



# PEACE LUTHERAN CHURCH

April 4, 2026

## **WELCOME!**

We love that you are here today! Our service is printed for you in its entirety in this worship folder.

**Restrooms** are located in the hallway to the right as you exit the worship space, as well as across the hall as you enter into the school.

**Quiet room** Parents may use the library in the back of this worship space which still enables you to hear/see the service.

A **Connection Card** and pen are found in the pocket of the chair in front of you. You may drop it in the wicker basket along the wall after the service.

## **THEME: EASTER CHANGES EVERYTHING – DARKNESS TO LIGHT**

Jesus' Resurrection from the dead is truly a life changing event. Sin brought us only the fearful expectation of the darkness of death. By taking the penalty for our sin on the cross and rising in triumph, Christ has scattered the darkness of sin and death. Christ, the true "Light of the World" (John 8:12) has "abolished death and brought life and immortality to light through the gospel" (2 Timothy 1:10). In Christ, our risen Savior, we who "once were darkness" "now are light in the Lord" (Ephesians 5:8).

## **DARKNESS TO LIGHT IN THIS SERVICE**

We begin in the darkness around a kindled fire. This recalls God's creation of light on the First Day (Genesis 1). The Paschal Candle, representing the presence of the risen Lord among His people is lit and will burn throughout the Easter season. The individual candles are lit from the Paschal Candle to remind us how Jesus' resurrection is also ours through Holy Baptism (Romans 6). As the Lord led the people of Israel by a pillar of fire, the Paschal Candle leads us into the worship space. Through the service the lights are slowly brought up until at midnight in full light the cry of Alleluia Christ is Risen fills the space.

**PLEASE RESPECT OUR PRACTICE OF “CLOSE COMMUNION”**

Christ says the Sacrament is an expression of unity (1 Co 10:16-17). We WANT to be unified with you on the basis of Christ and His doctrine! Honesty compels us to ask you to WAIT before communing with us: 1) until you’ve had a chance to find out what we teach; 2) until you make your unity with us evident by membership at Peace. Regular classes are conducted for this purpose (837-5346). WELS & ELS guests please sign a Connection Card and give it to an usher before communing. Thank you.

**A FOUR PART VIGIL**

The service is called a “vigil” because it is a service of watching and waiting, using prayer, Scripture and hymns. It is composed of four parts: The service of Light, The Service of Readings, The Service of Baptism and the Service of Communion. Parts of this service have been used since the 2<sup>nd</sup> century A.D. (the 100’s). A form of this vigil service has been regularly used throughout Christendom since A.D. 300.

**OLD FULFILLED IN THE NEW**

The Vigil recalls the vigil of God’s people in Exodus 12, about 1486 B.C. at the Passover. At midnight the Lord rescued His people from death and slavery in Egypt by the blood of a Passover Lamb. A few days later the Lord again rescued them at the Red Sea, leading them safely through water to life.

Centuries later, God fulfilled that first Passover, with the sacrifice of Jesus Christ, the Lamb of God on the cross, at the time of the Passover feast. His resurrection from the dead is the joyful proof that through His forgiving blood, God’s judgment and even the power of death to hold now passes over Jesus’ believing people.

Our lessons and hymns show us how all God’s events of rescue in the past are fulfilled in Jesus Christ crucified and risen from the dead. Celebrating our Baptisms and the Lord’s Supper assure us Jesus’ victory of forgiveness and eternal life is given to us personally.

**SERVING IN WORSHIP**

Presider ..... Rev. Shaun Arndt  
Keyboard ..... Mrs. Monica Wintrone  
Service Assistants ..... Silas Backhaus, Eli McCrary, Daniel Arndt



# Peace

LUTHERAN MINISTRIES

Peace Lutheran Ministries  
cultivates and nurtures faith to flourish  
in the peace of Christ.



Church Office: (608) 837-5346  
[church.office@peacewels.org](mailto:church.office@peacewels.org)



Early Childhood: (608) 837-5346  
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School Office: (608) 834-1200  
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# Service of Light

*All gather and receive candles. A fire is kindled.*

## INVOCATION

In the name of the Father and of the † Son and of the Holy Spirit.

**Amen.**

## GREETING AND PRAYER

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 commemoration of our Lord's resurrection in which, by hearing his Word and celebrating his sacraments, we share in his victory over death.

