

PASCHAL VIGIL

✠ PART 2 ✠



RETURN TO WITTENBERG
SAINT PAUL EVANGELICAL-LUTHERAN CHURCH
525 SUPERIOR AVE. TOMAH, WI 54660
OCTOBER THIRD, A+D 2020



ST. PAUL

LUTHERAN CHURCH & SCHOOL

KNOW CHRIST. GROW IN CHRIST. SHOW CHRIST TO THE WORLD

WELCOME to this special Service at Saint Paul Evangelical-Lutheran Church and School. Our intention and purpose in this world are to share the Word of God, especially the gospel of Jesus Christ, with all people, as commanded by and with the help of our Lord and Savior, Jesus Christ. We are very happy to have you join us for the Divine Service.

Before the Service begins, please take note of the following:

- Our **Order of Service** today is printed in this worship folder.
- Our **Interim Principal** is Scott Nerby.
- Our **Pastors** are the Rev. Curt S. Backhaus and the Rev. Korey Van Kampen.
- If you would like **more information** about Saint Paul's, feel free to visit our website: www.stpaultomah.org; or contact our Church Office at (608) 372-2347 or the School Office at: (608) 372-4542.



Return to Wittenberg

- **Return to Wittenberg (R2W)** is an organization of WELS pastors and laymen, which primarily sponsors an annual conference open to anyone interested in learning more about Evangelical-Lutheran doctrine and practice. R2W is proud to co-host today's Service.
- R2W's 2020 conference, "*With Angels and Archangels*," is being held here at St. Paul. We are examining numerous topics dealing with the spiritual warfare taking place all around us, as well as the ministry of the Holy Angels. The Angels also played an important role during the Lord's life, including His Resurrection, as we will hear in today's Gospel!
- For more information, feel free to visit our website at www.returntowittenberg.org, email us at info@returntowittenberg.org, or call us at 262-373-WITT.

ABOUT TODAY'S SERVICE

The Paschal Vigil is one of the Church's most ancient liturgies. "Paschal" refers to Passover, which is the name most non-English languages use to refer to "Easter." There was a pious tradition in the ancient Church that the Lord would return on the day He rose from the dead. Thus, beginning at sundown on Holy Saturday, the faithful would gather for an all-night Vigil, ensuring that the Lord would not find them slumbering. The Service culminated in the celebration of the Sacrament at midnight, heralding in the Day of Resurrection in the presence of the Risen Christ.

The Paschal Vigil, with its close connection to Passover and the Hebrew believers, immerses its participants in a continuity of events stretching back thousands of years. The four main sections of the Vigil help to explain this connection in greater depth.

In Part 1 of the Vigil, the Paschal Candle (which is the central symbol of the opening "Service of Light") represented the Pillar of Fire with which the Angel of the Lord, the pre-Incarnate Word, guided the Israelites out of Egypt and led them through the Red Sea on dry ground. The Exultet, an ancient chant from the Church's earliest centuries, connected worshippers to this narrative, comparing their freedom from sin and Satan to the Hebrews' liberation from Pharaoh. Just as the Hebrews were saved through the waters of the Red Sea, so believers are saved through the waters of Baptism.

The "Service of Readings" that followed traced salvation history from the beginning of time throughout the Old Testament, extrapolating upon this Baptismal connection. These prophecies mystically prefigured the Sacrament of Baptism, ranging from the "Spirit of God hovering over the waters" at creation, to the prefigure of the Flood, which "signifies Baptism that now saves us," as St. Peter says, to even the dry bones brought back to life in Ezekiel's vision, just as the waters of Baptism regenerate our dead spirits.

The Paschal Vigil was also used by the ancient Church as a Baptismal Service, wherein catechumens were baptized and admitted to the congregation. Part 2 of the Paschal Vigil begins with the "Service of Baptism," which hearkens to this ancient rite. The Paschal Candle, symbolizing the Eternal Word, is plunged into the Baptismal Font in a reenactment of the Baptism of Christ, wherein the Holy Trinity consecrated the waters of our Baptism, decisively freeing us from Satan's dominion.

The Great Litany, an ancient prayer of the Church, followed this rite as the catechumens were baptized. Then the formal Paschal Liturgy, the first celebration of the Resurrection, was observed at midnight with the singing of the Christmas Angels' great hymn of praise, the *Gloria in Excelsis*, which had been omitted from the Liturgy since the beginning of Lent. This was met with a full bell peal, the lighting of the candles, the return of the "*Alleluia*," and immense joy that culminated in the celebration of the Lord's Supper.

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*The Sanctuary lights
are dimmed; the
candles are not lighted
and the bells are not
rung. The Altar shall
have no Paraments or
adornments, except for
the Paschal Candle
lighted upon the Altar.*

*Psalm 42 has been
used by the Church in
celebrations of
Baptism, connecting
the deer's yearning for
water to our spirits'
yearning for the waters
of regeneration.*

✠ SERVICE OF HOLY BAPTISM

TRACT

Psalm 42

Bernadette Farrell



O God, for You I long, more than those who watch for dawn:



like the deer that yearns for wa - ter, so I thirst for You, my God.

Soloist:

- | | |
|-------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Like the deer
that yearns for running streams,
so I long for You, my God,
as my spirit longs to behold
the God of my life. | 4. Why so sad within me, O my soul,
why cast down and grieving now?
Hope in God:
I will praise You still,
my Savior, my God. |
| 2. I drink tears as if they were my bread
by night and by day,
as I hear it said all day long:
"Where is your God?" | 5. Still my spirit dies within me
as I think of you today.
As an exile from my homeland,
I cry to You, Lord. |
| 3. All these things will I remember
as I pour out my soul,
how I would lead the rejoicing crowd
to the house of our God. | 6. By day you bring me comfort
in the shelter of Your love.
By night I will sing and praise
the God of my life. |

Text: Psalm 42:2-7, 9. Text and music © 1998, 1992, Bernadette Farrell.
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COLLECTS

STAND

M Let us pray

M O Almighty and everlasting God, look mercifully on the faith of Your people, who like the deer pant after the fountain of Your waters: And mercifully grant that the thirst of their faith may, by the Sacrament of Baptism, hallow their souls and bodies. Through our Lord Jesus Christ.

