

COVENANT



GOD'S STORY. YOUR STORY.

EASTER VIGIL 2025

Please Gather in Silence

This liturgy is a continuation of the service begun last night.

Service of Light

*The Candles are lighted and thanks is offered
that God did not leave the world in darkness.*



1 Long - ing for light, we wait in dark - ness. Long - ing for
2 Long - ing for peace, our world is trou - bled. Long - ing for
3 Long - ing for food, man - y are hun - gry. Long - ing for
4 Long - ing for shel - ter, man - y are home - less. Long - ing for
5 Man - y the gifts, man - y the peo - ple, man - y the



truth, we turn to you. Make us your own,
hope, man - y de - spair. Your word a - lone
wa - ter, man - y still thirst. Make us your bread,
warmth, man - y are cold. Make us your build - ing,
hearts that yearn to be - long. Let us be ser - vants



your ho - ly peo - ple, light for the world to see.
has pow'r to save us. Make us your liv - ing voice.
bro - ken for oth - ers, shared un - til all are fed.
shel - ter - ing oth - ers, walls made of liv - ing stone.
to one an - oth - er, signs of your king - dom come.



Christ, be our light! Shine in our hearts. Shine through the



dark - ness. Christ, be our light! Shine in your



church gath - ered to - day.

Service of Readings

The Readings leads us through God's Promises to God's People

Creation

Genesis

And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. Out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. . .The Lord God took the man and put him in the garden of Eden to till it and keep it.

And the Lord God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

Then the Lord God said, "It is not good that the man should be alone; I will make him a helper as his partner." So out of the ground the Lord God formed every animal of the field and every bird of the air and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner.

So, the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the Lord God had taken from the man he made into a woman and brought her to the man.

Then the man said, "This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken."

Therefore, a man leaves his father and his mother and clings to his wife, and they become one flesh.

And the man and his wife were both naked and were not ashamed.

Now the serpent was more crafty than any other wild animal that the Lord God had made.

He said to the woman, "Did God say, "You shall not eat from any tree in the garden'?"

The woman said to the serpent, "We may eat of the fruit of the trees in the garden; but God said, "You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die."

But the serpent said to the woman, "You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

So, when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

They heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

But the Lord God called to the man, and said to him, "Where are you?"

He said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself."

He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?"

The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate."

Then the Lord God said to the woman, "What is this that you have done?"

The woman said, "The serpent tricked me, and I ate."

The Lord God said to the serpent, "Because you have done this, cursed are you among all animals and among all wild creatures; upon your belly you shall go, and dust you shall eat all the days of your life.

I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel."

To the woman he said, "I will greatly increase your pangs in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you."

And to the man he said, because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, 'You shall not eat of it, 'cursed is the ground because of you; in toil, you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return."

The man named his wife Eve because she was the mother of all living. And the Lord God made garments of skins for the man and for his wife and clothed them.

Then the Lord God said, "See, the man has become like one of us, knowing good and evil; and now, he might reach out his hand and take also from the tree of life, and eat, and live forever"-- therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken. He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a sword flaming and turning to guard the way to the tree of life.

P: *O give thanks to the Lord, for the Lord is good,*
C: **for the Lord's steadfast love endures forever.**

O give thanks to the God of gods,
for the Lord's steadfast love endures forever.

O give thanks to the Lord of lords,
for the Lord's steadfast love endures forever;

who alone does great wonders,
for the Lord's steadfast love endures forever;

who by understanding made the heavens,
for the Lord's steadfast love endures forever;

who spread out the earth on the waters,
for the Lord's steadfast love endures forever;

who made the great lights,
for the Lord's steadfast love endures forever;

the sun to rule over the day,
for the Lord's steadfast love endures forever;

the moon and stars to rule over the night,
for the Lord's steadfast love endures forever.

O give thanks to the God of heaven,
for the Lord's steadfast love endures forever.

The Covenant with Abraham & Sarah

Genesis

Yahweh said to Abram, "Go you forth: from your land, from your kindred, from your father's house to the land that I will let you see. I will make a great nation of you, and I will give-you-blessing, and will make your name great. Be a blessing! I will bless those who bless you, he who curses you, I will damn. Through you all the families of the soil bless themselves!" So, Abram went, as Yahweh had told him; and Lot went with him.

When Abram was ninety-nine years old, the Yahweh was seen by Abram, and said to him, "I am God Shaddai, walk in my presence, and be wholehearted. And I will set my covenant between me and you, and I will make you exceedingly, exceedingly many."

Abram fell on his face.

God said to him, "As for me, here, my covenant is with you. You shall become the father of a throng of nations. No longer shall your name be Abram, but your name shall be *Av Hamon Goyyim* / Abraham / Father-of-a-Throng-of-Nations. I will cause you to bear fruit exceedingly, exceedingly! I will make nations of you, yes, kings shall come from you. I will establish my covenant between me and you, and your seed after you, throughout their generations, for an everlasting covenant, to be God to you and to your seed after you. And I will give to you, and to your seed after you, the land of your sojourning, all the land of Canaan, for a

perpetual holding; and I will be God to them."

God said to Abraham, "As for you, you shall keep my covenant, you and your seed after you throughout their generations. This is my covenant, which you shall keep, between me and you and your seed after you: Every male among you shall be circumcised. You shall circumcise the flesh of your foreskins, and it shall be a sign of the covenant between me and you. Throughout your generations every male among you shall be circumcised when he is eight days old, including the slave born in your house and the one bought with your money from any foreigner who is not of your offspring. Both the slave born in your house and the one bought with your money must be circumcised. So, shall my covenant be in your flesh an everlasting covenant. Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant."

God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, for *Sarah*/Princess is her name. I will bless her, and I will give you a son by her. I will bless her, so she becomes nations; kings of peoples shall come from her."

But Abraham fell on his face and laughed. He said in his heart, "Can a child be born to a man who is a hundred years old? Can Sarah, who is ninety years old, bear a child?"