Let us pray.

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 us as we celebrate this Easter festival that, burning with desire for life with you, we may 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.

**Amen.**

*The candle-bearer steps forward with the paschal<sup>1</sup> candle, the symbol of Jesus' Resurrection from the dead.*

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<sup>1</sup> Paschal is derived from the Greek word for Passover (Pascha). This is a far older name for the celebration of the resurrection of our Lord than our Anglo-Saxon word: Easter. Pascha is still used as the name for what we call Easter by many non-English speaking Christians around the world.

*Tracing the Greek letters Alpha and Omega on the paschal candle, the minister says:*

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

*Tracing the year upon the paschal candle, the minister says:*

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

*Placing the five wax nails into the paschal candle to represent the wounds of Christ when He suffered to save us, the minister says:*

By his wounds we are healed now and forever. Amen.

*The paschal candle is lit from the kindled fire.*

#### **BLESSING AND PRAYER**

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

Let us pray. Almighty and most merciful Father, once we were darkness, but now we are light in Jesus Christ our Lord. Abundantly bless all who joyfully celebrate this night in faith in the resurrection of our Lord Jesus Christ. Fill us with your heavenly blessing in him, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Amen.**

*All light their candles from the paschal candle.*


*All follow the processional cross, paschal candle and minister to the worship space.*

The procession pauses part way into the worship space. The Paschal Candle is raised high. Minister and congregation sing responsively:



The light of Christ.

Musical notation for the first line of the first responsory. It consists of a single treble clef staff with a B-flat key signature. The notes are: G4 (quarter), A4 (quarter), Bb4 (quarter), and C5 (beamed eighth notes).



**Thanks be to God.**

Musical notation for the second line of the first responsory. It consists of a single treble clef staff with a B-flat key signature. The notes are: G4 (quarter), A4 (quarter), Bb4 (quarter), and C5 (beamed eighth notes).

The procession pauses at the center aisle. The Paschal Candle is held high. Minister and congregation sing responsively:



The light of Christ.

Musical notation for the first line of the second responsory. It consists of a single treble clef staff with a D major key signature. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), and C5 (beamed eighth notes).




**Thanks be to God.**

Musical notation for the second line of the second responsory. It consists of a single treble clef staff with a D major key signature. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), and C5 (beamed eighth notes).


The candle-bearer, processional cross and minister proceed the chancel area and face the congregation. The congregation follows and takes seats in the chairs on either side of the central aisle in front of the altar.

When all are seated, the Paschal Candle is held high. Minister and congregation sing responsively:



The light of Christ.

Musical notation for the first line of the third responsory. It consists of a single treble clef staff with an F# major key signature. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), and C5 (beamed eighth notes).



**Thanks be to God.**

Musical notation for the second line of the third responsory. It consists of a single treble clef staff with an F# major key signature. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), and C5 (beamed eighth notes).

The candle-bearer places the paschal candle in its stand by the baptismal font. The cross-bearer places the processional cross in its stand.

## EXSULTET<sup>2</sup>

Rejoice, Angelic Choirs, Rejoice | CW 957

The minister sings verse 1. The minister and assistants sing verse 2. The congregation joins in verse 3.



1 Re - joi - ce, an - gel - ic choirs, re - joi - ce! Re - joi - ce now, all cre -  
2 O earth, ex - ult in ra - dian - ce bright, il - lu - mi - ned by Christ's  
3 Let all who gath - er round this flame, the sign of Christ's a -



a - tion! Let trum - pets loud - ly raise their voice to hail the  
splen - dor! Your dark - ness now is put to flight; to him due  
ris - ing, the death - less light of Christ ac - claim, his sav - ing



Lord's sal - va - tion. Let all Christ's ho - ly priest - hood sing the  
prais - es ren - der! Be glad, O Church! Sing out your songs! Your  
mer - cy priz - ing; that all may live by faith in him who



tri - umph of their might - y King in fes - tive cel - e - bra - tion!  
tem - ples fill with shout - ing throngs to hail the glo - rious vic - tor!  
con - quered death, de - spair, and sin to make us his for - ev - er.

