

Gustavus Adolphus

LUTHERAN CHURCH

A Reconciling in Christ Congregation



WELCOME TO THE EASTER VIGIL, *especially guests joining us for this service at the heart of our faith and life together.*

We begin the liturgy outside around the fire and then will process into the church as part of the service. There is an elevator available for those who would like to use it as we move inside. As you enter the dark church you may want to take off your coat before your hand candle is lit. Coat racks are available in the narthex (entry area).

This service will last approximately 1 hour 45 minutes, but for many it is timeless; we enter eternity as we partake in these life-renewing rituals, stories and sacraments. Feel free to move to the back of the church or outside and get a breath of fresh air if you desire.

Though this booklet includes the full text of the service, we invite you to refer to the texts only as needed, and direct all your senses to the actions of the liturgy, being fully present to the community and all that is happening.

THE GREAT VIGIL OF EASTER

March 30, 2024
7:00 pm

WELCOME TO GUSTAVUS ADOLPHUS!

We welcome people of all ages in worship. Activity bags for children are available from the ushers in the Narthex. The Pray-ground (located in the chapel near the front of the sanctuary) is a place where children can read, move, or play during worship.

A single occupancy restroom is located by the education wing on the main level. Men's and Women's restrooms are located on the lower level in the narthex.

Please join us again. Our Easter Sunday worship time is 9:30 tomorrow morning.

Please remember to silence your electronic devices.

GREETING

This twentieth-century prayer connects the fire around which we gather with Christ's life, his resurrection, and eternal life. And so Christians call Jesus their Sun of Righteousness.

PROCESSION

After the procession, the hand-candles will be lit from the center aisle outward. Use caution when lighting, and never tilt the lit candle.

EASTER PROCLAMATION

✠GATHERING✠

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

And also with you.

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

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

Amen.

Christ, yesterday and today, the beginning and the ending.
To Christ belongs all time and all the ages;
to Christ belongs glory and dominion now and forever.

Amen.

The presiding minister lights the paschal candle and sings:

The light of Christ, rising in glory,
dispel the darkness of our hearts and minds.



During the procession the following is sung three times:



Rejoice, now, all heavenly powers! Sing, choirs of angels! Exult, all creation around God's throne!

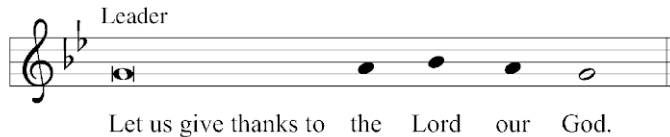
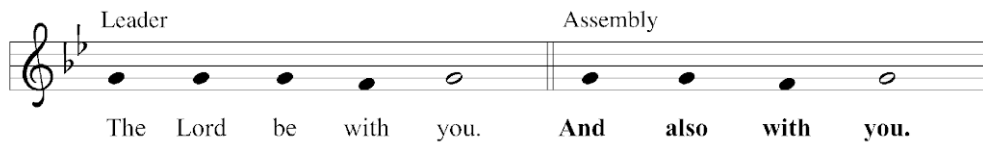
Refrain



Celebrate with exultation; and sound the trumpet of salvation.
Rejoice, O earth, in shining splendor,
radiant in the brightness of your king! **Refrain**

Christ has conquered! Glory fills you! Darkness vanishes forever.
Rejoice, O holy church! Exult in glory! The risen Savior shines upon
you! *Refrain*

Let this place resound with joy, echoing the mighty song of all God's
people.



It is indeed right, our duty and our joy, that with heart and mind and
voice we should praise God, and the Son, Jesus Christ, who redeemed
us from bondage and freed us, for
Refrain 2



This is the night you led the children of Israel out of slavery into
freedom. On this night all believers are renewed in grace, and restored
again to holiness. Oh, *Refrain 2*

This is the night when Christ burst the chains of death, rising to life in
triumph. Oh, *Refrain 2*

Night clear as day, putting wickedness to flight, washing sin away,
restoring innocence to the fallen, joy to those who mourn, casting out
hate, bringing peace and humbling pride.

Therefore, in this night of grace, receive, O God, our praise and
thanksgiving for the light of the resurrection of our Lord Jesus Christ,
reflected in the burning of this candle. Oh,

This prayer of thanksgiving comes down to us from the fourth century, and calls on the whole earth to join Christians in the praise of God. More poetic than many of our prayers, the Easter Proclamation (or Exsultet, its Latin name) sings out "This is the night" that darkness is vanished, forever, believers are rescued from gloom, the chains of death are broken, that heaven and earth are joined together. Just as the cross has symbolized for us the death of Christ, so now the paschal candle stands for the risen Christ, whose body, just like the light from the candle, is given away without being lessened.