And Abraham said to God, "If only Ishmael, *the son I have by Sara's slave*, might live in your sight!"

God said, "Nevertheless, but your wife Sarah shall bear you a son, and you shall name him Isaac/He laughs. I will establish my covenant with him as an everlasting covenant for his seed after him. As for Ishmael, I have heard you; Here, I will make him blessed, I will make him bear fruit, I will make him many exceedingly, exceedingly; he shall be the father of twelve princes, and I will make him a great nation. But my covenant I will establish with Isaac, whom Sarah shall bear to you at this season next year."

When he had finished talking with Abraham, God went up, from beside Abraham.

Yahweh dealt with Sarah as he had said, and Yahweh did for Sarah as he had promised. Sarah conceived and bore Abraham a son in his old age, at the time of which God had spoken to him. Abraham gave the name Isaac to his son whom Sarah bore him. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. Abraham was a hundred years old when his son Isaac was born to him. Now Sarah said, "God has brought laughter for me; everyone who hears will laugh with me." And she said, "Who would ever have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age." The child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned.

P: Protect me, O God, for in you I take refuge.

**C: I say to the Lord, "You are my Lord;
I have no good apart from you."**

*As for the holy ones in the land, they are the noble,
in whom is all my delight.*

**Those who choose another god multiply
their sorrows;
their drink offerings of blood I will not pour out
or take their names upon my lips.**

*The Lord is my chosen portion and my cup;
you hold my lot.*

**The boundary lines have fallen for me
in pleasant places;
I have a goodly heritage.**

*I bless the Lord who gives me counsel;
in the night, also my heart instructs me.*

**I keep the Lord always before me;
because the Lord is at my right hand,
I shall not be moved.**

*Therefore, my heart is glad, and my soul rejoices;
my body also rests secure.*

**For you do not give me up to Sheol,
or let your faithful one see the Pit.**

You show me the path of life.

**In your presence, there is fullness of joy;
in your right hand are pleasures forevermore**

The Call of Moses and the Promise to Israel

Exodus

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock behind the wilderness, and came to Horeb, the mountain of God.

And Yahweh's messenger was seen by him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed.

Then Moses said, "Now let me turn aside that I may see this great sight and see why the bush is not burned up."

When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!"

And he said, "Here I am."

Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground."

He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob."

And Moses hid his face, for he was afraid to look at God.

Then the Lord said, "I have seen, yes seen the affliction of my people that is in Egypt; their cry I heard in the face of their taskmasters. Indeed, I have known their sufferings! So, I have come down to deliver it from the power of the Egyptians, to bring them up out of that land to a land goodly and spacious, to a land flowing with milk and honey, to the country of the Canaanites and the Hittites, of the Amorites and the Perizzites, of the Hivites, and the Jebusites. So now, here, the cry of the Israelites has now come to me; and I have also seen the oppression with which the Egyptians oppress them. So now go, for I send you to Pharaoh - bring my people, the Israelites, out of Egypt."

But Moses said to God, "Who am I that I should go to Pharaoh, that I should bring the Children of Israel out of Egypt?"

He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you will all serve God on this mountain."

But Moses said to God, "Here, I will come to the Israelites and I will say to them, 'The God of your ancestors has sent me to you,' and they will say to me, 'What is his name?' what shall I say to them?"

God said to Moses, "*EHYEH ASHER EHYEH*/ I will be-there howsoever I will be-there."

He said further, "Thus you shall say to the Children of Israel, *EHYEH*/I-will-be-there sends me to you."

God said again to Moses, "Thus you shall say to the Israelites, 'Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you': This is my name forever, and this my title for all generations. Go and assemble the elders of Israel, and say to them, 'The Lord, the God of your fathers, has been seen by me the God of Abraham, of Isaac, and of Jacob, saying: I have taken account, yes, account of you and of what is being done to you in Egypt. And have I declared: I will bring you up out of the misery of Egypt, to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.' They will listen to your voice; and you will come, you and the elders of Israel, to the king of Egypt and say to him, 'Yahweh, the God of the Hebrews, has met with us; let us now go a three days' journey into the wilderness, so that we may sacrifice to Yahweh our God.' I know, however, that the king of Egypt will not let you go unless compelled by a mighty hand. So, I will stretch out my hand and strike Egypt with all my wonders that I will perform in it; after that he will let you go. I will bring this people into such favor with the Egyptians that, when you go, you will not go empty-handed; each woman shall ask her neighbor and any woman living in the neighbor's house for jewelry of silver and of gold, and clothing, and you shall put them on your sons and on your daughters; and so, you shall plunder the Egyptians." Then Moses answered, "But suppose they do not believe me or listen to me, but say, 'Yahweh did not appear to you.'"

The Lord said to him, "What is that in your hand?"

He said, "A staff."

And he said, "Throw it on the ground."

So, he threw the staff on the ground, and it became a snake; and Moses drew back from it.

Then the Lord said to Moses, "Reach out your hand, and seize it by the tail"--so he reached out his hand and grasped it, and it became a staff in his hand-- "so that they may believe that the Lord, the God of their ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you."

Again, the Lord said to him, "Put your hand inside your cloak." He put his hand into his cloak; and when he took it out, his hand was leprous, as white as snow.

Then God said, "Put your hand back into your cloak"--so he put his hand back into his cloak, and when he took it out, it was restored like the rest of his body-- "If they will not believe you or heed the first sign, they may believe the second sign.

If they will not believe even these two signs or heed you, you shall take some water from the Nile and pour it on the dry ground; and the water that you shall take from the Nile will become blood on the dry ground."

But Moses said to the Yahweh, "Please my Adonai, I have never been eloquent, neither in the past nor even now that you have spoken to your servant; but I am slow of speech and slow of tongue."

Yahweh said to him, "Who placed a mouth in human beings, or who makes one mute or deaf, or seeing or blind? Is it not I, Yahweh? So now go! I myself will be-there with your mouth and teach you as to what you are to speak."

But he said, "Please, my Lord, pray send by whose hand you will send!"

