almighty?

C: **Yes, I believe in God, the Father Almighty, maker of heaven and earth.**

M: Do you believe in Jesus Christ, his only Son?

C: **Yes, I believe in Jesus Christ, his 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 into hell. The third day he rose**

again from the dead. He ascended into heaven and is seated at the right hand of God the Father Almighty. From there he will come to judge the living and the dead.

M: Do believe in the Holy Spirit?

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

M: Do you intend to continue in this faith, to be diligent in the use of Word and sacrament, and in faith and action remain true to God—Father, Son, and Holy Spirit—as long as you live?

C: **Yes, and I ask God to help me.**

M: Almighty God, the Father of our Lord Jesus Christ, who has given you the new birth of water and of the Spirit and has forgiven you all your sins, strengthen you with his grace to life everlasting.

C: **Amen.**

Stand

SERVICE OF THE SACRAMENT

During the Musical Offering, the presiding minister changes from a purple stole, representing the season of Lent, into a gold stole, representing the season of Easter. The altar paraments are brought out during the hymn, a reversal of the stripping of the altar. The altar candles are lighted from the paschal candle.

The lights of the church are fully lit, and the minister and congregation proclaim:

M: ALLELUIA! CHRIST IS RISEN!

C: **HE IS RISEN INDEED! ALLELUIA!**

Refrain

C Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

C: **Refrain**

M: For as in Adam all die, so in Christ all will be made alive. This is the day the Lord has made; Let us rejoice and be glad in it.

C: **Refrain**

GOSPEL

Mark 16:1-8

16 When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they could go and anoint him. ²Very early in the morning, on the first day of the week, they went to the tomb at sunrise. ³They were saying to one another, “Who will roll away the stone from the entrance to the tomb for us?” ⁴Looking up, they noticed that the stone—which was very large—had been rolled away.

⁵When they entered the tomb, they saw a young man dressed in a white robe sitting on the right side; they were alarmed. ⁶“Don’t be alarmed,” he told them. “You are looking for Jesus of Nazareth, who was crucified. He has risen! He is not here. See the place where they put him. ⁷But go, tell his disciples and Peter, ‘He is going ahead of you to Galilee; you will see him there just as he told you.’”

⁸They went out and ran from the tomb, because trembling and astonishment overwhelmed them. And they said nothing to anyone, since they were afraid.

M: The Gospel of the Lord!



PRAYER OF THE DAY

M: O God, who made this most holy night to shine with the glory of the resurrection of our Lord, preserve in all your people the Spirit of adoption which you have given, that they may serve you in faith and joy, through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: Amen.

LORD’S PRAYER

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

M: The Lord be with you.

C: And also with you.

M: Lift up your hearts.

C: We lift them up to the Lord.

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

C: It is right to give him thanks and praise.

M: Praise to the God and Father of our Lord Jesus Christ! In love he has blessed us with every spiritual blessing. *He raised Christ from the dead and seated him at his right hand in the heavenly realms and placed all things under his feet for the benefit of the Church.* Now have come the salvation and the power and the kingdom of our God and the authority of his Christ. To him who sits on the throne and to the Lamb be praise and thanks and honor and glory for ever and ever.

HOLY, HOLY, HOLY – *Sanctus*



C: Ho - ly, ho - ly, ho - ly is the Lord of hosts.



The whole earth is full of your glo - ry.



You are my God, and I will ex - alt you.



I will give you thanks, for you have be - come my sal -



va - tion. Ho - ly, ho - ly, ho - ly is the Lord of hosts.



The whole earth is full of your glo - ry.

WORDS OF INSTITUTION

Matthew 26, Mark 14, Luke 22

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

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

The Words of institution both proclaim the words of Jesus to the congregation and sets apart the bread and wine for the Lord's Supper.

