



Easter Dawn

March 31, 2024

7:00am

Pilgrim Lutheran Church

W156 N5436 Bette Drive
Menomonee Falls, WI 53051
www.pilgrimcares.org
+ Pastor Collin Vanderhoof + Pastor Aaron Winkelman +

WELCOME TO WORSHIP

In Jesus' name we welcome all who are worshipping with us today, especially those who are visiting. We are a Christian Lutheran Church which looks to the Bible as God's inspired and inerrant Word. We confess with the Scriptures that Jesus is the only way to life in heaven. We pray that today's divine service will help to strengthen your faith in Jesus as your Savior from sin. Please worship with us again. In order that your time with us may be as uplifting as possible, please note:

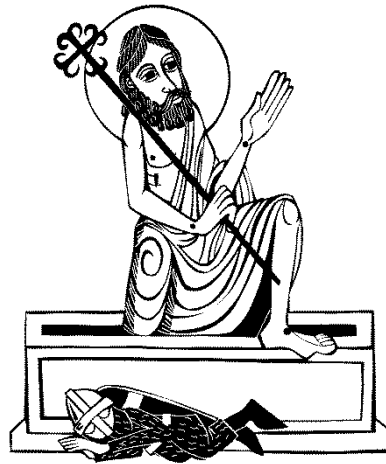
- ❖ Restrooms are located to your left as you walk out of the sanctuary.
- ❖ If you have children and they like to squirm, RELAX! We love having kids in church and believe that they learn the truths of God's Word best when incorporated into the worship life of the family of God with the rest of us. But, if you need to step away for a time you will find our Children's Room to your right.
- ❖ If you need assistance in any way at all, we have a great group of ushers and elders that would be glad to assist you.
- ❖ If you are looking for a church to call your own, we would be genuinely honored if that church were Pilgrim. That we might talk more about making Pilgrim your church home, please speak with one of our pastors or drop us an email through our website: www.pilgrimcares.org.

INTRODUCTION TO THE TRIDUUM SERVICES

The enormous significance of Christ's suffering, death, and resurrection has always been the central focus of Christian worship. Prior to the fourth century, Easter Day itself included all three emphases, but thereafter they were distributed over three days of special observance, which Augustine called "the most holy *Triduum* of the crucified, buried, and risen Lord." These days have long been understood as the climax of the church's year. In keeping with their origins, the *Triduum* services are closely connected with one another. Conceptually they are a single service that extends over the "three holy days." This morning our Easter Dawn service connects us with this ancient history and serves in place of the Easter Vigil.

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EASTER VIGIL

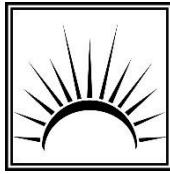
Historically, the climax of the Triduum—or three holy days—comes in the Vigil of Easter, and is composed of four parts: the Service of Light, with its focus on the paschal candle, the representation of the unconquered life of Christ; the Service of Lessons, with its use of Old Testament texts that foreshadowed our deliverance and rescue by Jesus; the Service of Baptism, with its emphasis on our baptismal connection to Christ; and the Service of Holy Communion, with its proclamation of the risen Savior and our blessed reconciliation to God.

The Vigil itself is one of the most ancient services of the Christian Church. It was likely a carry-over from the Jewish ancestry of many of the early Christians who had been accustomed to evening Passover preparations and celebrations. Very soon after, it became the culmination of the Church's catechetical process as new converts were baptized and communed for the first time after a year-long period of instruction and sponsorship, a practice which originated out of the early persecutions of the Church and from which our own custom of baptismal sponsors originated.

Traditionally the Vigil began in darkness and was timed so that the shout "Christ is risen!" would coincide with the dawning of the day's first light. The paschal candle which stands near the baptismal font for most of the year is a prominent element within the vigil. Like all candles in the church, the paschal candle represents Christ, who is the Light of the world which no darkness can overcome. On the paschal candle is a cross which reminds us of Christ's human nature and the death that paid for our salvation as well as the Greek letters Alpha and Omega, which remind us of Jesus' eternal divine nature and his promise to be with his people forever and carry them into eternal life. The paschal candle stands next to the altar during the Easter season and is lit every service between Easter and Ascension when Jesus departs to return to heaven and removes his visible presence from among his people. After Easter, the paschal candle is lit at every baptism and funeral to remind us that Jesus is always with his people creating life and conquering death!