Then the anger of the Lord was kindled against Moses, and he said, "Is there not Aaron your brother, the Levite? I know that he can speak, yes, speak well; And here, he is even going out to meet you; when he sees you, he will rejoice in his heart. You shall speak to him, and you shall put the words in his mouth! I will be-there with your mouth and with his mouth and will teach you as to

what you shall do. He shall speak for you to the people; he, he shall be for you a mouth, and you, you shall be for him a God. And this staff, take in your hand with which you shall perform the signs."

P: *O give thanks to the Lord, for the Lord is good,*
C: **for the Lord's steadfast love endures forever.**

O give thanks to the God of gods,
for the Lord's steadfast love endures forever.

O give thanks to the Lord of lords,
for the Lord's steadfast love endures forever;

who struck Egypt through their firstborn,
for the Lord's steadfast love endures forever;

and brought Israel out from among them,
for the Lord's steadfast love endures forever;

with a strong hand and an outstretched arm,
for the Lord's steadfast love endures forever;

who divided the Red Sea in two,
for the Lord's steadfast love endures forever;

and made Israel pass through the midst of it,
for the Lord's steadfast love endures forever;

but overthrew Pharaoh and his army in the Red Sea,
for the Lord's steadfast love endures forever;

who led the Lord's people through the wilderness,
for the Lord's steadfast love endures forever.

O give thanks to the God of heaven,
for the Lord's steadfast love endures forever.

David and Goliath

1 Samuel

Now the Philistines gathered their armies for battle; they were gathered at Socoh, which belongs to Judah, and encamped between Socoh and Azekah, in Ephes-dammim. Saul and the Israelites gathered and encamped in the valley of Elah, and

formed ranks against the Philistines. The Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side, with a valley between them. And there came out from the camp of the Philistines a champion named Goliath, of Gath, whose height was six cubits and a span. He had a helmet of bronze on his head, and he was armed with a coat of mail. The weight of the coat was five thousand shekels of bronze. He had greaves of bronze on his legs and a javelin of bronze slung between his shoulders. The shaft of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron; and his shield-bearer went before him.

He stood and shouted to the ranks of Israel, "Why have you come out to draw up for battle? Am I not a Philistine, and are you not servants of Saul? Choose a man for yourselves and let him come down to me. If he is able to fight with me and kill me, then we will be your servants; but if I prevail against him and kill him, then you shall be our servants and serve us."

And the Philistine said, "Today I defy the ranks of Israel! Give me a man, that we may fight together."

When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid.

Now David was the son of an Ephrathite of Bethlehem in Judah, named Jesse, who had eight sons. In the days of Saul, the man was already old and advanced in years. The three eldest sons of Jesse had followed Saul to the battle; the names of his three sons who went to the battle were Eliab the firstborn, and next to him Abinadab, and the third Shammah. David was the youngest; the three eldest followed Saul, but David went back and forth from Saul to feed his father's sheep at Bethlehem.

For forty days, the Philistine came forward and took his stand, morning and evening.

Jesse said to his son David, "Take for your brothers an ephah of this parched grain and these ten loaves and carry them quickly to the camp to your brothers; also take these ten cheeses to the commander of their thousand. See how your brothers fare and bring some token from them."

Now Saul, and they, and all the men of Israel, were in the valley

of Elah, fighting with the Philistines. David rose early in the morning, left the sheep with a keeper, took the provisions, and went as Jesse had commanded him. He came to the encampment as the army was going forth to the battle line, shouting the war cry. Israel and the Philistines drew up for battle, army against army. David left the things in charge of the keeper of the baggage, ran to the ranks, and went and greeted his brothers. As he talked with them, the champion, the Philistine of Gath, Goliath by name, came up out of the ranks of the Philistines, and spoke the same words as before. And David heard him. All the Israelites, when they saw the man, fled from him and were very much afraid. The Israelites said, "Have you seen this man who has come up? Surely, he has come up to defy Israel. The king will greatly enrich the man who kills him and will give him his daughter and make his family free in Israel."

David said to the men who stood by him, "What shall be done for the man who kills this Philistine, and takes away the reproach from Israel? For who is this uncircumcised Philistine that he should defy the armies of the living God?"

The people answered him in the same way, "So shall it be done for the man who kills him."

His eldest brother Eliab heard him talking to the men; and Eliab's anger was kindled against David.

He said, "Why have you come down? With whom have you left those few sheep in the wilderness? I know your presumption and the evil of your heart; for you have come down just to see the battle."

David said, "What have I done now? It was only a question."

He turned away from him toward another and spoke in the same way; and the people answered him again as before.

When the words that David spoke were heard, they repeated them before Saul; and he sent for him.

David said to Saul, "Let no one's heart fail because of him; your servant will go and fight with this Philistine."

Saul said to David, "You are not able to go against this Philistine to fight with him; for you are just a boy, and he has been a warrior from his youth."

But David said to Saul, "Your servant used to keep sheep for his father; and whenever a lion or a bear came, and took a lamb from the flock, I went after it and struck it down, rescuing the lamb from its mouth; and if it turned against me, I would catch it by the jaw, strike it down, and kill it. Your servant has killed both lions and bears; and this uncircumcised Philistine shall be like one of them, since he has defied the armies of the living God."

David said, "The Lord, who saved me from the paw of the lion and from the paw of the bear, will save me from the hand of this Philistine."

So, Saul said to David, "Go, and may the Lord be with you!"

Saul clothed David with his armor; he put a bronze helmet on his head and clothed him with a coat of mail. David strapped Saul's sword over the armor, and he tried in vain to walk, for he was not used to them.

Then David said to Saul, "I cannot walk with these; for I am not used to them."

So, David removed them. Then he took his staff in his hand, and chose five smooth stones from the wadi, and put them in his shepherd's bag, in the pouch; his sling was in his hand, and he drew near to the Philistine.

The Philistine came on and drew near to David, with his shield-bearer in front of him. When the Philistine looked, and saw David, he disdained him, for he was only a youth, ruddy and handsome in appearance.