C Amen.

The Minister goes with the Paschal Candle to the Baptismal Font and says the following.

BLESSING OF THE BAPTISMAL FONT

M Let us pray

M O Almighty and everlasting God, be present at these Mysteries of Your great kindness; be present at these Sacraments, and send forth Your Spirit of adoption to regenerate the new people to whom the font of Baptism gives birth; that what is to be done by our humble ministry may be accomplished by the effect of Your powerful Word. Through Jesus Christ, Your Son, our Lord, Who lives and reigns with You and the Holy Spirit, ever one God: world without end.

C Amen.

The power of Baptism is not in the hands of the man pouring, nor in the water, but rather in the efficacious Word of God.

BLESSING OF THE BAPTISMAL FONT

M The Lord be with you.

C And with your spirit.

M Lift up your hearts.

C We lift them up unto the Lord.

M Let us give thanks to the Lord our God.

C It is good and right so to do.

SIT

M It is truly good, right, and salutary that we should at all times and in all places give thanks to You, O Lord, holy Father, almighty and everlasting God, Who, by Your unsearchable power wonderfully produces the effect of Your Sacraments: And though we are unworthy servants to possess such great mysteries, yet, as You do not abandon the gifts of Your grace, so You incline the ears of Your goodness to our prayers.



This prayer helps to interpret many of the prophecies from Part 1 of the Paschal Vigil as prefigures of Holy Baptism.

The plunging of the Paschal Candle into the Baptismal Font is meant to symbolize the Baptism of Christ, wherein the Holy Trinity consecrated the waters of Holy Baptism.

Luther taught in the Catechism hymn: "Christ, our dear Lord, to Jordan came, to do God's pleasure willing; the Baptism of Saint John to claim, all righteousness fulfilling. He consecrated there a Bath to wash away transgression....that thus this truth not be denied, nor should our faith e'er waver, that the Three Persons all preside at Baptism's Holy Laver, and dwell with the believer."

M O God, Whose Spirit in the very beginning of the world moved over the waters, that even then the sanctifying nature of the waters of Baptism might be signified; O God, Who by water washed away the crimes of the guilty world, and by the pouring out of the deluge gave a figure of regeneration, that one and the same element might in a mystery be the end of vice and the beginning of virtue: O Lord, Who by the streams of Your abundant grace fills Your city with joy, and opens the font of Baptism all over the world for the renewal of the Gentiles: Look on the face of Your Church, and multiply in her Your regenerations, that by the command of Your Majesty she may receive the grace of Your only Son from the Holy Spirit.

Here the Minister parts the waters in the sign of the cross.

May the Holy Spirit grant that all are baptized at this Font emerge as sons of heaven, reborn as new creatures: and may all, however distinguished either by sex in body, or by age in time, be born to the same infancy of spirit by grace, their mother. Therefore may all unclean spirits, by Your command, O Lord, depart far from hence: may the whole malice of diabolical deceit be entirely banished: May no power of the enemy prevail here: let him not fly about to lay his snares; may he not creep in by stealth: May he not corrupt with his poison.

Here the Minister plunges the Paschal Candle into the Baptismal Font, reciting the following:

Here may the stains of all sins be washed out; here may human nature, created in Your image, and reformed to the honor of its Author, be cleansed from all the filth of the old man: Grant that all who receive the Sacrament of regeneration, may be born again new children of true innocence. Through our Lord Jesus Christ, Your Son: Who shall come to judge the living and the dead, and the world by fire.

C Amen.

C ♪ 1. All who believe and are baptized shall see the Lord's salvation;
Baptized into the death of Christ, they are anew creation;
Through Christ's redemption they will stand
Among the glorious heavenly band
Of every tribe and nation.

♪ 2. With one accord, O God, we pray, grant us your Holy Spirit;
Help us in our infirmity through Jesus' blood and merit;
Grant us to grow in grace each day
By holy Baptism that we may
Eternal life inherit. ♪

THE FIFTH CHIEF PART OF THE HOLY CATECHISM

M What is Baptism?

C Baptism is not just plain water, but it is water used by God's command and connected with God's Word.

M Which is that Word of God?

C Christ our Lord says in the last chapter of Matthew, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit!"

M What does Baptism do for us?

C Baptism works forgiveness of sin, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.

M What are these words and promises of God?

C Christ our Lord says in the last chapter of Mark, "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned."

M How can water do such great things?

C It is certainly not the water that does such things, but God's Word which is in and with the water, and faith which trusts this Word used with the water. For without God's Word the water is just plain water and not baptism. But with this Word it is baptism, that is, a gracious water of life and a washing of rebirth by the Holy Spirit.

M Where is this written?

C St. Paul says in Titus, chapter 3, "God saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life. This is a trustworthy saying."

M What does baptizing with water mean?

C Baptism means that the old Adam in us should be drowned by daily contrition and repentance, and that all its evil deeds and desires be put to death. It also means that a new person should daily arise to live before God in righteousness and purity forever.

M Where is this written?

C St. Paul says in Romans, chapter 6, "We were buried with Christ thro' 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."

Historically at this point of the Vigil, the catechumens would be baptized into the Church. In lieu of any baptisms, we confess the Holy Catechism to help draw to mind our own baptisms and as a recommitment to a life of repentance in the baptismal waters.

The Great Litany is one of the Church's most ancient prayers. A "litany" refers to a series of bids prayed by the Minister, followed by the congregation's responsive Kyrie, or "Lord, have mercy." This style of prayer was common in the ancient Church, and the use of the Kyrie at the beginning of the regular Divine Service stems from this tradition.

Martin Luther prepared this form of the Great Litany, which restored it to orthodoxy after certain papal accretions crept into its use.