The service of readings usually includes as few as four readings and as many as nine. The readings recount the themes of salvation: creation, where God creates light and life where there was only darkness, emptiness, nothingness; vicarious atonement, where God in mercy both allows and provides a substitute as a sacrifice to him; deliverance, where God delivers the captive from the captor through water to the blessed promised land; redemption, where God provides the hero who conquers and establishes a new kingdom for eternal life.

These themes firmly in mind, the Vigil progresses quickly to a remembrance of our Baptisms where God killed us to life, delivered from sin, death, and devil, and named us kings and priests in a new kingdom. The Vigil ordinarily concludes with the celebration of His Supper so that we might receive a foretaste of the eternal joys awaiting us. But since we celebrate the Supper in the day's Festival services we will not celebrate Holy Communion in this Easter Dawn adaptation of the Vigil.



SERVICE OF LIGHT

Please stand and face the rear of the Sanctuary.

The Paschal candle in its fullest form includes the symbols A (alpha, the first letter of the Greek alphabet) and Ω (omega, the last letter of the Greek alphabet) since Christ is the Beginning and the End. It includes the year as his are time and eternity. And it marks with red inserts the places where Jesus was pierced for our transgressions.

PROCESSION OF THE PASCHAL CANDLE

M: Alleluia! Christ is risen!

C: He is risen indeed! Alleluia!

M: Brothers and sisters in Christ: On this joyous morning, we celebrate that our Lord Jesus passed over from death to life. We join with all God's people in recalling and celebrating his victory over death, and our deliverance from the bondage of sin and darkness to everlasting light.

C: **In the beginning was the Word, and the Word was with God, and the Word was God. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it.**

M: Eternal Lord of Life, through your Son you have given your people the brightness of your light. Kindle in our hearts and minds a holy desire to shine forth with the brightness of Christ's rising until we feast at the banquet of eternal light; through Jesus Christ, the Sun of Righteousness.

C: Amen.

M: The light of Christ rises in glory, overcoming the darkness of sin and death.

C: **Thanks be to God!**

The paschal candle is processed as the first hymn is sung. The congregation turns toward the front of the church as the candle is carried to the chancel.

HYMN

Christ Has Arisen, Alleluia | 466 STS. 1,2,5

This is a traditional Tanzanian hymn. As the Church gathers we are reminded that the Gospel is universal and wins people "from every nation, tribe, people, and language." (Revelation 7:9)



1 Christ has a - ris - en, al - le - lu - ia.
2 For three long days the grave did its worst
5 Christ has a - ris - en to set us free.



Re - joice and praise him, al - le - lu - ia.
un - til its strength by God was dis - persed.
Al - le - lu - ia, to him prais - es be.

For our Re - deem - er burst from the tomb,
He who gives life did death un - der - go,
Je - sus is liv - ing! Let us all sing;

e - ven from death, dis - pel - ling its gloom.
and in its con - quest his might did show.
he reigns tri - um - phant, heav - en - ly King.

Refrain

Let us sing praise to him with end - less joy;
death's fear - ful sting he has come to de - stroy.
Our sin for - giv - ing, al - le - lu - ia!
Je - sus is liv - ing, al - le - lu - ia!

INVOCATION

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

C: Amen.

GREETING AND PRAYER

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

Let us pray.

O God, you are like a refiner's fire, and your Spirit kindles the hearts of your faithful people with the fire of your love. Bless us as we celebrate this Easter festival that, burning with desire for life with you, we may be found rightly prepared to share in the feast of light which has no end, through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: Amen.

The invocation is a reminder of our Baptism. Both the words and the ritual reflect baptismal truth. We are welcome in the house of God precisely because He has given us life and has adopted us into his family.

The Exsultet is also known as the Easter proclamation and has been a part of the Vigil liturgy since the 7th or 8th century.

It calls to mind the imagery of the light which God caused to shine in the darkness at Creation as well as the light of the pillar of fire which God used to lead his people out of captivity.

HYMN

Rejoice, Angelic Choirs, Rejoice | CW 957

EXSULTET



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



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



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



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

M: The Lord be with you.

C: **And also with you.**

M: Lift up your hearts.

C: **We lift them up to the Lord.**

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

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

M: It is truly good and right that we should at all times and in all places, with all our hearts and minds and voices, praise you, O Lord, Holy Father, almighty and everlasting God, and your one and only Son, Jesus Christ. For he is the true Paschal Lamb, who offered himself for the sin of the world, who has cleansed us by the shedding of his precious blood.