Text: Latin, 7th cent.; tr. Joel W. Lundeen, 1918–1990

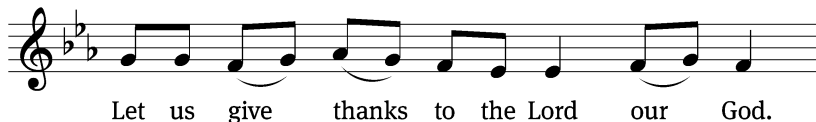
Tune: plainsong, 10th cent.; adapt. Nicolaus Decius, c. 1485–after 1546

Text: © 1978 Lutheran Book of Worship, admin. Augsburg Fortress. Used by permission: OneLicense no. 710622

Tune: Public domain

<sup>2</sup> Exsultet – Latin for “Let Rejoice!” This text of this hymn dates back to the early centuries of the Church.

## PREFACE



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. 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.

This is the night when you brought our ancestors, the children of Israel, out of bondage in Egypt and led them through the Red Sea on dry ground. This is the night when all who believe in Christ are delivered from bondage to sin and are restored to life and immortality. This is the night when Christ, the Life, arose from the dead. The seal of the tomb is broken and the morning of the new creation breaks forth out of night. Oh, how wonderful and boundless 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 the downcast. How blessed is this night when mankind is reconciled to God in Christ.

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.<sup>3</sup>

**Amen.**

## Service of Readings

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.

**Thanks be to God.**

### CREATION, IMAGE OF GOD, SABBATH REST

**Genesis 1:1—2:3<sup>4</sup>**

*At the conclusion of the lesson:*

The Word of the Lord.

**Thanks be to God.**

Let us pray. Almighty God, you wonderfully created human nature and 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.

**Amen.**

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<sup>3</sup> This preface is drawn from more of the text of the agent hymn, the *Exsultet*.

<sup>4</sup> Why this lesson? We remember how God spoke and there was light. We now have, just as God promised, the Light of Jesus' Resurrection. Consider also how on the third day of Creation life burst forth in the plants and trees. On the third day, Christ burst forth from the tomb with life for His people. Finally, through the gift of faith in Christ's redeeming work, the holy image of God is restored in us.

HYMN

*Rest, O Christ, from All Your Labor* | CW 437:1-3<sup>5</sup>



1 Rest, O Christ, from all your la - bor; sleep with -  
 2 Peace at last from all your an - guish, wounds in  
 3 Help us keep this sol - emn Sab - bath as we



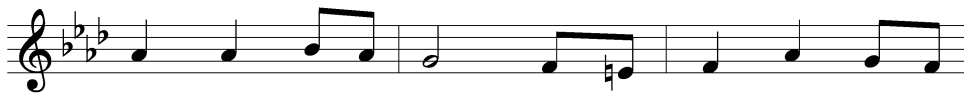
in your bor-rowed tomb. Foes have cru - ci - fied and  
 hands and feet and side. En - e - mies no long - er  
 wait for Eas - ter dawn. Earth's dark night of sin is



bound you fast with - in death's nar - row room.  
 mock you, scourged, a - ban - doned, cru - ci - fied.  
 pass - ing; death's long reign will soon be gone.



Pi - late's guards stand watch-ing, wait - ing where they  
 Faith - ful wom - en gath - er spic - es, weep for  
 Christ, in whom the new cre - a - tion ris - es



rolled the seal-ing stone. All un - seen an - oth - er  
 you whom sin has slain. Though they mourn, the God who  
 bright - er than the sun: may we, as we watch for



watch - es: God will not for - sake his own.  
 guards you will not let your death be vain.  
 morn - ing, trust the vic - t'ry you have won.

Text: Herman G. Stuempfle, Jr., 1923–2007

Tune: Geistliche Volkslieder, Paderborn, 1850

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Tune: Public domain

<sup>5</sup> We just heard about the first Sabbath Rest at Creation, now we sing of Jesus' Sabbath Rest in the Tomb.

*Candles may be extinguished at any time.*

## ISRAEL'S DELIVERANCE AT THE RED SEA

**Exodus 14:10—15:1<sup>6</sup>**

*At the conclusion of the lesson:*

The Word of the Lord.

**Thanks be to God.**

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 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 save them and bring them to a knowledge of your truth, through Jesus Christ our Lord.