Refrain 3



We sing the glories of this pillar of fire, the brightness of which is not diminished even when its light is divided and borrowed. For it is fed by the melting wax that the bees, your servants, have made for the substance of this candle. Oh, **Refrain 3**

We, therefore, pray to you, O God, that this candle, burning to the honor of your name, will continue to vanquish the darkness of night and be mingled with the lights of heaven. May Christ, the Morning Star, find it burning, that Morning Star who never sets, that Morning Star who, rising from the grave, faithfully sheds light on the whole human race. Oh, **Refrain 3 (2x)**

And we pray, O God, rule, govern, and preserve with your continual protection your whole church, giving us peace in this time of our paschal rejoicing; through the same Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, now and forever.



PRAYER OF THE DAY

This twentieth-century revision of an ancient Latin prayer is filled with references to the light of the risen Christ.

Let us pray.

Eternal giver of life and light, this holy night shines with the radiance of the risen Christ. Renew your church with the Spirit given us in baptism, that we may worship you in sincerity and truth and may shine as a light in the world, through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

Please be seated, keeping your hand candles lit.

✠WORD✠

FIRST READING

Just as the creator God forms the earth out of chaotic waters and shines light onto primeval darkness, so the resurrection of Christ pulls us from death through baptism into fruitful life.

CREATION

Genesis 1-2

At the indication of the reader:

And there was evening and there was morning.

And there was evening and there was morning.

The _____ day.

The _____ day.

Word of God, word of life.

Thanks be to God.

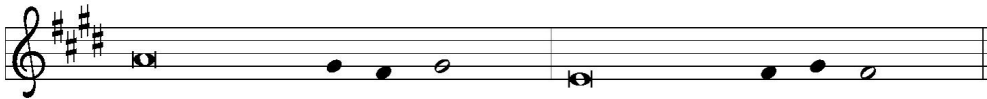
RESPONSE

Psalm 136:1-9, 23-26

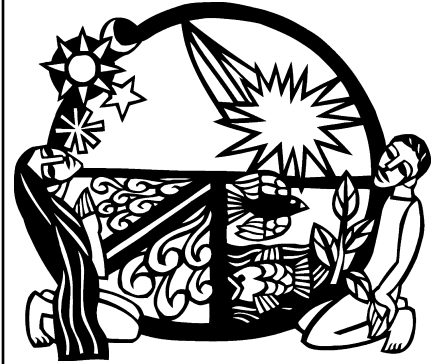
*The choir will sing the refrain one time.
Please join the second time and at each time indicated.*



*We will then chant the psalm responsively, using the following tone.
The assembly will chant the verses in bold type.*



- ¹Give thanks to the LORD, for the ¹ LORD is good,
for God's mercy en- ¹ dures forever.
- ²Give thanks to the ¹ God of gods,
for God's mercy en- ¹ dures forever.
- ³Give thanks to the ¹ Lord of lords,
for God's mercy en- ¹ dures forever;
- ⁴who alone ¹ does great wonders,
for God's mercy en- ¹ dures forever;
- ⁵who by wisdom ¹ made the heavens,
for God's mercy en- ¹ dures forever;
- ⁶who spread out the earth up- ¹ on the waters,
for God's mercy en- ¹ dures forever; R
- ⁷who made ¹ the great lights—
for God's mercy en- ¹ dures forever;
- ⁸the sun to gov- ¹ ern the day,
for God's mercy en- ¹ dures forever;
- ⁹the moon and the stars to gov- ¹ ern the night,
for God's mercy en- ¹ dures forever;
- ²³who remembered us in our ¹ low estate,
for God's mercy en- ¹ dures forever;
- ²⁴and rescued us ¹ from our enemies,
for God's mercy en- ¹ dures forever;
- ²⁵who gives food ¹ to all creatures,
for God's mercy en- ¹ dures forever.
- ²⁶Give thanks to the ¹ God of heaven,
for God's mercy en- ¹ dures forever. R



Psalm 136:1
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PRAYER

This fifth-century prayer states that God's intention for human nature is recognized in Christ and asks God to give us a share with Christ of a life beyond our usual selves.

SECOND READING

In the story of the flood, God re-creates the world by sending forty days of rain to destroy all that is evil. In the resurrection of Christ, God is making all things new, and in our baptism, we are being cleansed and brought to new life.



PRAYER

In this seventh-century prayer, our life in the church is likened to the safety of Noah and the animals in the ark, and Christ's resurrection is understood as the restoration of all things.

Let us pray.

Almighty God, you wonderfully created the dignity of human nature and yet more wonderfully restored it. In your mercy, let us share the divine life of the one who came to share our humanity, Jesus Christ, your Son, our Lord.

Amen.

FLOOD

Word of God, word of life.

Thanks be to God.