This is the day when you brought our ancestors, the children of Israel, out of bondage in Egypt and led them through the Red Sea on dry ground. This is the day when all who believe in Christ are delivered from bondage to sin and are restored to life and immortality. This is the day when Christ, the Life, arose from the dead. The seal of the tomb is broken and the morning of the new creation breaks forth out of night. Oh, how wonderful and boundless is your mercy toward us, O God, that to redeem a slave you gave your Son.

How holy is this day when all wickedness is put to flight and sin is washed away. How holy is this day when innocence is restored to the fallen and joy is given to the downcast. How blessed is this day when mankind is reconciled to God in Christ.

Holy Father, accept now the sacrifices of our thanksgiving and praise. Let Christ, the true Light and Morning Star, shine in our hearts, he who gives light to all creation, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: Amen.



SERVICE OF READINGS

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

FIRST READING

Exodus 14:10—15:1

ISRAEL'S DELIVERANCE AT THE RED SEA

AS PHARAOH APPROACHED, THE ISRAELITES LOOKED UP, AND THERE WERE THE EGYPTIANS, marching after them. They were terrified and cried out to the LORD. ¹¹They said to Moses, “Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? ¹²Didn't we say to you in Egypt, ‘Leave us alone; let us serve the Egyptians’? It would have been better for us to serve the Egyptians than to die in the desert!”

¹³Moses answered the people, “Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today. The Egyptians you see today you will never see again. ¹⁴The LORD will fight for you; you need only to be still.”

¹⁵Then the LORD said to Moses, “Why are you crying out to me? Tell the Israelites to move on. ¹⁶Raise your staff and stretch out your hand over the sea to divide the water so that the Israelites can go through the sea on dry ground. ¹⁷I will harden the hearts of the Egyptians so that they will go in after them. And I will gain glory through Pharaoh and all his army, through his chariots and his horsemen. ¹⁸The Egyptians will know that I am the LORD when I gain glory through Pharaoh, his chariots and his horsemen.”

¹⁹Then the angel of God, who had been traveling in front of Israel's army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them, ²⁰coming between the armies of Egypt and Israel. Throughout the night the cloud brought darkness to the one side and light to the other side; so neither went near the other all night long.

²¹Then Moses stretched out his hand over the sea, and all that night the LORD drove the sea back with a strong east wind and turned it into dry land. The waters were divided, ²²and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left.

²³The Egyptians pursued them, and all Pharaoh's horses and chariots and horsemen followed them into the sea. ²⁴During the last watch of the night the LORD looked down from the pillar of fire and cloud at the Egyptian army and threw it into confusion. ²⁵He jammed the wheels of their chariots so that they had difficulty driving. And the Egyptians said, "Let's get away from the Israelites! The LORD is fighting for them against Egypt."

²⁶Then the LORD said to Moses, "Stretch out your hand over the sea so that the waters may flow back over the Egyptians and their chariots and horsemen." ²⁷Moses stretched out his hand over the sea, and at daybreak the sea went back to its place. The Egyptians were fleeing toward it, and the LORD swept them into the sea. ²⁸The water flowed back and covered the chariots and horsemen—the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived.

²⁹But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. ³⁰That day the LORD saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore. ³¹And when the Israelites saw the mighty hand of the LORD displayed against the Egyptians, the people feared the LORD and put their trust in him and in Moses his servant. ^{15:1}Then Moses and the Israelites sang this song to the LORD: "I will sing to the LORD, for he is highly exalted. Both horse and driver he has hurled into the sea."

M: The word of the Lord.

C: **Thanks be to God!**

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

C: **Amen.**

Eighth-century Greek poet John of Damascus (b. Damascus, c. 675; d. St. Sabas, near Jerusalem, c. 754) is especially known for his writing of six canons for the major festivals of the church year.

His "Golden Canon" is the source of many Easter hymns. Inspired by the Song of Moses in Exodus 15, this text is John's first ode from the canon for the Sunday after Easter.

HYMN

Come, You Faithful, Raise the Strain | 462 sts. 1,3,5



1 Come, you faith - ful, raise the strain of tri - um - phant glad - ness!
 3 Now the queen of sea - sons, bright with the day of splen - dor,
 5 Al - le - lu - ia! Now we cry to our King im - mor - tal,



God has brought his Is - ra - el in - to joy from sad - ness,
 with the roy - al feast of feasts, comes its joy to ren - der;
 who, tri - um - phant, burst the bars of the tomb's dark por - tal.



loosed from Phar - aoh's bit - ter yoke Ja - cob's sons and daugh - ters,
 comes to glad - den faith - ful hearts which with true af - fec - tion
 Come, you faith - ful, raise the strain of tri - um - phant glad - ness!



led them with un-moist-ened foot through the Red Sea wa - ters.
wel - come in un - wea - ried strains Je - sus' res - ur - rec - tion!
God has brought his Is - ra - el in - to joy from sad - ness!