✠ THE GREAT LITANY

STAND

Minister:

- 1 O Lord,
- 2 O Christ,
- 3 O Lord,
- 4 O Christ,
- 5 O God the Father in heaven,
- 6 O God the Son, Redeemer of the world,
- 7 O God the Holy Ghost,

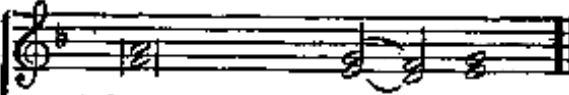
- 1 Be gracious unto us.
- 2 Be gracious unto us.

From all sin;
From all error;
From all evil:

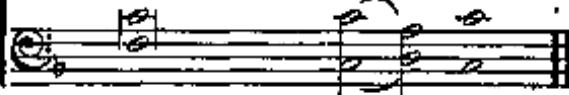
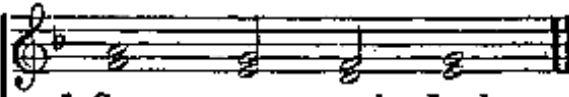
From the crafts and assaults of the devil;
From sudden and evil death;
From pestilence and famine;
From war and bloodshed;
From sedition and rebellion;
From lightning and tempest;
From all calamity by fire and water;
And from everlasting death:

By the mystery of Thy holy Incarnation;
By Thy holy Nativity;
By Thy baptism, fasting, and temptation;
By Thine agony and bloody sweat;
By Thy cross and Passion;
By Thy precious death and burial;
By Thy glorious resurrection and ascension;
And by the coming of the Holy Ghost, the Comforter:

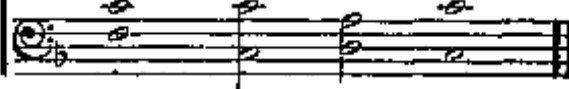
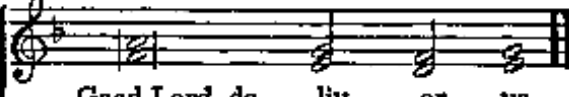
Congregation:



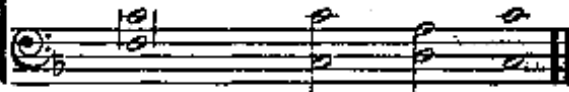
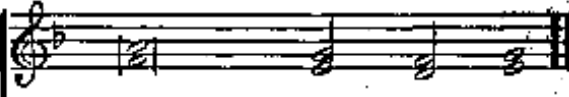
1 have mercy up - on us.
2 have mercy up - on us.
3 have mercy up - on us.
4 hear Thou us.
5 have mercy up - on us.


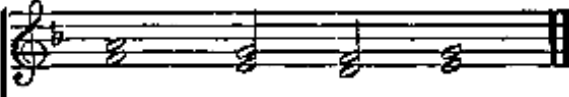
1 Spare us, good Lord.
2 Help us, good Lord.


Good Lord, de - liv - er us.

Good Lord, de - liv - er us.

Help us, good Lord.



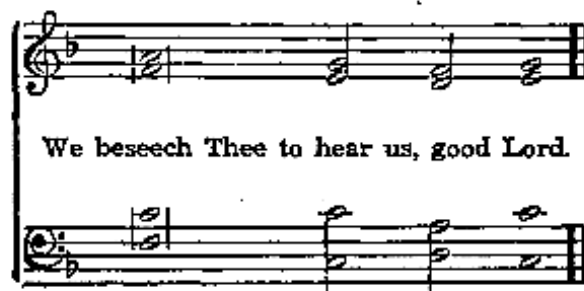
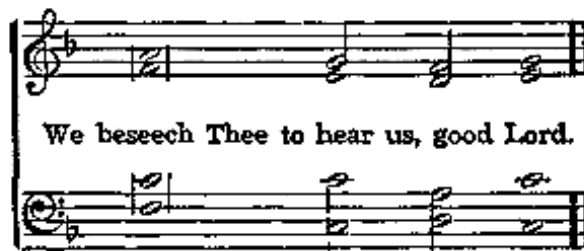
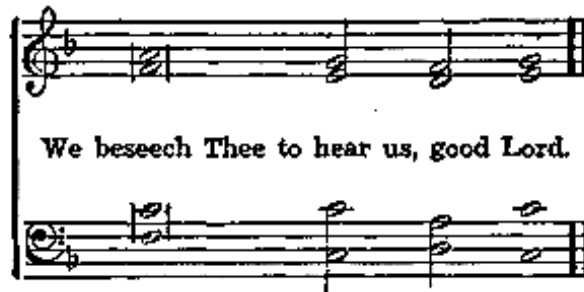
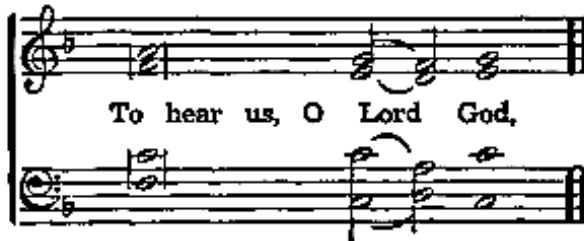
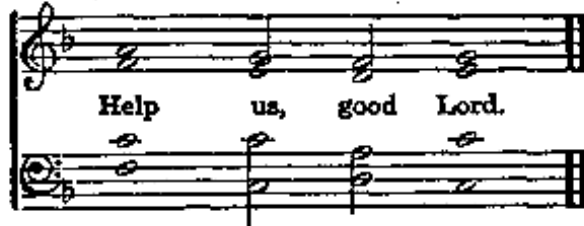
V:

In all time of our tribulation;
In all time of our prosperity;
In the hour of death;
And in the day of Judgment:

We poor sinners do beseech Thee

And to rule and govern Thy holy
Christian Church;
To preserve all pastors and ministers
of Thy Church in the true
knowledge and understanding
of Thy Word and in holiness
of life;
To put an end to all schisms and
causes of offense;
To bring into the way of truth all
such as have erred and are de-
ceived;
To beat down Satan under our feet;
To send faithful laborers into Thy
harvest;
To accompany Thy Word with Thy
Spirit and grace;
To raise up them that fall and to
strengthen such as do stand;
And to comfort and help the weak-
hearted and the distressed:
To give all nations peace and concord;
To preserve our country from discord
and contention;
To give to our nation perpetual vic-
tory over all its enemies;
To direct and defend our President
and all in authority;
And to bless and keep our magistrates
and all our people:
To behold and succor all who are in
danger, necessity, and tribula-
tion;
To protect all who travel by land or
water;
To preserve all women in the perils
of childbirth;
To strengthen and keep all sick per-
sons and young children;
To set free all who are innocently
imprisoned;
To defend and provide for all father-
less children and widows;
And to have mercy upon all men;