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

At "In the six hundredth year," wave the blue streamers located in the pews to represent the waters of the flood. You may lower the streamers at, "At the end of forty days." (Use caution with the candles)

RESPONSE

God Bless the Hands ACS 1022



1 God, bless the hands stretched out in love through floods be - low and
2 Bring com - fort to the hearts that mourn, left bro - ken, emp - tied
3 O God, our strength and ref - uge sure, our hope while storms of



storms a - bove; they search and res - cue, com - fort, calm, give
by the storm. Give hope to those in deep - est grief; em -
life en - dure: teach us to live in har - mo - ny with



shel - ter, of - fer heal - ing balm. Oh, guard them by your
pow - er us to bring re - lief. To you, O God, we
earth and riv - er, sky and sea, pre - serv - ing wa - ters,



stead - fast hand; reach out in love to help us stand.
raise our hands. Save us, we pray, from sink - ing sands.
air, and lands as ho - ly work for hu - man hands.

Text: Marty Haugen, b. 1950

Music: MELITA, John B. Dykes, 1823-1876

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Let us pray.

O God, strength of the powerless and light in all darkness: Look in mercy upon your church, a wonderful and sacred mystery, that it may be an ark of peace in the midst of chaos. Let the whole world come to see that what was fallen is being raised up, that what was old is being made new, and that all things are being restored to wholeness through the one from whom they first took being, Jesus Christ, our Savior and Lord.

Amen.

DELIVERANCE AT THE RED SEA

Exodus 14 & 15

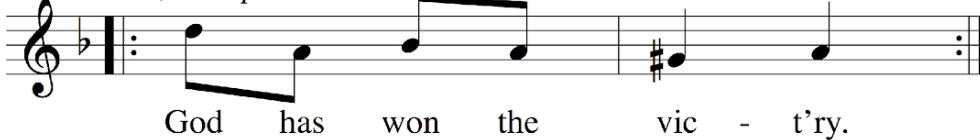
Rory Cooney

Refrain

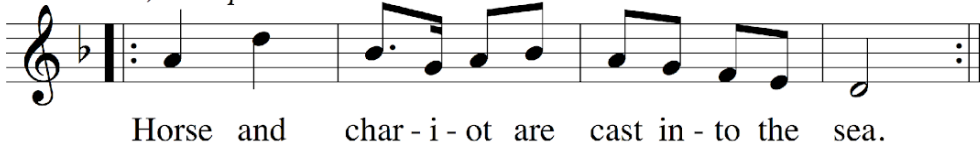
Cantor, All repeat



Cantor, All repeat



Cantor, All repeat



Final Refrain

Cantor, All repeat

Cantor, All repeat



Cantor, All repeat



Cantor, All repeat



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THIRD READING

In this archetypal story, God vanquishes evil and liberates the oppressed. By the resurrection God liberates us from slavery to sin and brings us through the waters of baptism to safety.



PRAYER

This adaptation of a seventh-century prayer praises God for continually performing saving deeds and asks that God's salvation extends to all the people on earth.

Let us pray.

O God, whose wonderful deeds of old shine forth even to our own day: By the power of your mighty arm you once delivered your chosen people from slavery under Pharaoh, a sign for us of the salvation offered to everyone by the water of baptism. Grant that all the peoples of earth may partake in the salvation of the Israelites and together dance on the safe side of the sea, through Jesus Christ, our Savior and Lord.
Amen.

FOURTH READING

In this reading from Isaiah, resurrection is like a free feast, baptism like water for the thirsty, God like rain on the earth.

PRAYER

This twentieth-century prayer develops the imagery from Isaiah about the nourishing Spirit of the Risen Christ and asks that we will bear abundant fruit.

FIFTH READING

For each of us there will be a time when we are engulfed by fire. Because of the resurrection of Christ, we can be confident that the Son of God will be with us, no matter what or where the furnace.

SALVATION FREELY OFFERED TO ALL

Isaiah 55:1-11

Word of God, word of life.

Thanks be to God.

RESPONSE

All Who are Thirsty ACS 981

Leader All

The musical score is written on three staves in G major (one sharp). The first staff is for the Leader and the second for the All. The lyrics are: 'All who are thirst - y, come to the wa-ters. All who are hun - gry, come here and eat. All who are thirst - y, come to the wa-ters. There's e - nough for all.' The music is simple, using quarter and eighth notes.

All who are thirst - y, come to the wa-ters. All who are hun - gry, come here and eat. All who are thirst - y, come to the wa-ters. There's e - nough for all.

Text: Brian Wentzel, b. 1979

Music: ALL WHO ARE THIRSTY, Brian Wentzel

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Let us pray.

Holy God, you created all things by the power of your Word, and you renew the whole earth by your Spirit. Give now the water of life to all who thirst for you, that, rejoicing in your covenant of mercy, we may bring forth abundant fruit, through Jesus Christ, our Savior and Lord.

Amen.

DELIVERANCE FROM THE FIREY FURNACE

From Daniel 3

Word of God, word of life.

Thanks be to God.



RESPONSE: *Surrexit Christus*

The choir sings the refrain, then it is sung continuously by all as cantors and choir sing the verses.