SECOND READING

Daniel 3:1-29

THE FIERY FURNACE

KING NEBUCHADNEZZAR MADE AN IMAGE OF GOLD, SIXTY CUBITS HIGH AND SIX CUBITS WIDE, and set it up on the plain of Dura in the province of Babylon. ²He then summoned the satraps, prefects, governors, advisers, treasurers, judges, magistrates and all the other provincial officials to come to the dedication of the image he had set up. ³So the satraps, prefects, governors, advisers, treasurers, judges, magistrates and all the other provincial officials assembled for the dedication of the image that King Nebuchadnezzar had set up, and they stood before it.

⁴Then the herald loudly proclaimed, “Nations and peoples of every language, this is what you are commanded to do: ⁵As soon as you hear the sound of the horn, flute, zither, lyre, harp, pipe and all kinds of music, you must fall down and worship the image of gold that King Nebuchadnezzar has set up. ⁶Whoever does not fall down and worship will immediately be thrown into a blazing furnace.”

⁷Therefore, as soon as they heard the sound of the horn, flute, zither, lyre, harp and all kinds of music, all the nations and peoples of every language fell down and worshiped the image of gold that King Nebuchadnezzar had set up.

⁸At this time some astrologers came forward and denounced the Jews. ⁹They said to King Nebuchadnezzar, “May the king live forever! ¹⁰Your Majesty has issued a decree that everyone who hears the sound of the horn, flute, zither, lyre, harp, pipe and all kinds of music must fall down and worship the image of gold, ¹¹and that whoever does not fall down and worship will be thrown into a blazing furnace. ¹²But there are some Jews whom you have set over the affairs of the province of Babylon—Shadrach, Meshach and Abednego—who pay no attention to you, Your Majesty. They neither serve your gods nor worship the image of gold you have set up.”

¹³Furious with rage, Nebuchadnezzar summoned Shadrach, Meshach and Abednego. So these men were brought before the king, ¹⁴and Nebuchadnezzar said to them, “Is it true, Shadrach, Meshach and Abednego, that you do not serve my gods or worship the image of gold I have set up? ¹⁵Now when you hear the sound of the horn, flute, zither, lyre, harp, pipe and all kinds of music, if you are ready to fall down and worship the image I made, very good. But if you do not worship it, you will be thrown immediately into a blazing furnace. Then what god will be able to rescue you from my hand?”

¹⁶Shadrach, Meshach and Abednego replied to him, “King Nebuchadnezzar, we do not need to defend ourselves before you in this matter. ¹⁷If we are thrown into the blazing furnace, the God we serve is able to deliver us from it, and he will deliver us from Your Majesty’s hand. ¹⁸But even if he does not, we want you to know, Your Majesty, that we will not serve your gods or worship the image of gold you have set up.”

¹⁹Then Nebuchadnezzar was furious with Shadrach, Meshach and Abednego, and his attitude toward them changed. He ordered the furnace heated seven times hotter than usual ²⁰and

commanded some of the strongest soldiers in his army to tie up Shadrach, Meshach and Abednego and throw them into the blazing furnace. ²¹So these men, wearing their robes, trousers, turbans and other clothes, were bound and thrown into the blazing furnace. ²²The king's command was so urgent and the furnace so hot that the flames of the fire killed the soldiers who took up Shadrach, Meshach and Abednego, ²³and these three men, firmly tied, fell into the blazing furnace.

²⁴Then King Nebuchadnezzar leaped to his feet in amazement and asked his advisers, "Weren't there three men that we tied up and threw into the fire?" They replied, "Certainly, Your Majesty."
²⁵He said, "Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like a son of the gods."

²⁶Nebuchadnezzar then approached the opening of the blazing furnace and shouted, "Shadrach, Meshach and Abednego, servants of the Most High God, come out! Come here!" So Shadrach, Meshach and Abednego came out of the fire, ²⁷and the satraps, prefects, governors and royal advisers crowded around them. They saw that the fire had not harmed their bodies, nor was a hair of their heads singed; their robes were not scorched, and there was no smell of fire on them.