Ry:



*A notable feature of
the Great Litany is
its inclusion of
prayers for all
kinds of temporal
needs, which is why
it was often prayed
in times of great
calamity and distress.*

Y:

To forgive our enemies, persecutors,
and slanderers and to turn their
hearts;
To give and preserve to our use the
fruits of the earth;
And graciously to hear our prayers:

O Lord Jesus Christ, Son of God,

O Lamb of God, that takest away the
sin of the world,

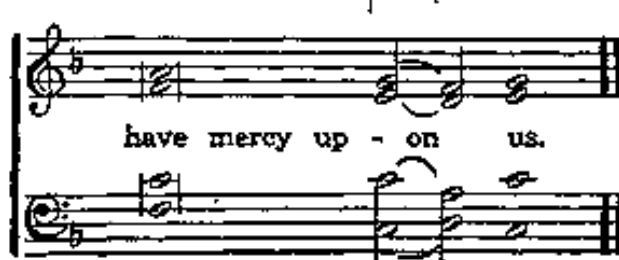
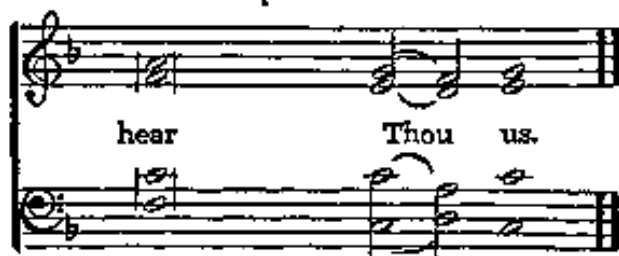
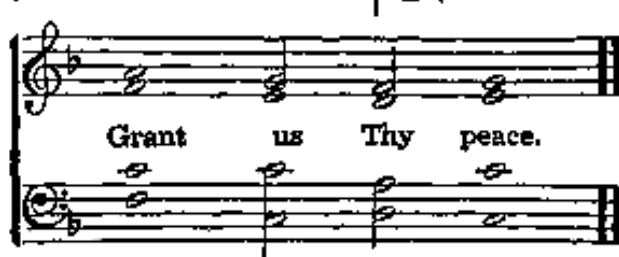
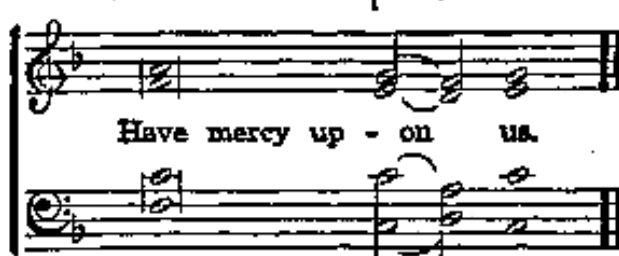
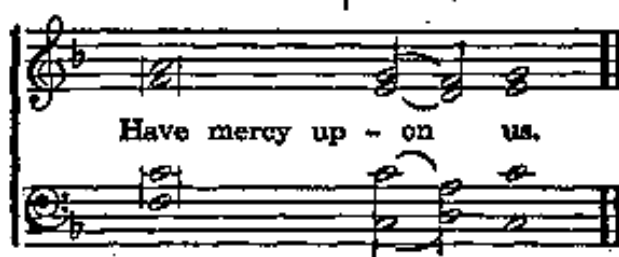
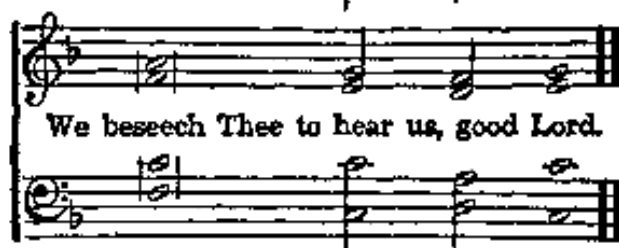
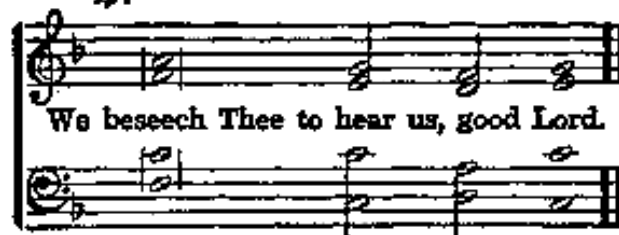
O Lamb of God, that takest away the
sin of the world,

O Lamb of God, that takest away the
sin of the world,

O Christ,

O Lord,

Y:



O Christ,

have mercy up - on us.

Lord, have mer - cy up - on us. A - - - - men.

At the end of the Great Litany, the Altar is adorned with white paraments, and its candles are lit with the fire of the Paschal Candle.

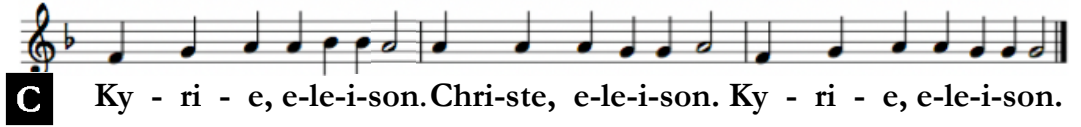
Before the Gloria in Excelsis is sung, there shall be a Prelude. During the Gloria, the lights are turned on as the bell(s) are rung in full peal.

✠ THE PASCHAL SERVICE

Having kept watch this night for the Lord's return, the **Kyrie eleison** ("Lord, have mercy") serves as our earnest plea for His grace and peace.