The Philistine said to David, "Am I a dog, that you come to me with sticks?"

And the Philistine cursed David by his gods.

The Philistine said to David, "Come to me, and I will give your flesh to the birds of the air and to the wild animals of the field."

But David said to the Philistine, "You come to me with sword and spear and javelin; but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied.

This very day the Lord will deliver you into my hand, and I will strike you down and cut off your head; and I will give the dead bodies of the Philistine army this very day to the birds of the air and to the wild animals of the earth, so that all the earth may

know that there is a God in Israel, and that all this assembly may know that the Lord does not save by sword and spear; for the battle is the Lord's and he will give you into our hand."

When the Philistine drew nearer to meet David, David ran quickly toward the battle line to meet the Philistine. David put his hand in his bag, took out a stone, slung it, and struck the Philistine on his forehead; the stone sank into his forehead, and he fell face down on the ground.

So, David prevailed over the Philistine with a sling and a stone, striking down the Philistine and killing him; there was no sword in David's hand. Then David ran and stood over the Philistine; he grasped his sword, drew it out of its sheath, and killed him; then he cut off his head with it.

When the Philistines saw that their champion was dead, they fled. The troops of Israel and Judah rose up with a shout and pursued the Philistines as far as Gath and the gates of Ekron, so that the wounded Philistines fell on the way from Shaaraim as far as Gath and Ekron. The Israelites came back from chasing the Philistines, and they plundered their camp. David took the head of the Philistine and brought it to Jerusalem; but he put his armor in his tent.

P: O give thanks to the God of gods,

C: for the Lord's steadfast love endures forever.

O give thanks to the Lord of lords,

for the Lord's steadfast love endures forever;

who struck down great kings,

for the Lord's steadfast love endures forever;

and killed famous kings,

for the Lord's steadfast love endures forever;

Sihon, king of the Amorites,

for the Lord's steadfast love endures forever;

and Og, king of Bashan,

for the Lord's steadfast love endures forever;

and gave their land as a heritage,

for the Lord's steadfast love endures forever;

a heritage to the Lord's servant Israel,

for the Lord's steadfast love endures forever.

It is he who remembered us in our low estate,

for the Lord's steadfast love endures forever;

and rescued us from our foes,

for the Lord's steadfast love endures forever;

O give thanks to the God of heaven,

for the Lord's steadfast love endures forever.

Jerusalem & God's Word Restored

Nehemiah

The words of Nehemiah son of Hacaliah. In the month of Chislew, in the twentieth year, while I was in Susa the capital, one of my brothers, Hanani, came with certain men from Judah; and I asked them about the Jews that survived, those who had escaped the captivity, and about Jerusalem. They replied, "The survivors there in the province who escaped captivity are in great trouble and shame; the wall of Jerusalem is broken down, and its gates have been destroyed by fire."

When I heard these words, I sat down and wept, and mourned for days, fasting and praying before the God of heaven.

I said, "O Lord God of heaven, the great and awesome God who keeps covenant and steadfast love with those who love him and keep his commandments; let your ear be attentive and your eyes open to hear the prayer of your servant that I now pray before you day and night for your servants, the people of Israel, confessing the sins of the people of Israel, which we have sinned against you. Both I and my family have sinned. We have offended you deeply, failing to keep the commandments, the statutes, and the ordinances that you commanded your servant Moses. Remember the word that you commanded your servant Moses, 'If you are unfaithful, I will scatter you among the peoples; but if you return to me and keep my commandments and do them, though your outcasts are under the farthest skies, I will gather them from there and bring them to the place at which I have chosen to establish my name.' They are your servants and your people, whom you

redeemed by your great power and your strong hand. O Lord, let your ear be attentive to the prayer of your servant, and to the prayer of your servants who delight in revering your name. Give success to your servant today and grant him mercy in the sight of this man!"

At the time, I was cupbearer to the king.

In the month of Nisan, in the twentieth year of King Artaxerxes, when wine was served him, I carried the wine and gave it to the king. Now, I had never been sad in his presence before.

So, the king said to me, "Why is your face sad, since you are not sick? This can only be sadness of the heart."

Then I was very much afraid.

I said to the king, "May the king live forever! Why should my face not be sad, when the city, the place of my ancestors' graves, lies waste, and its gates have been destroyed by fire?"

Then the king said to me, "What do you request?"

So, I prayed to the God of heaven.

Then I said to the king, "If it pleases the king, and if your servant has found favor with you, I ask that you send me to Judah, to the city of my ancestors' graves, so that I may rebuild it."

The king said to me (the queen also was sitting beside him), "How long will you be gone, and when will you return?"

So, it pleased the king to send me, and I set him a date.

Then I said to the king, "If it pleases the king, let letters be given me to the governors of the province Beyond the River, that they may grant me passage until I arrive in Judah; and a letter to Asaph, the keeper of the king's forest, directing him to give me timber to make beams for the gates of the temple fortress, and for the wall of the city, and for the house that I shall occupy."

And the king granted me what I asked, for the gracious hand of my God was upon me.

Now when the wall had been built and I had set up the doors, and the gatekeepers, the singers, and the Levites had been appointed, I gave my brother Hanani charge over Jerusalem, along with Hananiah the commander of the citadel--for he was a faithful man and feared God more than many.

And I said to them, "The gates of Jerusalem are not to be opened until the sun is hot; while the gatekeepers are still standing guard, let them shut and bar the doors. Appoint guards from among the inhabitants of Jerusalem, some at their watch posts, and others before their own houses."

The city was wide and large, but the people within it were few and no houses had been built.

So, the priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants, and all Israel settled in their towns.

When the seventh month came--the people of Israel being settled in their towns--all the people gathered together into the square before the Water Gate. They told the scribe Ezra to bring the book of the law of Moses, which the Lord had given to Israel.