**Amen.**

## HYMN

*Rest, O Christ, from All Your Labor* | CW 437:4<sup>7</sup>

4 As, through part - ing Red Sea wa - ters, Is - rael  
marched to lib - er - ty, so we pass thro' bap-tism's  
wa - ter, washed by grace, from sin set free.

<sup>6</sup>Soon after the first Passover, possibly even on the third day, the Lord rescued Israel through the water of the Red Sea, saving them from death. It was a battle only the Lord could win. His people enjoy the fruits. So is Jesus' resurrection from the dead. Now He will also bring us through the depths of the grave.

<sup>7</sup>Note the connection in the hymn to the crossing at the Red Sea to Holy Baptism. This is drawn from 1 Corinthians 10. This hymn verse also recalls how Romans 6 tells us that in Baptism, we are joined to Jesus' death and resurrection.



Je - sus, ris - en, liv - ing, reign - ing now and  
 through e - ter - ni - ty: grant that, through your life un -  
 dy - ing, we may live vic - to - rious - ly.

## THE FIERY FURNACE

**Daniel 3:1-29<sup>8</sup>**

*At the conclusion of the lesson:*

The Word of the Lord.

**Thanks be to God.**

## PRAYER

O God, your Son protected faithful Shadrach, Meshach, and Abednego in the fiery furnace of the king. Protect us in our time of testing that we boldly confess your name, reject all false worship, and live and die in confidence, knowing that we are safe in your Son, Jesus Christ our Lord.

**Amen.**

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<sup>8</sup> What Nebuchadnezzar declares in this reading, “There is no other god who is able to save like this” not only applies to the Lord keeping the three young men safe in the Fiery Furnace, but also the truth that He delivers us from judgment and death in Christ.

HYMN

*All You Works of God, Bless the Lord* | CW 958<sup>9</sup>

Minister and assistants sing verse 1 and refrain, congregation joins in the remainder.



1 All you works of God, bless the Lord!  
 2 Sing, you sun and you moon a - bove,  
 3 Frost of win - ter with song so cold,  
 4 Hills and moun - tains, now sing his worth,



All you an - gels, now bless the Lord;  
 stars of heav - en, now sing his love;  
 dews of sum - mer, your song un - fold;  
 all you green things that grow on earth;



come, you heav - ens and pow'rs that be,  
 dew and show - ers, you winds that blow,  
 light and dark - ness, you day and night,  
 seas and riv - ers, you springs and wells,



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

*Refrain*



Raise your voic - es high, praise and mag - ni - fy,



all you works of God, bless the Lord!

<sup>9</sup> The text of this hymn is from the second century BC. The author imagined these words being sung by Shadrach, Meshach and Abednego (Daniel 3).

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)

Text: Stephen P. Starke, b. 1955

Tune: Jamaican; adapt. Doreen Potter, 1925-1980

Text: © 1995 Stephen P. Starke, admin. Concordia Publishing House. Used by permission: OneLicense no. 710622

Tune: © 1975 Hope Publishing Co. Used by permission: OneLicense no. 710622

## Service of Holy Baptism

On this most holy night, 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 priceless means of grace by which our Father in heaven connects us with Christ in his life, death, and resurrection.

The apostle Paul wrote: “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<sup>10</sup>.”

Again Paul wrote: “All of you who were baptized into Christ have clothed yourselves with Christ<sup>11</sup>.”

*Please stand*

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<sup>10</sup> Romans 6

<sup>11</sup> Galatians 3

## REMEMBRANCE OF BAPTISM

Let us pray.

Holy God, mighty Lord, gracious Father, through your stern judgment, the unbelieving world was destroyed by the flood, but according to your great mercy, you saved Noah and his family. You engulfed stubborn Pharaoh and his army in the waters of the Red Sea but led your people through those same waters to safety on dry land. In the waters of the Jordan, your own Son was baptized and anointed with the Spirit. By these signs you foreshadowed the washing that you give us in Holy Baptism.

Holding firmly to your command and promise, we ask that you would continue to look with favor on us. Through the water of Baptism, you drowned in us all sin inherited from Adam and all other evil. Set us apart from the unbelieving world, and hold us safe and secure in the holy ark of the Church. Keep us always fervent in spirit and joyful in hope so that we may honor your holy name and at last receive, together with all your people, the promised inheritance of eternal life, through Jesus Christ our Lord.