KYRIE

St. Matthew 20:30; Psalm 6:2



GLORIA IN EXCELSIS

St. Luke 2:14; St. John 1:29

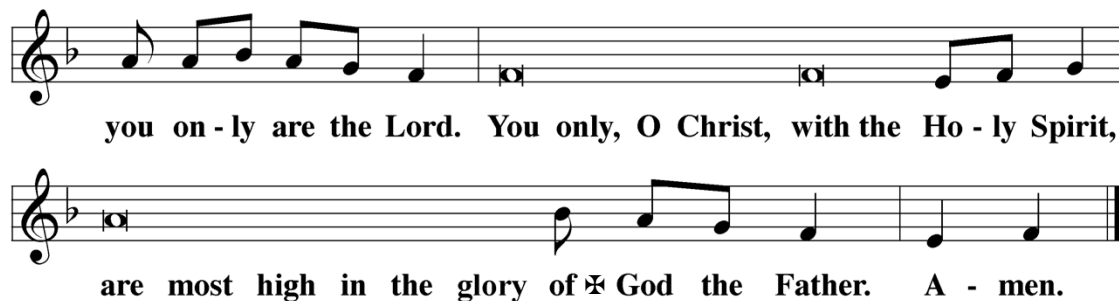


C Glory be to God on high, and on earth peace, good will toward men.

We praise you, we bless you, we wor-ship you, we glorify you,
we give thanks to you, for your great glory, O Lord God, heav'n-ly King,
God the Fa-ther al - mighty. O Lord, the only begotten Son, Je-sus Christ;
O Lord God, Lamb of God, Son of the Father, you take away the
sin of the world; have mercy on us. You take away the
sin of the world; re - ceive our prayer. You sit at the right hand of
God the Father; have mercy on us. For you on-ly are holy;

The **Gloria in Excelsis** is the song the Company of Angels sang to the Bethlehem shepherds on Christmas. It is God's answer to our prayer for peace in the Kyrie: "peace, goodwill toward men" through the "Lamb of God" who takes away the sins of the world.

Because the Gloria is omitted during Lent, its reintroduction at this point of the Service, joined with the first bell peal of the Resurrection, is a joyful moment acclaiming Christ's victory over death.



COLLECT OF THE DAY



SIT.

EPISTLE

Colossians 3:1-4

M A Lesson from the Epistle of the Blessed Apostle Paul to the Colossians.

Brethren: If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. When Christ *who is* our life appears, then you also will appear with Him in glory.

M The Word of the Lord.
C Thanks be to God.

*The Minister addresses God's people with an ancient biblical greeting or **Salutation**: "the Lord be with you." The people respond, "and with your spirit," a response used in Scripture to address pastors. Through this special biblical greeting, the Church acknowledges that her pastors have the authority to speak to God with one voice on behalf of the congregation.*

As we will hear in tomorrow's Services observing St. Michael's Day, Christ's enthronement at the right hand of God, made possible by His Resurrection, topples Satan's dominion and ensures our place in Heaven as His co-heirs.

The Alleluia, absent throughout the Lenten season, returns in a special joyful acclamation as we “praise the Lord” with thankful hearts for all His goodness shown to us on this Day.

GRADUAL

Psalm 118:1; 117



M Al-le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

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

Psalm tone



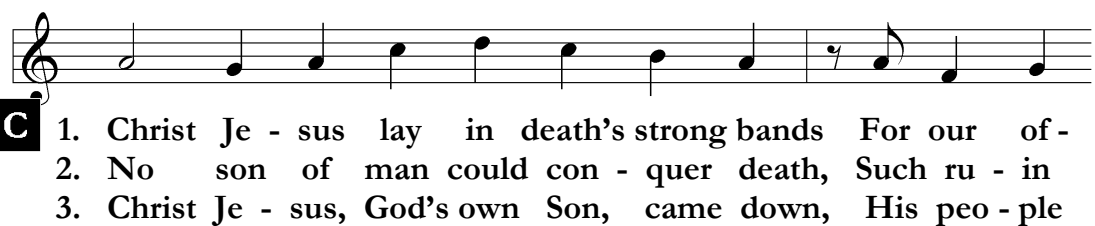
M O give thanks to the Lord, for / He is good*
And His mercy endures for- / ever.

C Praise the Lord, all you / nations;*
extol Him, all you / peoples.

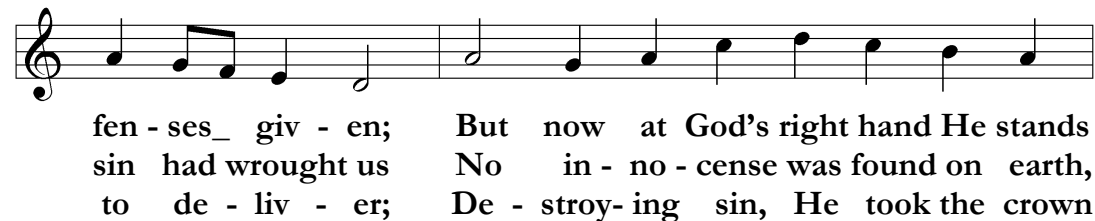
M For great is His / love toward us,*
and the faithfulness of the Lord endures for- / ever.

SEQUENCE HYMN

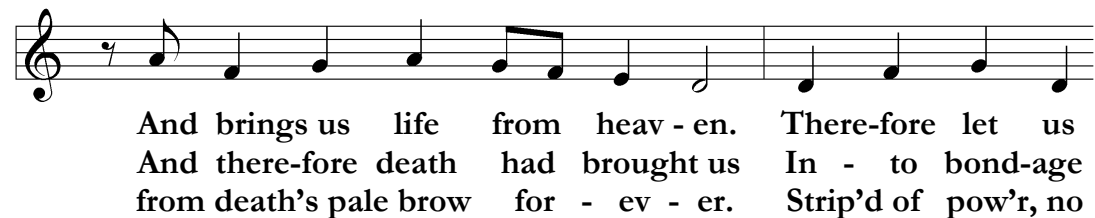
“Christ Jesus Lay in Death’s Strong Bands”