Accordingly, the priest Ezra brought the law before the assembly, both men and women and all who could hear with understanding. This was on the first day of the seventh month. He read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law. The scribe Ezra stood on a wooden platform that had been made for the purpose; and beside him stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah on his right hand; and Pedaiah, Mishael, Malchijah, Hashum, Hash-baddanah, Zechariah, and Meshullam on his left hand. And Ezra opened the book in the sight of all the people, for he was standing above all the people; and when he opened it, all the people stood up. Then Ezra blessed the Lord, the great God, and all the people answered, "Amen, Amen," lifting up their hands. Then they bowed their heads and worshiped the Lord with their faces to the ground. Also, Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, the Levites, helped the people to understand the law, while the people remained in their places. So, they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading.

And Nehemiah, who was the governor, and Ezra the priest and

scribe, and the Levites who taught the people said to all the people, "This day is holy to the Lord your God; do not mourn or weep."

For all the people wept when they heard the words of the law. Then he said to them, "Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength."

So, the Levites stilled all the people, saying, "Be quiet, for this day is holy; do not be grieved."

And all the people went their way to eat and drink and to send portions and to make great rejoicing, because they had understood the words that were declared to them.

*P: Hear my prayer, O Lord;
let my cry come to you.*

**C: Do not hide your face from me
in the day of my distress.**

*Incline your ear to me;
answer me speedily in the day when I call.*

**For my days pass away like smoke,
and my bones burn like a furnace.**

*My heart is stricken and withered like grass;
I am too wasted to eat my bread.*

**Because of my loud groaning
my bones cling to my skin.**

*I am like an owl of the wilderness,
like a little owl of the waste places.
I lie awake; I am like a lonely bird on the housetop.*

**All day long my enemies taunt me;
those who deride me use my name for a curse.**

*For I eat ashes like bread,
and mingle tears with my drink,
because of your indignation and anger;
for you have lifted me up and thrown me aside.*

**My days are like an evening shadow;
I wither away like grass.**

*But you, O Lord, are enthroned forever;
your name endures to all generations.*

**You will rise up and have compassion on Zion,
for it is time to favor it;
the appointed time has come.**

*For your servants hold its stones dear,
and have pity on its dust.*

**The nations will fear the name of the Lord,
and all the kings of the earth your glory.**

*For the Lord will build up Zion;
the Lord will appear in glory.*

**The Lord will regard the prayer of the destitute,
and will not despise their prayer.**

*Let this be recorded for a generation to come,
so that a people yet unborn may praise the Lord:*

**that the Lord looked down from the holy height,
from heaven the Lord looked at the earth,**

*to hear the groans of the prisoners,
to set free those who were doomed to die;*

**so that the name of the Lord may be declared in Zion,
and the Lord may be praised in Jerusalem,
when peoples gather together,
and kingdoms, to worship the Lord.**

*The Lord has broken my strength in midcourse;
The Lord has shortened my days.*

**"O my God," I say, "do not take me away
at the mid-point of my life,
you whose years endure
throughout all generations."**

*Long ago you laid the foundation of the earth,
and the heavens are the work of your hands.*

**They will perish, but you endure;
they will all wear out like a garment.**

*You change them like clothing, and they pass away;
but you are the same, and your years have no end.*

**The children of your servants shall live secure;
their offspring shall be established in your presence.**

Jesus is the Messiah

Luke

In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Ituraea and Trachonitis, and Lysanias ruler of Abilene, during the high priesthood of Annas and Caiaphas, the words of God came to John son of Zechariah in the wilderness.

And he went into all the region around the Jordan, announcing a baptism of repentance into the liberation from sins, as it is written in the book of the words of the prophet Isaiah,

"The voice of one crying out in the wilderness:

*'Prepare the way of the Lord,
make his paths straight.*

*Every valley shall be filled,
and every mountain and hill shall be made low,
and the crooked shall be made straight,
and the rough ways made smooth;
and all flesh shall see the salvation of God.'*"

He then said to the crowds coming out to be baptized by him, "Spawn of vipers - Who warned you to escape from the coming punishment? Therefore, bear fruits worthy of repentance! Do not begin to say in yourselves, 'We have as a Father, Abraham'; for I tell you, God is empowered from these stones to raise up children of Abraham. Even now the ax is lying at the root of the trees; every tree, therefore, that does not bear good fruit is cut down and thrown into the fire."

And the crowds asked him, "What then should we do?"

In reply he said to them, "Whoever has two coats must share with anyone who has none; and whoever has food must do likewise!"

Even tax collectors came to be baptized, and they asked him, "Teacher, what should we do?"

He said to them, "Collect no more than the amount prescribed for you!"

Soldiers also asked him, "And we, what should we do?"

He said to them, "Do not extort money from anyone by threats or false accusation and be satisfied with your wages!"

But the people were filled with expectation, and all were dialoguing in their hearts about John, whether he might be the Messiah.

John answered all of them by saying, "I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire."

So, with many other exhortations, he preached the good news to the people.

But Herod the ruler, who had been reproved by him because of Herodias, his brother's wife, and because of all the evil things that Herod had done, added to them all by shutting up John in prison.

Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a dove. And a voice happened from heaven, "You, you are my Son, the Beloved; in you I am delighted."

P: *I love you, O Lord, my strength.*

C: **The Lord is my rock, my fortress, and my deliverer,
my God, my rock in whom I take refuge,
my shield, and the horn of my salvation,
my stronghold.**

*I call upon the Lord, who is worthy to be praised,
so I shall be saved from my enemies.*

The cords of death encompassed me;

**the torrents of perdition assailed me;
the cords of Sheol entangled me;
the snares of death confronted me.**

*In my distress I called upon the Lord;
to my God I cried for help.*

**From the Lord's temple the Lord heard my voice,
and my cry to the Lord reached the Lord's ears.**

We are Righteous through Christ

Romans

Therefore since we were made righteous from faithfulness, we have peace with God through our Lord Jesus Christ, through whom we also have access into this grace in which we stand and confidently boast of God's glory by hope. Not only that, but we also confidently boast in our cross-tribulation, knowing that cross-tribulation produces endurance, and endurance produces a tested character, and tested character produces hope, and hope does not put us to shame, because God's love is poured into our hearts through the Holy Spirit which was given to us. For still Christ, while we were weak, still, at the critical moment, died for the ungodly. For, hardly will anyone die for a righteous person--though perhaps for a good person someone might actually dare to die. But God demonstrated God's own love for us because while we still were sinners Christ died for us.