Ostinato Refrain

p *f*

O Sur - re - xit Chri - stus, al - le - lu - ia!
The Lord is ris - en, al - le - lu - ia!

p *f*

O Can - ta - te Do - mi - no, al - le - lu - ia!
Sing out and praise the Lord, al - le - lu - ia!

Please rise as you are able and turn to face the rear of the church following the worship leaders as they process there.

All you heavens, bless the Lord. Stars of heaven, bless the Lord.
Sun and moon, bless the Lord; and you, night and day, bless the Lord.
Frost and cold, bless the Lord. Ice and snow, bless the Lord.
Fire and heat, bless the Lord; and you, light and darkness, bless the Lord.
Spirits and souls of the just, bless the Lord.
Saints and humble of heart, bless the Lord.
Give thanks to the Lord, for he is good, for God's love has no end.
The Lord is my strength, the Lord is my song;
God has been my Savior. I shall not die, I shall live.
I shall live and recount God's deeds.

Let us pray.

Almighty and eternal God, the only hope of the world, by the proclamation of your prophets you declare to us the word of salvation. By the grace of your Spirit increase the devotion of all the baptized, that, strengthened by your presence, we may withstand hardship and sorrow and be united with your Son, Jesus Christ, our Savior and Lord.
Amen.

Text: Taizé Community, based on Song of the Three 35-65
Music: Jacques Berthier
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The *Song of the Three* comes from a portion of the Book of Daniel included in the Bibles used by the Roman Catholic and Orthodox churches, but not Lutheran and other Protestant churches. It is the song sung by Shadrach, Meshach, and Abednego when they realized that God had saved them from the fiery furnace.

PRAYER

This sixteenth-century Roman Catholic prayer asks that no matter what our sorrows, the risen Christ will be with us.

Christ's death and resurrection, our baptism, our death to sin and life to God: this proclamation from Paul provides a summary for all the stories and poems we have heard and sung.

GOSPEL ACCLAMATION/ PROCESSION

Alleluias have been absent since before Lent began. Now, as the first alleluia of Easter is sung, it is a time for unbridled joy!



NEW TESTAMENT READING

Romans 6:3-11

Word of God, word of life.

Thanks be to God.

Hand-held candles are to be extinguished at this point. After the Gospel Acclamation begins, turn to follow the worship leaders as they process toward the front of the Nave and face the chancel as the lights come up!

Refrain

This is the feast of vic - to - ry for our God.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

1 Wor - thy is Christ, the Lamb who was slain, whose
2 Sing . . with all the peo - ple of God, and

blood set us free to be peo - ple of God.
join in the hymn of all cre - a - tion:

Pow - er and rich - es, wis - dom and strength, and
Bless - ing and hon - or, glo - ry and might be to

Refrain

hon - or and bless - ing and glo - ry are his.
God and the Lamb for - ev - er. A - men.

3 For the Lamb who was slain has be -

Refrain

gun his reign. Al - le - lu - ia.

GOSPEL

John 20:1-18

The Holy Gospel according to John, the 20th chapter.
Glory to you, O Lord.

This morning begins with confusion: the stone has been moved and the tomb is empty. Disciples arrive, then angels, and finally Jesus himself. Out of the confusion, hope emerges, and a weeping woman becomes the first to confess her faith in the risen Lord.

The Gospel of the Lord.
Praise to you, O Christ.

Alleluia. Christ is Risen.
Christ is risen indeed. Alleluia

HYMN OF THE DAY

The Strife is O'er ELW 366



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



1 The strife is o'er, the bat - tle done; now is the vic - tor's
2 The pow'rs of death have done their worst; Je - sus their le - gions
3 The three sad days have quick - ly sped, Christ ris - es glo - rious
4 Christ closed the yawn - ing gates of hell; the bars from heav'n's high
5 Lord, by the stripes which wound-ed you, from death's sting free your



tri - umph won! Now be the song of praise be - gun. Al - le - lu - ia!
has dis - persed. Let shouts of ho - ly joy out - burst. Al - le - lu - ia!
from the dead. All glo - ry to our ris - en head! Al - le - lu - ia!
por - tals fell. Let hymns of praise his tri - umph tell. Al - le - lu - ia!
ser - vants too, that we may live and sing to you. Al - le - lu - ia!

After the final stanza



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

Please be seated.

✠AFFIRMATION OF BAPTISM✠

Water! Water! We praise you, O God, for water—
The Mississippi River and Silver Lake,
the rain that nourishes animals and plants,
the water for drinking and bathing.
We praise you, O God, for water.
We praise you, O God, for water.

GOSPEL

HYMN OF THE DAY

Text: *Symphonia Sirenum*, Köln, 1695; tr. Francis Pott, 1832–1909
Music: VICTORY, Giovanni Pierluigi da Palestrina, 1525–1594; arr. William H. Monk, 1823–1889

THANKSGIVING AT THE FONT

The Great Vigil of Easter was traditionally THE day for new Christians to be baptized after their long period of instruction. Baptism is once and for all, so tonight we affirm our baptisms.