**Amen.**

In Holy Baptism, God takes away our sins and gives us new life. We reject the devil and confess that we believe in God the Father, God the Son, and God the Holy Spirit.

I ask you: Do you reject the devil along with all his lies and empty promises?

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

Do you believe in God, the Father Almighty?

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

Do you believe in Jesus Christ, his only Son?

**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.**

Do you believe in the Holy Spirit?  
**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.**

Is it your sincere prayer and desire to remain faithful to your Lord Jesus, to value the Word and sacraments, and to live a life that pleases God?

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

May the eternal God, who saved us through the washing of rebirth and renewal by the Holy Spirit, bless you and keep you to everlasting life.

**Amen.**

*Please be seated*

**HYMN**

*Through Simple Water, Drawn and Poured* | **CW 685:1,3,5**



1 Through sim - ple wa - ter, drawn and poured, u - nit - ed  
 3 My sin - ful self was cru - ci - fied with Christ, as  
 5 When doubts a - rise, when sin as - sails, the pow'r of



with his pow'r - ful Word, in bap - tism Je - sus sets us  
 if I, too, had died; and as he rose, I al - so  
 bap - tism nev - er fails. "I am bap - tized! What should I



free from sin's dread pow'r and slav - er - y.  
 rise to live with strength that he sup - plies.  
 fear? God's love for me is al - ways near!"

Text: Nicolaus Selnecker, 1532-1592, abr.; tr. Mark G. Schroeder, b. 1954  
 Tune: Geistliche Lieder auff's new gebessert, Wittenberg, 1535, ed. Joseph Klug  
 Text: © 2021 Mark G. Schroeder, admin. Northwestern Publishing House. Used by permission: OneLicense no. 710622  
 Tune: Public domain

# Service of Holy Communion

Please stand

The altar candles are now lit from the paschal candle. The lights of the church are brought up to full.

## EASTER GREETING

Alleluia! Christ is risen!

**He is risen indeed! Alleluia!**

For as in Adam all die,

**So in Christ all will be made alive.<sup>12</sup>**

This is the day the Lord has made;

**Let us rejoice and be glad in it.<sup>13</sup>**

Alleluia! Christ is risen!

**He is risen indeed! Alleluia!**

## HYMN

*O Sons and Daughters of the King* | CW 456:1

1 O sons and daughters of the King, whom heav'n - ly  
hosts in glo - ry sing, to - day the grave has lost its sting!  
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

Text: attr. Jean Tisserand, d. 1494, abr.; tr. John Mason Neale, 1818–1866, alt.  
Tune: Melchior Vulpius, c. 1570–1615;  
Text and tune: Public domain

<sup>12</sup> 1 Corinthians 15:22

<sup>13</sup> Psalm 118:24

# GOSPEL

The Holy Gospel according to St. John, Chapter 20:

<sup>1</sup>Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb. She saw that the stone had been taken away from the tomb. <sup>2</sup>So she left and ran to Simon Peter and the other disciple, the one Jesus loved. “They have taken the Lord out of the tomb,” she told them, “and we don't know where they put him!”

<sup>3</sup>So Peter and the other disciple went out, heading for the tomb. <sup>4</sup>The two were running together, but the other disciple outran Peter and got to the tomb first. <sup>5</sup>Bending over, he saw the linen cloths lying there, yet he did not go in.

<sup>6</sup>Then Simon Peter, who was following him, arrived and went into the tomb. He saw the linen cloths lying there. <sup>7</sup>The cloth that had been on Jesus' head was not lying with the linen cloths, but was folded up in a separate place by itself. <sup>8</sup>Then the other disciple, who arrived at the tomb first, also entered. He saw and believed. <sup>9</sup>(They still did not yet understand the Scripture that he must rise from the dead.)<sup>14</sup>

The Gospel of the Lord

## HYMN RESPONSE

*O Sons and Daughters of the King* | CW 456:9

9 On this most ho - ly day of days to God your  
hearts and voic - es raise in laud and ju - bi - lee and praise.  
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

Text: attr. Jean Tisserand, d. 1494, abr.; tr. John Mason Neale, 1818–1866, alt.  
Tune: Melchior Vulpius, c. 1570–1615;  
Text and tune: Public domain

*Please be seated*

<sup>14</sup> The remainder of this account – verses 10-20 – containing Christ’s appearance to Mary Magdalene will be read at the 6:00 am Sunrise Service.