Therefore, how much more now, having been made righteous in his blood, will we be saved through him from the wrath of God. For since while we were enemies we were made reconciled to God through the death of his Son, how much more having been made reconciled will we be saved in his life. Not only that, but also, we confidently boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Because of this, as through one human Sin entered into the cosmos and, through Sin, Death, and thus Death passed through all humanity since all sinned. For Sin was in the world before the Law. But Sin was not accounted while there was not Law. Nevertheless, death reigned from Adam unto Moses even over

those not sinning by the same form Adam's transgression who is a type of the One about to come.

But not as the transgression is the grace gift. For since many died by the transgression of one how much more did the grace of God and the gift in grace of the one human, Jesus Christ, abound to the many. And not as through the sinning of one is the free gift. For on the one hand judgment moved from one into condemnation, but on the other hand the grace gift from many transgressions moved into justification. For since death reigned by the transgression of one through one, how much more will those who receive the abundance of grace and of the free gift of righteousness reign in life through the one, Jesus Christ. So then as through the transgression of one to all humanity into condemnation, so too through the righteous action of one to all humanity into justification of life. For just as through the disobedience of one person the many were caused to be sinners, so also through the obedience of one the many will be caused to be righteous.

But the Law slipped in, in order that the transgression increase. But where Sin increased, grace was super-increased in order that just as Sin reigned in Death, thus also grace would reign through righteousness into eternal life through Jesus Christ our Lord

What then will we say? Let us remain in Sin in order that grace abounds? Heck no! We who died to Sin, how will we still live in it? Or are you ignorant of the fact that as many of us as were baptized into Christ Jesus, into his death we were baptized? Therefore, we were buried with him through baptism into his death in order that just as Christ was raised from the dead through the glory of God, thus we too would walkabout in the new reality of life. For since we have become united with the same form of his death, but also, we will be united with the same form as his resurrection. Knowing this, that our old humanity was made jointly crucified in order that the body of Sin would be eschatologically obliterated in order that we no longer be enslaved to sin. For whoever has died has been right-wised from sin.

Therefore, since we have died with Christ, we believe that we

will also live with him. Knowing that Christ, after being made raised from the dead, no longer dies; death no longer exercises lordship over him. For the one who died to sin, died once for all. The one who lives, lives to God.

Thus, also, you reckon yourselves to be on the one hand dead to Sin and on the other hand alive to God in Christ Jesus.

Therefore, do not let Sin reign in your dead bodies in order that you obey its passions, and do not present your members as weapons of unrighteousness for Sin, but present yourselves to God as living from the dead and your members as weapons of righteousness for God. For Sin no longer exercises lordship over you. For you are not under law but are under grace.

You ask: What then? Should we sin because we are not under law but under grace?

I say: By no means! You know, don't you, that the one to whom you present yourselves as slaves for the purpose of obedience, you are slaves of the one whom you obey; either of sin leading to death, or of obedience leading to righteousness?

But grace to God. You were once slaves of sin but obeyed from the heart for a pattern of teaching to which you were handed over, by being freed from Sin, you were enslaved to righteousness.

I speak in human terms because of your fleshly weakness. For just as you submitted your members as slaves to uncleanness and lawlessness leading to lawlessness, so now submit your members as slaves to righteousness leading to holiness. For when you were slaves of Sin you were free with respect to righteousness. What fruit did you have at that time (for which things you are now ashamed)? For the finish-line of these things is death. But now because you were freed from Sin and enslaved to God you have your fruit for holiness and the finish-line is eternal life. For Sin's payoff is Death but God's grace gift is eternal life in Christ Jesus the Lord of us.

*P: Who has believed what we have heard?
And to whom has the arm of the Lord been revealed?*

**C: For he grew up before the Lord like a young plant,
and like a root out of dry ground;**
*he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.*
He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
*and as one from whom others hide their faces he was
despised,*
and we held him of no account.
*Surely he has borne our infirmities and carried our
diseases;*
**yet we accounted him stricken,
struck down by God, and afflicted.**
*But he was wounded for our transgressions,
crushed for our iniquities;*
**upon him was the punishment that made us whole,
and by his bruises we are healed.**
*All we like sheep have gone astray;
we have all turned to our own way,*
and the Lord has laid on him the iniquity of us all.
*He was oppressed, and he was afflicted,
yet he did not open his mouth;*
**like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.**
By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.
*They made his grave with the wicked
and his tomb with the rich,*

**although he had done no violence,
and there was no deceit in his mouth.**

Yet it was the will of the Lord to crush him with pain.

**The righteous one, my servant, shall make many
righteous, and he shall bear their iniquities.**

*Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;*

**because he poured out himself to death,
and was numbered with the transgressors;**

*yet he bore the sin of many,
and made intercession for the transgressors.*

The Life of the Baptized

Ephesians

I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

But each of us was given grace according to the measure of Christ's gift. Therefore, it is said,

*"When he ascended on high he made captivity itself a captive;
he gave gifts to his people."*

When it says, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one who ascended far above all the heavens, so that he might fill all things. The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.

We must no longer be children, tossed to and fro and blown

about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

Now this I affirm and insist on in the Lord: you must no longer live as the Gentiles live, in the futility of their minds. They are darkened in their understanding, alienated from the life of God because of their ignorance and hardness of heart. They have lost all sensitivity and have abandoned themselves to licentiousness, greedy to practice every kind of impurity. That is not the way you learned Christ! For surely you have heard about him and were taught in him, as truth is in Jesus. You were taught to put away your former way of life, your old self, corrupt and deluded by its lusts, and to be renewed in the spirit of your minds, and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.