C 1. Christ Je - sus lay in death’s strong bands For our of -
2. No son of man could con - quer death, Such ru - in
3. Christ Je - sus, God’s own Son, came down, His peo - ple



fen - ses_ giv - en; But now at God’s right hand He stands
sin had wrought us No in - no - cense was found on earth,
to de - liv - er; De - stroy - ing sin, He took the crown



And brings us life from heav - en. There - fore let us
And there - fore death had brought us In - to bond - age
from death’s pale brow for - ev - er. Strip’d of pow’r, no



joy - ful be And sing to God right thank - ful - ly
from of old And ev - er grew more strong and bold
more it reigns; An emp - ty form a - lone re - mains

The “Sequence” (so-called because it originally developed from the chant of the Alleluia verse, “sequentially” following it) for the Paschal season is known as Victimae paschali laudes (“Christians, to the Paschal Victim”). Martin Luther wrote this chorale, “Christ Jesus Lay in Death’s Strong Bands,” based on the Gregorian melody and Latin text of the Sequence.



Loud songs of Al - le - lu - ia! Al - le - lu - ia!
And held us as its cap - tive. Al - le - lu - ia!
Its sting is lost for - ev - er. Al - le - lu - ia!

4 It was a strange and dreadful strife
When Life and death contended.
The victory remained with Life;
The reign of death was ended.
Holy Scripture plainly says
That death is swallowed up by Death;
Its sting is lost forever.
Alleluia!

5 Here the true Paschal Lamb we see,
Whom God so freely gave us;
He died on the accursed tree—
So strong His love!—to save us.
See, His blood now marks our door;
Faith points to it; death passes o'er,
And Satan cannot harm us.
Alleluia!

6 So let us keep the festival
To which the Lord invites us;
Christ is Himself the joy of all,
The sun that warms and lights us.
By His grace He now imparts
Eternal sunshine to our hearts;
The night of sin is ended.
Alleluia!

7 Then let us feast this Easter Day
On Christ, the Bread of heaven;
The Word of grace has purged away
The old and evil leaven.
Christ alone our souls will feed;
He is our meat and drink indeed;
Faith lives upon no other!
Alleluia!

Luther captures the beautiful paradox of the struggle between Life and Death represented by the Paschal Feast in this weighty text. He also bids us to keep the festival and take the Paschal Lamb for our own, which we do every time we hear His Word and eat and drink at His Supper.

HOLY GOSPEL

St. Matthew 28: 1-7

STAND

M The Holy Gospel according to Saint Matthew, the Twenty-eighth Chapter.
C Glory be to You, O Lord!

M Now after the Sabbath, as the first *day* of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. His countenance was like lightning, and his clothing as white as snow. And the guards shook for fear of him, and became like dead *men*.
But the angel answered and said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you.”

M This is the Gospel of our Lord.
C Praise be to You, O Christ!

The important role of the Angels in the Resurrection narrative is emphasized by this Gospel lesson, which serves to further emphasize the Angelic theme of our conference.

SIT

+ SERMON +

*The cosmic struggle
between Christ and the
forces of Satan are
stunningly captured in
this chorale.*

SERMON HYMN

Awake, My Heart, With Gladness



- C** 1. A - wake, my heart, with glad - ness, See what to -
2. The Foe in tri - umph shout - ed When Christ lay
3. Up - on the grave is stand - ing The Her - o,
4. This is a sight that glad - dens What peace it



day is done; Now, af - ter gloom and sad - ness, Comes
in the tomb; But, lo, he now is rout - ed, his
look - ing round; The Foe, no more with - stand - ing, his
doth im - part! Now noth - ing ev - er sad - dens The



forth the glor - ious Sun. My Sav - ior there was
boast is turned to gloom. For Christ a - gain is
weap - ons on the ground Throws down, his hell - ish
joy with - in my heart. No gloom shall ev - er



laid Where our bed must be made When to the
free; In glor - ious vic - to - ry He who is
pow'r To Christ he must give o'er, And to the
shake No foe shall ev - er take The hope which



realms of light Our spir - it wings its flight.
strong to save Has tri - umphed o'er the grave.
Vic - tor's bands Must yield his feet and hands.
God's own Son In love for me hath won.

5. Now hell, its prince, the devil,
Of all their pow'r are shorn;
Now I am safe from evil,
And sin I laugh to scorn.
Grim Death with all his might
Cannot my soul affright;
He is a pow'rless form,
Howe'er he rave and storm.

6. The world against me rageth,
Its fury I disdain;
Though bitter war it wageth,
Its work is all in vain.
My heart from care is free,
No trouble troubles me.
Misfortune now is play,
And night is bright as day.

EXHORTATION

M Dearest friends in Christ: You know that our Lord Jesus Christ, out of unspeakable love, instituted this His holy Supper on the night He was betrayed as a memorial and proclamation of His death, which He suffered for our sins. This commemoration requires a firm faith, to make the heart and conscience of everyone who wants to use and partake of this Supper sure and certain that Christ has suffered death for all their sins. But whoever doubts and does not in some manner feel such faith should know that the Supper is of no avail to him, but will rather be to his hurt, and he should stay away from it. And since we cannot see such faith and it is known only to God, we leave it to the conscience of him who comes and admit him who requests and desires it. But those who cling to open sins, such as greed, hatred, anger, envy, thievery, unchastity, and the like, and do not intend to renounce them, are hereby barred from the Supper and warned faithfully not to come, lest they incur judgment and damnation for their own souls, as St. Paul says [*I Cor. 11:29*].