With a prayer of thanksgiving, we praise God for the waters of the earth, for the waters that nourished us in the womb, for the watery rescues we recall from scripture, for the water in the font, for the water that will be poured onto the bodies of the baptized. More names enter our memory: Hagar, abandoned by Abraham and Sarah, is saved by God with water; Naaman, after washing in dirty water seven times, is healed of leprosy; and the Samaritan woman, searching for the quenching of her thirst, finds it in Christ. Here is God's living water, it is enough: so please, we ask God, dry our tears.



AFFIRMATION OF BAPTISM

PROFESSION OF FAITH

We praise you, O God, for our water stories—
a flood that cleansed the earth,
the sea that drowned the enemy,
a river that healed leprosy.
We praise you, O God, for water.
We praise you, O God, for water.

We remember the waters of Jesus—
baptized in the Jordan River,
calming the Sea of Galilee,
drinking from Jacob's Well,
healing at the pool of Bethesda,
washing the disciples' feet.
We praise you, O God, for water.
We praise you, O God, for water.

We praise you, O God, for this font,
for through this water
you have birthed us into the family of Christ,
bathed us in forgiveness,
and enlivened us in the Spirit.
We praise you, O God, for baptism.
We praise you, O God, for baptism.

O God, you are the Ocean, sustaining this earth.
O God, you are the River, saving us from death.
O God, you are the Fountain, granting us health and well-being.
We praise you, O God,
today, tomorrow, forever.
Amen, and amen.
Amen, and amen.

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

Let us pray.

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

Amen.

Please rise as you are able.

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

Do you renounce the devil and all the forces that defy God?
I renounce them.

Asperges is the sprinkling of baptismal water upon worshippers as a reminder of their new birth through the waters of baptism.

Do you renounce the powers of this world that rebel against God?

I renounce them.

Do you renounce the ways of sin that draw you from God?

I renounce them.

Do you believe in God the Father?

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

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

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

Do you believe in God the Holy Spirit?

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

You have made public profession of your faith. Do you intend to continue in the covenant God made with you in holy baptism:
to live among God's faithful people,
to hear the word of God and share in the Lord's supper,
to proclaim the good news of God in Christ through word and deed,
to serve all people, following the example of Jesus,
and to strive for justice and peace in all the earth?

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

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

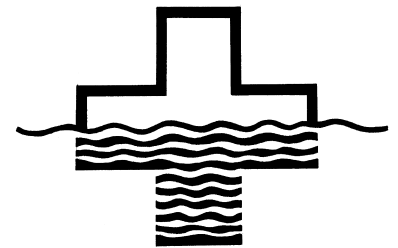
We do, and we ask God to help and guide us.

Let us pray.

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

Amen.

The Apostles' Creed is also called the baptismal Creed because of its use in baptismal liturgies. Though it reached its final form by the eighth century CE, its origins are far older, and tradition says it dates back to the twelve apostles themselves.



These are the same promises made in the baptismal liturgy. When they are made on behalf of someone (by parents, or sponsors, for example), we later choose to confirm and affirm them for ourselves.

INTERCESSIONS

Following each petition:

Merciful God,
receive our prayer.

PEACE

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

✠MEAL✠

WELCOME & OFFERTORY

OFFERING

AWAKE, MY HEART, WITH GLADNESS SETTING, ROBERT HOBBY

During the offertory anthem, you are invited to come forward and place your offering in the plate provided. You are also welcome to use the QR code for online gifts.