So then, putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another. Be angry but do not sin; do not let the sun go down on your anger, and do not make room for the devil. Thieves must give up stealing; rather let them labor and work honestly with their own hands, so as to have something to share with the needy. Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear. And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you.

Become, therefore, imitators of God, as loved children, and walk around in love, according to how Christ loved us and handed himself over for us, an offering and sacrifice with a pleasing fragrance to God.

P: Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city.

C: On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month;

and the leaves of the tree are for the healing of the nations.

Nothing accursed will be found there any more.

But the throne of God and of the Lamb will be in it, and the Lamb's servants will worship the Lamb;

they will see the Lamb's face, and the Lamb's name will be on their foreheads.

And there will be no more night; they need no light of lamp or sun,

for the Lord God will be their light, and they will reign forever and ever.

And he said to me, "These words are trustworthy and true, for the Lord, the God of the spirits of the prophets, has sent the Lord's angel to show the Lord's servants what must soon take place. See, I am coming soon!

Blessed is the one who keeps the words of the prophecy of this book."

Affirmation of Baptism

P: The Lord be with you.

C: And also with you.

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

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

P: Holy God, mighty Lord, gracious Father: We give you thanks, for in the beginning your Spirit moved over the waters and you created heaven and earth. By the gift of water you nourish and sustain us and all living

things. By the waters of the flood you condemned the wicked and saved those whom you had chosen, Noah and his family. You led Israel by the pillar of cloud and fire through the sea, out of slavery into the freedom of the promised land. In the waters of the Jordan your Son was baptized by John and anointed with the Spirit. By the baptism of his own death and resurrection your beloved Son has set us free from the bondage to sin and death, and has opened the way to the joy and freedom of everlasting life. He made water a sign of the kingdom and of cleansing and rebirth. In obedience to his command, we make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Pour out your Holy Spirit, so that we who have been baptized may be given new life. Wash away the sin of all those who have been cleansed by this water and bring us forth as inheritors of your glorious kingdom. To you be given praise and honor and worship through your Son, Jesus Christ our Lord, in the unity of the Holy Spirit, now and forever.

C: Amen

P: I ask you to profess your faith in Christ Jesus, reject sin, and confess the faith of the Church, the faith in which we baptize. Do you renounce all the forces of evil, the devil, and all his empty promises?

C: We do with the help of God!

P *Do you believe in God the Father?*

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

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

**C: I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended into hell.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.**

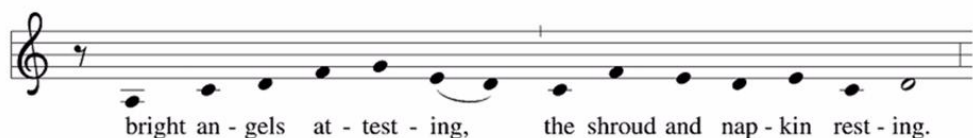
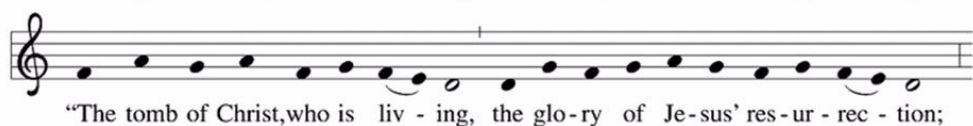
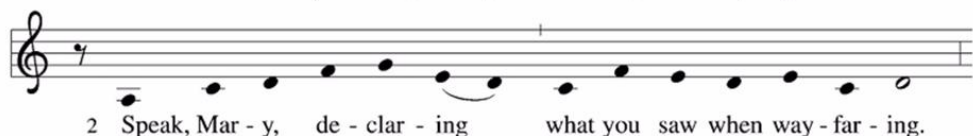
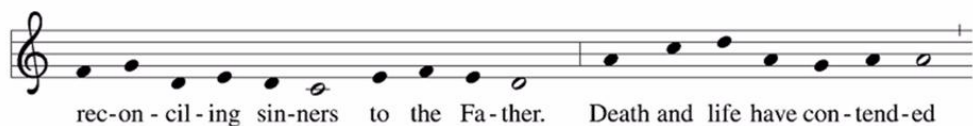
P: Do you believe in God the Holy Spirit?

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

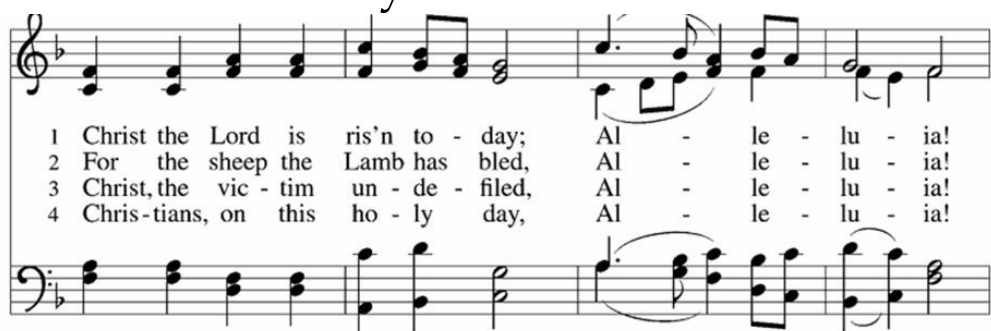
*P: Gracious Lord through water and the Spirit you made us your own.
You forgive us all our sins and bring us to newness of life.
Continue to strengthen us with your Holy Spirit, and daily
increase in us your gifts of grace; the spirit of wisdom and
understanding, the spirit of council and might, the spirit of
knowledge and the fear of the Lord, the spirit of joy in your
presence. Through Jesus Christ our Lord.*