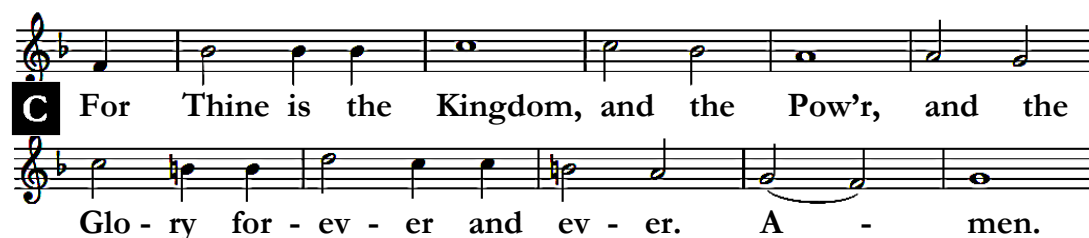
If, however, someone has fallen because of weakness, and proves by his acts that he earnestly desires to better himself, this grace and communion of the Body and Blood of Christ shall not be denied to him. In this way, each must judge himself and look out for himself. For God is not mocked [*Gal. 6:7*], nor will he give that which is holy to the dogs or cast his pearls before swine [*St. Matt. 7:6*].

Therefore, that we who are gathered together to keep the Supper of the Lord and to partake of His Body and His Blood may do so worthily and through it strengthen our faith--and furthermore to live according to the will of God, forgive our enemies, love our neighbors, and do good to all men--let us call on God the Father through Jesus Christ and pray the holy Our Father.

PATER NOSTER

St. Matthew 6:9-13; St. Luke 11:2-4

M 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.



*Luther wrote this **Exhortation** in 1525 as a replacement for the heretical "Canon of the Mass," a Eucharistic prayer used in the Papal Church, which they believe propitiates the sins of the living and the dead. Luther rejected this understanding as the greatest abomination.*

As the fulfillment of the true Passover Festival, we know that our Communion Liturgy commemorates the once-for-all sacrifice of the Lamb of God.

*According to St. Gregory the Great (Book IX, Letter 12), the **Pater Noster** (Our Father) was the only prayer used in the consecration of the Lord's Supper during the time of the Apostles. The Reformers used St. Gregory's assertion to defend their practice of praying only the Lord's Prayer, rather than the heretical Roman Canon, in the consecration of the Lord's Supper.*

*Christ speaks His
Words of
Institution through
the Pastor, effecting
the miraculous
Sacramental Union.
“We believe that the
food blessed by Him
through the Word and
prayer is the body and
blood of our Lord Jesus
Christ” (FC, SD,
VII:39).*

*The **Sanctus** (Latin
for “Holy”) is the song
Isaiah heard the
Seraphim singing before
the Throne of God.*

*The **Pax Domini**
(Latin: Peace of the
Lord) is drawn from
Jesus' greeting to the
Apostles after His
Resurrection: “Peace be
unto you.” The Pastor,
as Christ’s servant,
offers us the same peace
in the presence of the
risen Lord.*

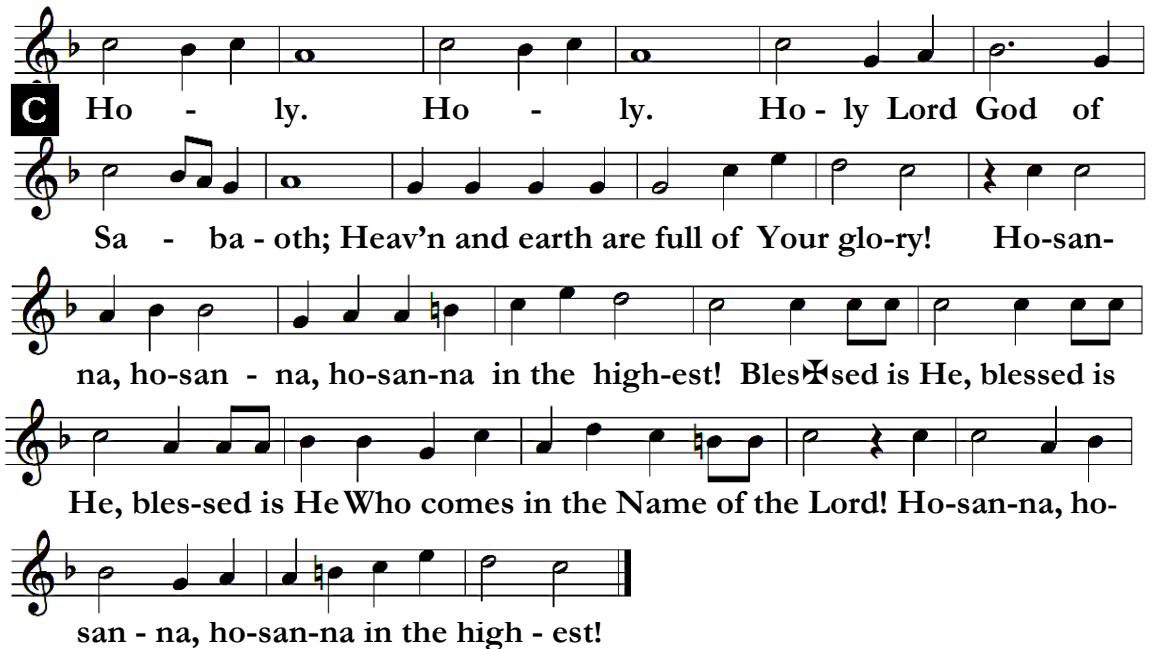
*Luther wrote: “The
Pax is, so to speak, a
public absolution of
[sins...], the true voice
of the gospel announcing
remission of sins, and
therefore the one and
most worthy preparation
for the Lord’s Table, if
faith holds to these
words as coming from
the mouth of Christ.”*

VERBA TESTAMENTI (WORDS OF INSTITUTION)

*St. Matthew 26:26-30; St. Mark 14:22-24;
St. Luke 22:19-20; 1 Corinthians 11:23-25*

SANCTUS

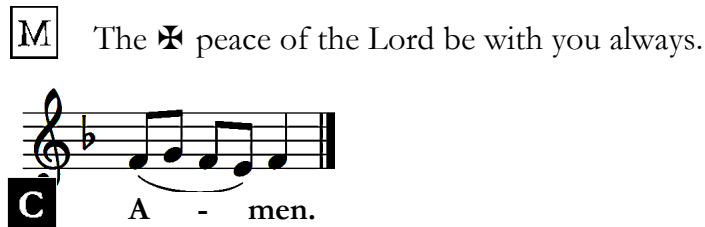
Isaiah 6:1-4



Ho - ly. Ho - ly. Ho - ly Lord God of
Sa - ba - oth; Heav'n and earth are full of Your glo-ry! Ho-san-
na, ho-san - na, ho-san-na in the high-est! Bles-sed is He, blessed is
He, bles-sed is He Who comes in the Name of the Lord! Ho-san-na, ho-
san - na, ho-san-na in the high - est!