PEACE OF THE LORD – *Pax Domini*

John 20:19

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

C: Amen

O CHRIST, LAMB OF GOD – *Agnus Dei*

John 1:29



C: O Christ, Lamb of God, you take a - way the sin of the



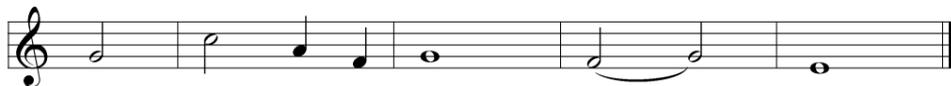
world; have mer - cy on us. O Christ, Lamb of God, you



take a - way the sin of the world; have mer - cy on us.



O Christ, Lamb of God, you take a - way the sin of the



world; grant us your peace. A - men.

DISTRIBUTION

Those who will be receiving Holy Communion today may wish to read **Personal Preparation for Holy Communion**, found on page 156 in the front section of the hymnal.

This page helps us put into practice what the Bible encourages: “*Everyone ought to examine themselves before they eat of the bread and drink from the cup.*” (1 Corinthians 11:28)

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

M: Dear worshippers, as we gather to commemorate our Lord’s establishing of the New Testament Passover Meal—Holy Communion—as the visible seal of His pledge of forgiveness through His sacrificial blood, let us review the basic questions we studied in our confirmation instruction, explained simply by Dr. Martin Luther:

PRAYER

M: Lord God, on the day before He suffered, Your Son, in His unfailing mercy and love, graciously instituted for us His holy Supper. Although we cannot now receive in our mouths His true body and blood, still we beg You to stir up our minds and hearts to a salutary remembrance of His benefits. Grant that by faith we may spiritually partake of Him as we recall the Words of His new and eternal Testament. For He promised us: “This is My body, which is given for you” and “this cup is the New Testament in My blood, which is shed for you, for the forgiveness of sins.” Grant us ever to rejoice in how Your Son once offered Himself upon the altar of the cross in our place—a Ransom pure, holy, and undefiled. Fill us now with His blood-bought forgiveness and pour every heavenly benediction and grace upon everyone who devoutly remembers this day His holy sacrifice. Gather us together from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His Kingdom which has no end. Amen.

BLESSING

M: The almighty and merciful Lord, the Father, the + Son, and the Holy Spirit, bless and keep us.

C: **Amen.**

Closing Hymn

He Is Arisen! Glorious Word | CW 162

He is a - ris - en! Glo - rious Word! Now rec - on - ciled
is God, my Lord; The gates of heav'n are o - pen.
My Je - sus did tri - um - phant die, And Sa - tan's ar -
rows bro - ken lie, De - stroyed hell's fierc - est weap - on.
Oh, hear What cheer! Christ vic - to - rious, Ris - ing glo - rious,
Life is giv - ing. He was dead, but now is liv - ing!

Text: Birgitte K. Boye, 1742–1824; tr. George A. T. Rygh, 1860–1942, alt.
Tune: WIE SCHÖN LEUCHTET (887 887 22 44 48) Philipp Nicolai, 1556–1608, alt.

COPYRIGHT INFORMATION

Content requiring a copyright license is reproduced under OneLicense.net #A-718312. All rights reserved.
The Common Service: Texts revised from The Lutheran Hymnal, 1941. Music revised by James Engel.
Scripture Quotations: From the Holy Bible, New International Version (NIV 1984), © 1973, 1978, 1984 by Biblica, Inc.



13009 N. Elderberry Ct.

Lodi, CA 95242

www.christlodi.org

209-368-6250

Pastor Joshua Hanson

WELCOME TO CHRIST EV. LUTHERAN CHURCH!

We preach a message of forgiveness, hope and peace
through the death and resurrection of Jesus Christ.
Families and individuals of all ages will find opportunities
both to grow and to serve.

Our mission statement:

Look what Christ is doing!

He binds us together in fellowship

He gathers us in for worship

He builds us up for service

*“Now you are the body of Christ,
and each one of you is a part of it.”
(1 Corinthians 12:27)*