C: Amen

Procession to the Nave



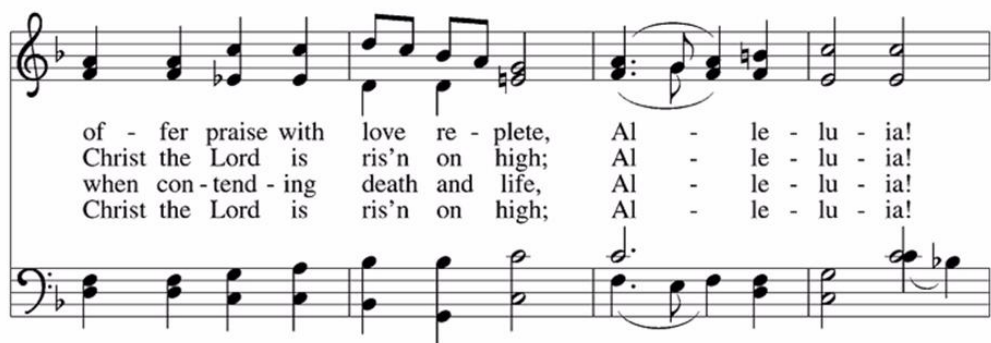
Holy Communion




1 Christ the Lord is ris'n to - day; Al - le - lu - ia!
 2 For the sheep the Lamb has bled, Al - le - lu - ia!
 3 Christ, the vic - tim un - de - filed, Al - le - lu - ia!
 4 Chris-tians, on this ho - ly day, Al - le - lu - ia!



Chris-tians, has - ten on your way; Al - le - lu - ia!
 sin - less in the sin - ner's stead. Al - le - lu - ia!
 God and sin - ners rec - on - ciled, Al - le - lu - ia!
 all your grate - ful hom - age pay; Al - le - lu - ia!



of - fer praise with love re - plete, Al - le - lu - ia!
 Christ the Lord is ris'n on high; Al - le - lu - ia!
 when con - tend - ing death and life, Al - le - lu - ia!
 Christ the Lord is ris'n on high; Al - le - lu - ia!



at the pas - chal vic - tim's feet. Al - le - lu - ia!
 now he lives, no more to die. Al - le - lu - ia!
 met in strange and awe - some strife. Al - le - lu - ia!
 now he lives, no more to die. Al - le - lu - ia!

Prayer of the Day

P: The Lord be with you.

C: And also with you.

P: Let us Pray

**C: O God, who made this most holy night to shine with the glory of the Lord's resurrection: Stir up in your Church that Spirit of adoption which is given to us in Baptism, that we, being renewed both in body and mind, may worship you in sincerity and truth; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever.
Amen**

P: The Holy Gospel according to John the 20th chapter.

C: Glory to You, O Lord!

The Gospel

John 20

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb.

So, she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him."

Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes.

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white,

sitting where the body of Jesus had been lying, one at the head and the other at the feet.

They said to her, "Woman, why are you weeping?"

She said to them, "They have taken away my Lord, and I do not know where they have laid him."

When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus.

Jesus said to her, "Woman, why are you weeping? Whom are you looking for?"

Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away."

Jesus said to her, "Mary!"

She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher).

Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"

Mary Magdalene went and announced to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

P: The Gospel of the Lord! C: Praise to You, O Christ!

Great Thanksgiving

S 152

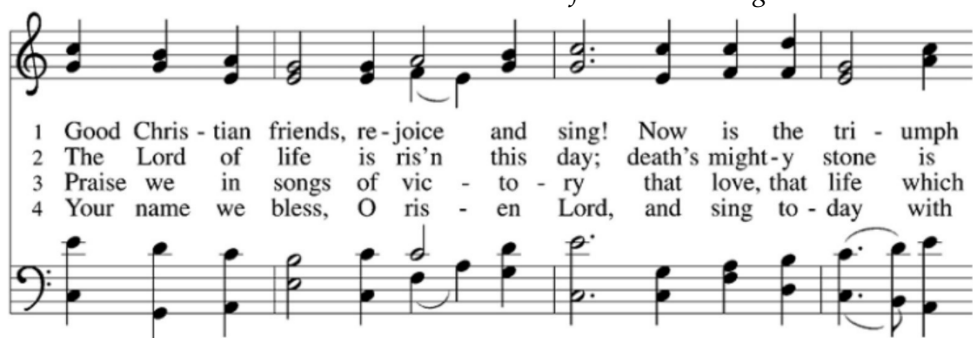
The Lord be with you. And al - so with you.

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

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

P: It is indeed right and holy that we offer our praise and thanks and so with the whole Church on earth the choirs of heaven we sing:



1 Good Chris - tian friends, re - joice and sing! Now is the tri - umph
 2 The Lord of life is ris'n this day; death's might - y stone is
 3 Praise we in songs of vic - to - ry that love, that life which
 4 Your name we bless, O ris - en Lord, and sing to - day with



of our king! To all the world glad news we bring:
 rolled a - way; let all the earth re - joice and say:
 can - not die, and sing with hearts up - lift - ed high:
 one ac - cord, the life laid down, the life re - stored:



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!
 Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!
 Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

Words of Institution

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. Forgive us our
trespasses as we forgive those who trespass against us.
Lead us not into temptation, but deliver us from evil. For
Thine is the Kingdom and the Power and the Glory now
and forever. Amen.

Post-Communion Hymn

Hymn 373



1 That Eas - ter day with joy was bright; the
2 O Je - sus, king of gen - tle - ness, with
3 O Christ, you are the Lord of all in
4 All praise, O ris - en Lord, we give to



sun shone out with fair - er light when, to their long - ing
con - stant love our hearts pos - sess; to you our lips will
this our Eas - ter fes - ti - val, for you will be our
you, once dead, but now a - live! To God the Fa - ther



eyes re - stored, the a - pos - tles saw their ris - en Lord!
ev - er raise the trib - ute of our grate - ful praise.
strength and shield from ev - 'ry weap - on death can wield.
e - qual praise, and God the Spir - it, now we raise!

P: Alleluia! Christ is Risen!

C: He is Risen indeed! Alleluia!

Grace Lutheran Church

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