On this most holy night, the whole Church of our Lord Jesus Christ joyfully celebrates his resurrection from the dead. Our Lord has won our forgiveness, life, and salvation by his death and resurrection. He now comes to us in the Sacrament of the Altar to personally bless us with these gifts. Blessed is he who comes in the name of the Lord!<sup>15</sup>

HYMN

*At the Lamb's High Feast We Sing* | CW 675



1 At the Lamb's high feast we sing praise to  
 2 Praise we him whose love di - vine gives his  
 3 Where the pas - chal blood is poured, death's dread  
 4 Praise we Christ, whose blood was shed, pas - chal



our vic - to - rious King, who has washed us in the tide  
 sa - cred blood for wine, gives his bod - y for the feast—  
 an - gel sheathes the sword; Is - rael's hosts tri - um - phant go  
 vic - tim, pas - chal bread; with sin - cer - i - ty and love



flow - ing from his pierc - ed side. Al - le - lu - ia!  
 Christ the vic - tim, Christ the priest. Al - le - lu - ia!  
 thro' the wave that drowns the foe. Al - le - lu - ia!  
 eat we man - na from a - bove. Al - le - lu - ia!

Text: Latin, c. 4th–10th cent., alt. 17th cent.; tr. Robert Campbell, 1814–1868, alt.  
 Tune: Kirchengeseng, Ivancice, 1566  
 Text and tune: Public domain

*Please stand*

<sup>15</sup> In the majority of our Sunday Services we sing these Palm Sunday words, recognizing that just as Jesus really came to Jerusalem as our Savior, so He now really comes to us with His true body and blood in the Lord's Supper.

## **PRAYER OF THANKSGIVING**

Blessed are you, O God, Father of our Lord Jesus Christ. By his victory over the grave, our Savior declared death's reign ended, the door to heaven open, and the payment for sin complete.

We celebrate with joy the glorious resurrection of your Son.

We marvel at the depth of your love.

We stand in awe of your power.

We are humbled by the compassion you have shown our fallen race.

Lead us to rejoice in the pardon offered and sealed in this Sacrament and to live a life worthy of your name. The Lord Jesus lives! Alleluia.

**Amen.**

## **LORD'S PRAYER**

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done  
on earth as in heaven.**

**Give us today our daily bread.**

**Forgive us our sins,  
as we forgive those  
who sin against us.**

**Lead us not into temptation,  
but deliver us from evil.**

**For the kingdom, the power,  
and the glory are yours  
now and forever. Amen.**

## **WORDS OF INSTITUTION**

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."

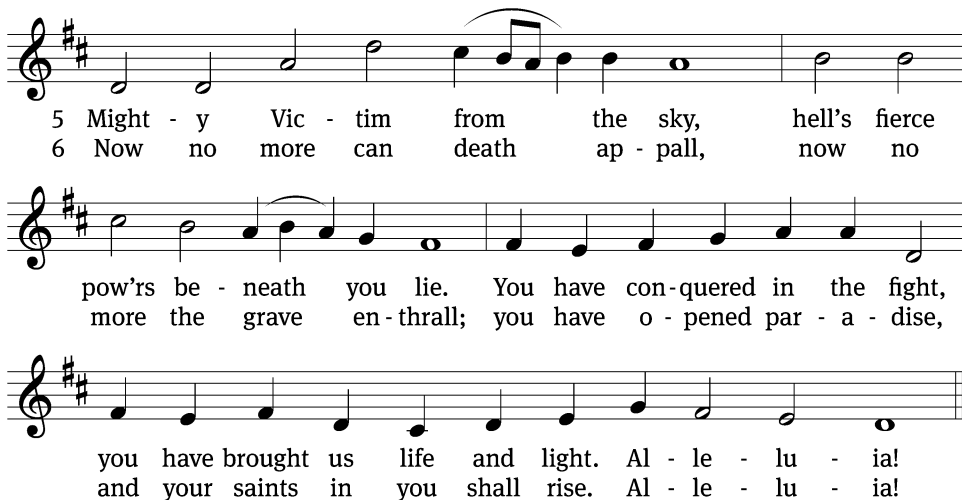
## PAX DOMINI<sup>16</sup>

The peace of the Lord be with you always.