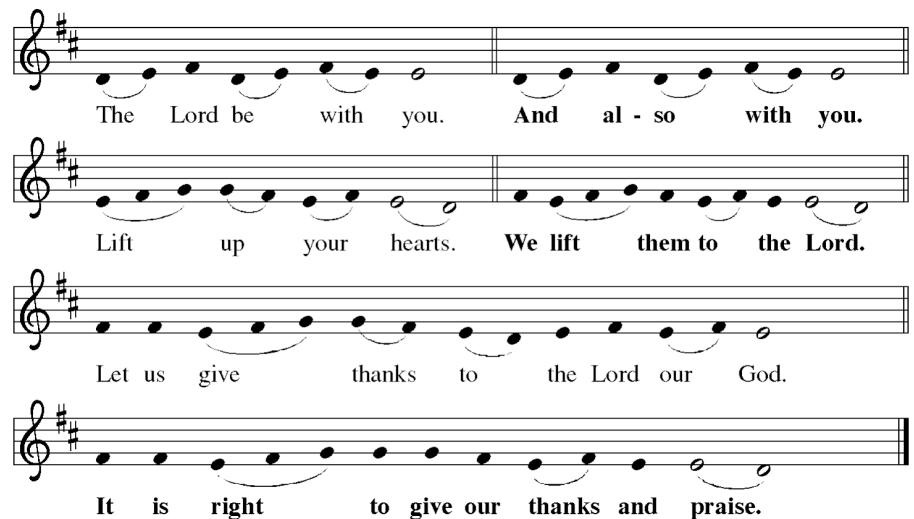


OFFERING PRAYER

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

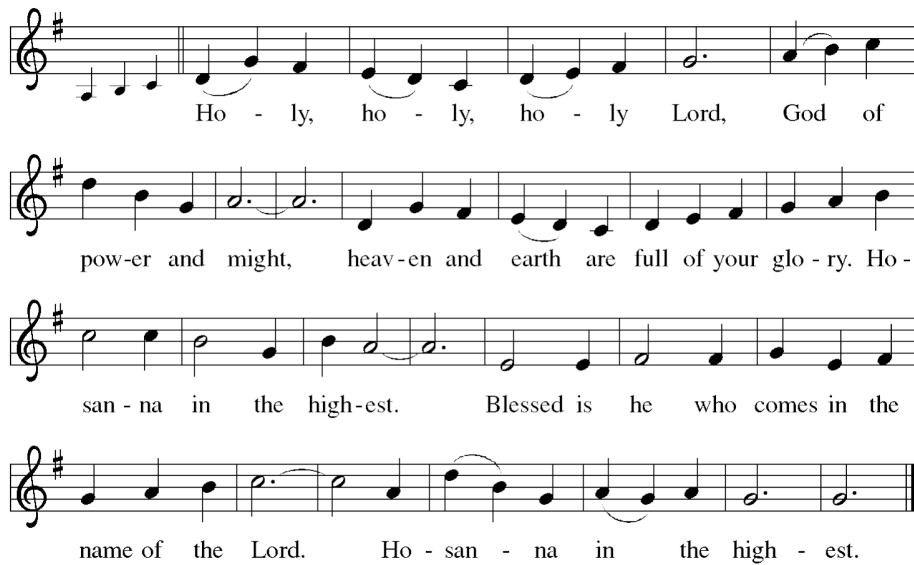
DIALOGUE

The Great Thanksgiving, the high point of the liturgy, begins with the *Sursum Corda* ("Lift up your hearts"), one of the oldest pieces of Christian worship. The Preface is a public declaration of God's mercy and the extended prayer of thanksgiving proclaims what God has done in creation and redemption.



PREFACE

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, for the glorious resurrection of our Savior Jesus Christ, the true Paschal Lamb who gave himself to take away our sin; who in dying has destroyed death, and in rising has brought us to eternal life. And so, with Mary Magdalene and Peter and all the witnesses of the resurrection, with earth and sea and all their creatures, and with angels and archangels, cherubim and seraphim, we praise your name and join their unending hymn:



Blessed are you, O God of the universe.
Your mercy is everlasting
and your faithfulness endures from age to age.

Praise to you for creating the heavens and the earth.
Praise to you for saving the earth from the waters of the flood.
Praise to you for bringing the Israelites safely through the sea.
Praise to you for leading your people through the wilderness
to the land of milk and honey.
Praise to you for the words and deeds of Jesus, your anointed one.
Praise to you for the death and resurrection of Christ.
Praise to you for your Spirit poured out on all nations.

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

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

With this bread and cup
we remember our Lord's passover from death to life
as we proclaim the mystery of faith:
Christ has died.
Christ is risen.
Christ will come again.

SANCTUS

The *Sanctus* ("Holy") hymn draws from the cry of the seraphim in Isaiah 6:3, a prayer that's been used for thousands of years; and the shouts of the crowd when Jesus enters Jerusalem in Matthew 21:9, just before his execution.

THANKSGIVING AT THE TABLE



Like most of the eucharistic liturgy, the Memorial Acclamation (Christ has died. Christ is risen. Christ will come again.) has its roots in ancient tradition, in use since at least the fourth century CE.

The *Epiclesis* ("calling-down") is the petition which invokes the Holy Spirit. This has been part of eucharistic prayers since the early third century CE.

O God of resurrection and new life:
Pour out your Holy Spirit on us
and on these gifts of bread and wine.
Bless this feast.
Grace our table with your presence.
Come, Holy Spirit.

Reveal yourself to us in the breaking of the bread.
Raise us up as the body of Christ for the world.
Breathe new life into us.
Send us forth,
burning with justice, peace, and love.
Come, Holy Spirit.

With your holy ones of all times and places,
with the earth and all its creatures,
with sun and moon and stars,
we praise you, O God,
blessed and holy Trinity,
now and forever.
Amen.

THE LORD'S PRAYER

Gathered into one by the Holy Spirit, let us pray as Jesus taught us, using the language that is closest to your heart:

Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

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

Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass
against us;
and lead us not into temptation,
but deliver us from evil.

Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial
and deliver us from evil.

For thine is the kingdom,
and the power, and the glory,
forever and ever. Amen.