²⁸Then Nebuchadnezzar said, "Praise be to the God of Shadrach, Meshach and Abednego, who has sent his angel and rescued his servants! They trusted in him and defied the king's command and were willing to give up their lives rather than serve or worship any god except their own God. ²⁹Therefore I decree that the people of any nation or language who say anything against the God of Shadrach, Meshach and Abednego be cut into pieces and their houses be turned into piles of rubble, for no other god can save in this way.

M: The word of the Lord.

C: Thanks be to God!

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

C: Amen.

HYMN

All You Works of God, Bless the Lord | 958

The Small Choir will sing the first verse and refrain.

BENEDICITE, OMNIA OPERA



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



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



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



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

Refrain



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



all you works of God, bless the Lord!

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

Refrain

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

Refrain

The Benedicite, Omnia Opera is an ancient part of the Vigil. It is traditionally attributed as the song of Shadrach, Meshach and Abednego.

The tune is Jamaican and once again reminds us of the universality of the Church.



SERVICE OF HOLY BAPTISM

M: On this most holy Easter dawn, the whole Church of our Lord Jesus Christ recalls his death and burial, rejoicing in the gospel of his glorious resurrection from the dead. Holy Baptism is the priceless means of grace by which our Father in heaven connects us with Christ in his life, death, and resurrection. The apostle Paul wrote: “All of us who were baptized into Christ Jesus were baptized into his death. We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.” Again Paul wrote: “All of you who were baptized into Christ have clothed yourselves with Christ.”

Let us pray.

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

M: Do you believe that you were born in sin and therefore eternally lost?

C: **Yes, I believe.**

M: Do you believe that the triune God—the Father, the Son, and the Holy Spirit—planned and carried out your salvation?

C: **Yes, I believe.**

M: Do you believe that God grants you the forgiveness of sins in Holy Baptism?

C: **Yes, I believe.**

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

C: **Yes, I do.**

M: We confess the faith into which we were baptized.

APOSTLES' CREED

C: **I believe in God, the Father Almighty, maker of heaven and earth. I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven and is seated at the right hand of God the Father Almighty. From there he will come to judge the living and the dead. I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

EASTER GREETING

M: Alleluia! Christ is risen!

C: He is risen indeed! Alleluia!

PRAYER OF THE DAY

M: Almighty God, through your only-begotten Son, Jesus Christ, you overcame death and opened to us the gate of everlasting life. We humbly pray that we may live before you in righteousness and purity forever; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: Amen.

GOSPEL

John 20:1-18

M: The Gospel according to St. John, Chapter Twenty.

EARLY ON THE FIRST DAY OF THE WEEK, WHILE IT WAS STILL DARK, MARY MAGDALENE WENT TO the tomb and saw that the stone had been removed from the entrance. ²So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, "They have taken the Lord out of the tomb, and we don't know where they have put him!" ³So Peter and the other disciple started for the tomb. ⁴Both were running, but the other disciple outran Peter and reached the tomb first. ⁵He bent over and looked in at the strips of linen lying there but did not go in. ⁶Then Simon Peter came along behind him and went straight into the tomb. He saw the strips of linen lying there, ⁷as well as the cloth that had been wrapped around Jesus' head. The cloth was still lying in its place, separate from the linen. ⁸Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. ⁹(They still did not understand from Scripture that Jesus had to rise from the dead.) ¹⁰Then the disciples went back to where they were staying.

¹¹Now Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb ¹²and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot. ¹³They asked her, "Woman, why are you crying?" "They have taken my Lord away," she said, "and I don't know where they have put him." ¹⁴At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus.

¹⁵He asked her, "Woman, why are you crying? Who is it you are looking for?" Thinking he was the gardener, she said, "Sir, if you have carried him away, tell me where you have put him, and I will get him." ¹⁶Jesus said to her, "Mary." She turned toward him and cried out in Aramaic, "Rabboni!" (which means "Teacher"). ¹⁷Jesus said, "Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'" ¹⁸Mary Magdalene went to the disciples with the news: "I have seen the Lord!" And she told them that he had said these things to her.

M: The Gospel of the Lord.

C: Praise be to you, O Christ!

HYMN OF THE DAY

Awake, My Heart, with Gladness | CW 443

The practice of naming a Hymn of the Day began in Lutheran churches in the sixteenth century. The Hymn of the Day was purposefully selected to match or compliment the appointed readings for the day. Just as the sermon is the pastor's exposition of the day's theme, so the Hymn of the Day becomes the congregation's exposition of the same.

This hymn was written by Paul Gerhardt who is widely considered the greatest Lutheran hymnwriter for his beautiful poetry and depth of teaching.