**Amen.**

## HYMN

*At the Lamb's High Feast We Sing* | CW 675:5,6



5 Might - y Vic - tim from the sky, hell's fierce  
6 Now no more can death ap - pall, now no  
pow'rs be - neath you lie. You have con - quered in the fight,  
more the grave en - thrall; you have o - pened par - a - dise,  
you have brought us life and light. Al - le - lu - ia!  
and your saints in you shall rise. Al - le - lu - ia!

Text: Latin, c. 4th–10th cent., alt. 17th cent.; tr. Robert Campbell, 1814–1868, alt.  
Tune: Kirchengeseng, Ivancice, 1566  
Text and tune: Public domain

*Please be seated*

## DISTRIBUTION

*Please respect our practice of “Close Communion.” For explanation, please see the back inside cover of this worship folder. Thank you.*

*There is no distribution hymn. Instead, we focus on the words of distribution and the miraculous mystery by which the risen Christ is truly present with us with His body and blood to forgive our sins and to nourish us body and soul until the everlasting victory celebration.*

*Come forward at the direction of the ushers.*

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<sup>16</sup> Latin for “The Peace of the Lord”

Please Stand

## POST-COMMUNION BLESSING

*Spoken by the minister*

## POST-COMMUNION PRAYER

We thank you, Lord, that you have nourished us with your Easter sacraments. Fill us with your Spirit, the Spirit of your love, that those whom you have satisfied with one heavenly bread may be united in one holy will, through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Amen.**

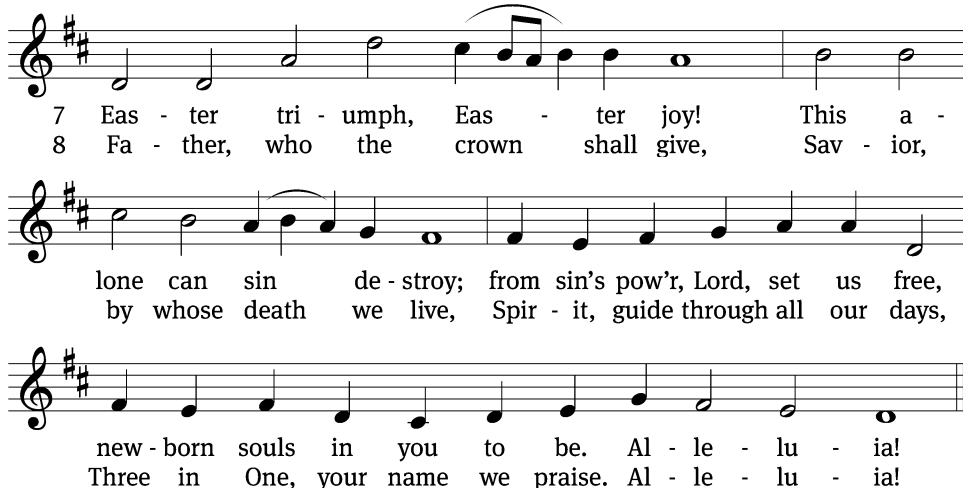
## BLESSING

The almighty and merciful Lord—the Father, the † Son, and the Holy Spirit—bless us and keep us.

**Amen.**

## HYMN

*At the Lamb's High Feast We Sing | CW 675:7,8*



7 Eas - ter tri - umph, Eas - ter joy! This a -  
8 Fa - ther, who the crown shall give, Sav - ior,  
lone can sin de - stroy; from sin's pow'r, Lord, set us free,  
by whose death we live, Spir - it, guide through all our days,  
new - born souls in you to be. Al - le - lu - ia!  
Three in One, your name we praise. Al - le - lu - ia!

Text: Latin, c. 4th–10th cent., alt. 17th cent.; tr. Robert Campbell, 1814–1868, alt. Tune: Kirchengeseng, Ivancice, 1566 Text and tune: Public domain

*There is an old tradition to take the candles from the Easter Vigil home and use them on the table for Easter dinner – please do so if you like, or you may hand them to the usher at the door.*