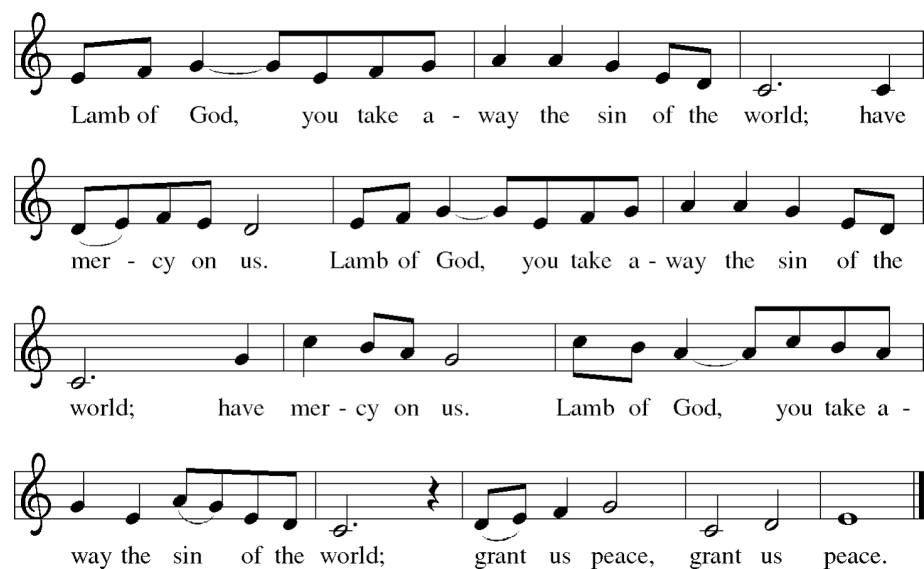
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.

INVITATION TO COMMUNION

The risen Christ is made known to us in the breaking of the bread.
Come and eat at God's table.

We believe that Jesus Christ is present in Holy Communion with gifts of forgiveness, life and salvation. All who hunger for the presence of Christ in their life are invited to partake. If you wish to participate, when the usher invites you to come forward, please hold your hands out to receive a piece of the gluten free and vegan bread which you can eat. Next, a communion assistant will offer you the tray where you can choose red wine or white grape juice. If you don't wish to

receive communion or would rather only receive a blessing, please cross your arms in front of you so the server is made aware. A blessing is always an option. Children of all ages are welcome to partake in the bread and juice at Holy Communion



AGNUS DEI

The Agnus Dei ("Lamb of God") is based on the biblical account of Jesus' baptism in which John the Baptist refers to Jesus as "the Lamb of God, who takes away the sin of the world," (John 1:29b). This reference is rooted in the Passover (Exodus 12), and thus the Agnus Dei is a reminder of the connection between Easter and Passover.



CHRIST THE LORD IS RISEN TODAY; ALLELUIA!

ELW 369



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!

COMMUNION HYMN

Text: attr. Wipo of Burgundy, d. c. 1050; tr. Jane E. Leeson, 1807-1882, alt.
 Music: Llanfair, Robert Williams, 1781-1821

PRAYER AFTER COMMUNION

Let us pray.

Life-giving God, in the mystery of Christ's resurrection you send light to conquer darkness, water to give new life, and the bread of life to nourish your people. Send us forth as witnesses to your Son's resurrection, that we may show your glory to all the world, through Jesus Christ, our risen Lord.

Amen.

✠SENDING✠

Alleluia! Christ is risen!
Christ is risen indeed! Alleluia!

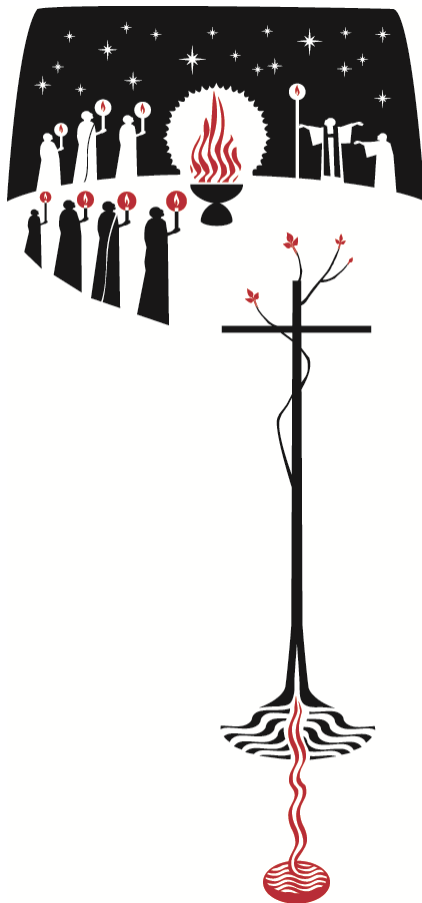
The God of resurrection power,
the Christ of unending joy,
and the Spirit of Easter hope

✠ bless you now and always.