1 A - wake, my heart, with glad - ness— see what to -
 2 The foe in tri - umph shout - ed when Christ lay
 3 This is a sight that glad - dens— what peace it
 4 Now I will cling for - ev - er to Christ, my
 5 He brings me to the por - tal that leads to



day is done! Now, af - ter gloom and sad - ness, comes
 in the tomb; but lo, he now is rout - ed, his
 does im - part! Now noth - ing ev - er sad - dens the
 Sav - ior dear. My Lord will leave me nev - er; with
 bliss un - told, where - on this rhyme im - mor - tal is



forth the glo - rious sun. My Sav - ior there was
 boast is turned to gloom. For Christ a - gain is
 joy with - in my heart. No gloom shall ev - er
 him I need not fear. He rends death's i - ron
 found in script of gold: "Who there my cross has



laid where our bed must be made when to the
 free; in glo - rious vic - to - ry he who is
 shake, no foe shall ev - er take the hope which
 chain; he breaks through sin and pain. He shat - ters
 shared finds here a crown pre - pared; who there with



realms of light our spir - it wings its flight.
 strong to save has tri - umphed o'er the grave.
 God's own Son in love for me has won.
 hell's dark thrall; I fol - low him through all.
 me has died shall here be glo - ri - fied."

OFFERING

Offering boxes are located in the back of Church. If you wish to give an electronic offering, we have provided a QR code at the end of this worship folder. You can also go to pilgrimcares.org/giving to give your offerings.

PRAYER

M: Almighty God, you give us the joy of celebrating our Lord's resurrection. Give us also the joys of life in your service and bring us at last to the full joy of life eternal, through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: Amen.

LORD'S PRAYER

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

BLESSING

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

C: Amen.

1 The day of res - ur - rec - tion! Earth, tell it out a - broad,
 2 Our hearts be pure from e - vil that we may see a - right
 3 Now let the heav'ns be joy - ful, let earth her song be - gin,
 the pass - o - ver of glad - ness, the pass - o - ver of God.
 the Lord in rays e - ter - nal of res - ur - rec - tion light
 let all the world keep tri - umph and all that is there - in.
 From death to life e - ter - nal, from earth un - to the sky,
 and, lis - t'ning to his ac - cents, may hear, so calm and plain,
 Let all things, seen and un - seen, their notes of glad-ness blend,
 our Christ has brought us o - ver with hymns of vic - to - ry.
 his own "All hail!" and, hear - ing, may raise the vic - tor strain.
 for Christ the Lord has ris - en, our joy that has no end.

Acknowledgments

Vigil of Easter from Christian Worship.

Christ Has Arisen, Alleluia | CW 466 sts. 1, 2, 5 Text: tr. Howard S. Olson, 1922–2010; Bernard Kyamanywa, b. 1938; Tune: Tanzanian; Text: © 1977 Howard S. Olson, admin. Augsburg Fortress. Used by permission: OneLicense no. 728982; Tune: Public domain.

Rejoice, Angelic Choirs, Rejoice | CW 957 Text: tr. Joel W. Lundeen, 1918–1990; Latin, 7th cent.; Tune: adapt. Nicolaus Decius, c. 1485–after 1546; plainsong, 10th cent.; Text: © 1978 Lutheran Book of Worship, admin. Augsburg Fortress. Used by permission: OneLicense no. 728982; Tune: Public domain.

Come, You Faithful, Raise the Strain | CW 462 sts. 1, 3, 5 Text: tr. John Mason Neale, 1818–1866, alt.; John of Damascus, c. 696–c. 754; Tune: Johann Horn, c. 1490–1547; Text and tune: Public domain.

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Awake, My Heart, with Gladness | CW 443 Text: tr. John Kelly, 1833–1890, alt.; Paul Gerhardt, 1607–1676, abr.; Tune: Johann Crüger, 1598–1662; Text and tune: Public domain.

Alleluia, Christ is Risen! Text: Christopher Wordsworth, arr. James Kirkby, St. James Music Press 2015

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News & Notes

Ushers

3-31	<u>7:00am</u>	<u>8:30am</u>	<u>10:00am</u>
	Glen Kuphall Phill Lepple	Jim Prekop Matt Lawonn	Bryan Giesenschlag Dave Chmielewski

Welcome Hosts

3-31	<u>7:00am</u>	<u>8:30am</u>	<u>10:00am</u>
	No Greeters	Pete & Amy Kuske	Joel & Jenny Raasch

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