Amen.

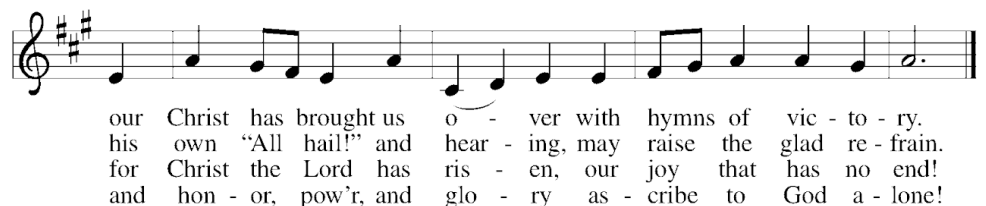
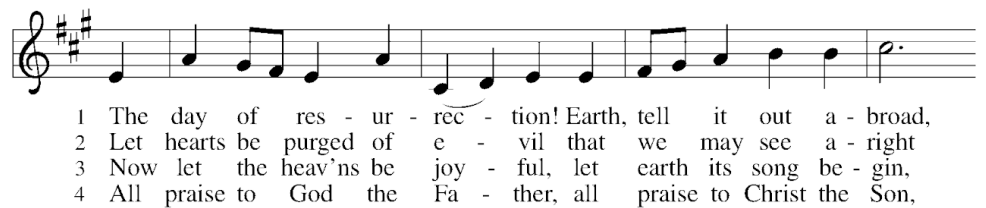
BLESSING

SENDING HYMN



THE DAY OF RESURRECTION!

ELW 361



Text: John of Damascus, c. 696–c. 754; tr. John Mason Neale, 1818–1866, alt.

Music: ELLACOMBE, German melody, 18th cent.; adapt. X. L. Hartig, *Melodien zum Mainzer Gesangbuche*, 1833

Alleluia! Go in peace. Rejoice and be glad.
Thanks be to God. Alleluia!

THE STRIFE IS O'ER

SETTING, ROY BRUNNER

POSTLUDE

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SERVING TONIGHT

Presiding Minister & Preacher	Pastor Ian Coen-Frei
Assisting Minister	Ashley Teter
Minister of Worship and Music	Deacon Phil Holzman
Cantor	Laura Koletar
Readers	Ada Peterson
	Pastor Ben Masters
	Jenni Lathrop
	Lylah Nordling, Kellen Geng, &
	Emmy Weidmann
Tech	Eric Weidmann
Fire Tenders	Aaron & Stanley Olson
Bread Baker & Usher	Jan McGuire
Wine Makers	Nancy & Marv Johnson
Sacristains	Bryant Kumlin & Nick Tangen



God's Work. Our Hands
Your gift. Your choice.

Direct – Cash or check donation to the plate.

Online – On our website or by scanning the QR code below with your smartphone.

Text to Donate – Text (612) 887-1797 and enter an amount (no dollar sign needed); follow the prompts.

Gustavus Adolphus Lutheran Church is located on the original and ancestral homelands of the Dakota people, and we give thanks for their presence here since time immemorial. We also wish to recognize and honor all our Indigenous siblings who have and continue to call this land their home.

GUSTAVUS ADOLPHUS LUTHERAN CHURCH

God's Mission for GA Church...
To build community where God is at the center.

Sunday Worship at 9:30 a.m.
Church Phone ... 612-789-7256
Building Hours: Monday, Wednesday, and Thursday – 10:00 a.m. to 2:00 p.m.
Evenings as noted in the weekly calendar.
If you need access to the building outside of these hours, contact Deacon Phil or
Pastor Ian.

Church Staff

Pastor Ian Coen-Frei, Minister of Word & Sacrament (Ext. 10)

pastorian@gachurchmpls.org

Cell phone: 952-285-6945

Deacon Phil Holzman, Minister of Word & Service (Ext. 11)

Worship & Music, and Parish Administration

philh@gachurchmpls.org

Zachary Copa, Finance Manager (Ext. 14)

zachc@gachurchmpls.org

Joel Lurvey, Contemporary Choir Director

Joel.lurvey@gmail.com

Analisa Hillman, Church Custodian

You Are Welcome Here!

Gustavus Adolphus Lutheran Church proclaims that the Gospel is God's gift to all people, to be shared unconditionally. We rejoice in the manner in which diversity has enriched, nurtured and challenged the life and ministry we share in Christ. We know that the world is often an unloving place and that the experience of alienation is all too common. We give thanks for the gift of reconciliation through Christ Jesus, thus we commit to the work of racial equity and justice. We welcome people of all ages, races, ethnicities, sexual orientations, gender identities, gender expressions, physical and mental abilities, educational levels, faith backgrounds and socioeconomic status. We strive to be an evermore welcoming community. Following the example of Christ, we extend a most heartfelt welcome to all.



Evangelical
Lutheran Church
in America