PAX DOMINI

St. John 20:19



The peace of the Lord be with you always.
A - men.

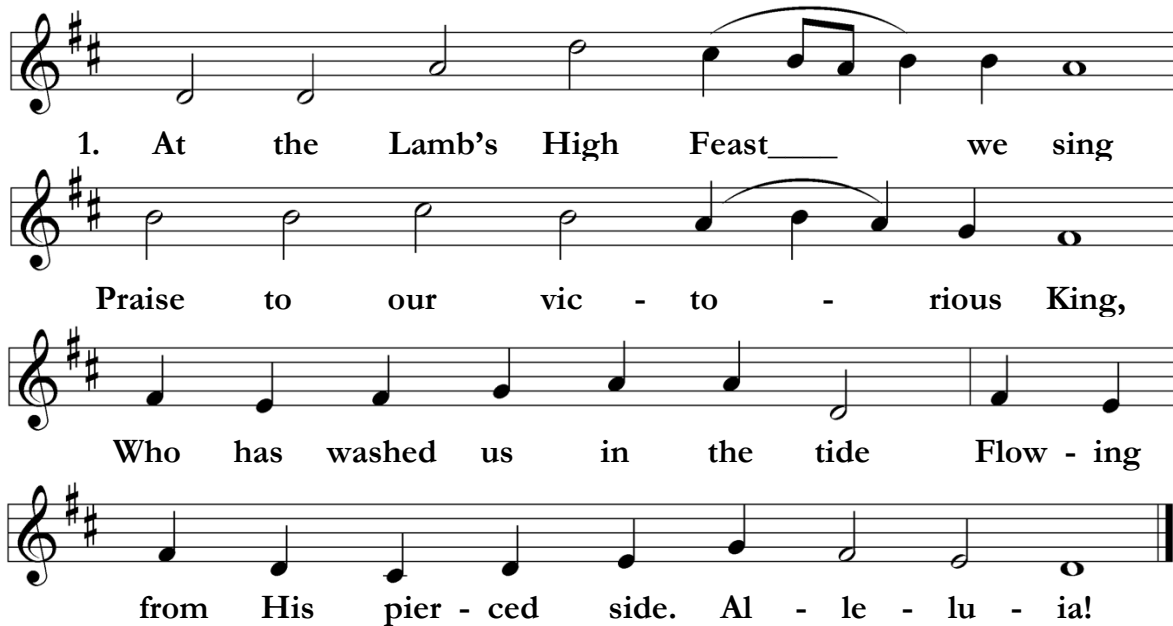
+ DISTRIBUTION +

Participation in the Table of the Lord Out of respect for the Blessed Sacrament of our Lord’s Body and Blood and the pastoral duty to be faithful stewards of the Mysteries of God, we ask that only those of our fellowship who have made proper preparation prior to the Service come forward to receive the Holy Supper. It is the Pastor’s duty to ensure that only those who are properly prepared to receive the Lord’s Body and Blood come to the Altar; he will have to answer before the Judgment seat of Christ regarding those he allowed to the Lord’s Table. Those who have not made proper preparation are encouraged to meditate on the Mystery through the singing of the Distribution Hymns.

DISTRIBUTION HYMN

At the Lamb's High Feast We Sing

This beautiful hymn is an immensely fitting Distribution Hymn for the Paschal Vigil, as it draws together the events of the first Passover and our Divine Service.



1. At the Lamb's High Feast we sing
Praise to our vic - to - rious King,
Who has washed us in the tide Flow - ing
from His pier - ced side. Al - le - lu - ia!

2. Praise we Him, whose love divine
Gives His sacred Blood for wine,
Gives His Body in the Feast,
Christ the Victim, Christ the Priest.
Alleluia!

3. Where the Paschal Blood is poured,
Death's dread Angel sheathes the sword;
Israel's hosts triumphant go
Through the wave that drowns the foe.
Alleluia!

4. Praise we Christ, Whose Blood was shed,
Paschal Victim, Paschal Bread,
With sincerity and love
Eat we Manna from above.
Alleluia!

5. Mighty Victim from the sky,
Hell's fierce pow'rs beneath You lie;
You have conquered in the fight,
You have brought us life and light.
Alleluia!

6. Now no more can death appall,
Now no more the grave enthrall;
You have opened paradise,
And Your saints in You shall rise.
Alleluia!

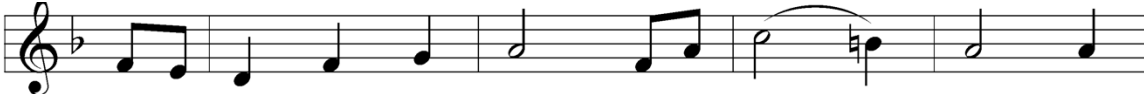
7. Paschal triumph, Paschal joy!
This alone can sin destroy;
From sin's pow'r, Lord, set us free,
Newborn souls in You to be.
Alleluia!

8. Father, who the crown shall give,
Savior by whose death we live,
Spirit guide throughout all our days;
Three in One, Your name we praise.
Alleluia!


Because the Paschal Vigil historically took all night, there would be no Vespers prayed on Holy Saturday. Thus, the Vigil ends with an abbreviated "Vespers" of sorts, beginning with the Eucharistic-themed Psalm 116.

PSALM 116

Sung in unison.




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



call on the name of the Lord.

Psalm Tone



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

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

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

Refrain

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

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

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

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

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

Refrain

After the Distribution: STAND

MAGNIFICAT

St. Luke 1:46-55



✠ My — soul mag-ni - fies the Lord; and my spirit rejoices in God my Sav - ior. —

For — He has regarded the lowly estate of His hand - maid - en:

For: — behold, from henceforth all generations shall call me blest. —

For He that is mighty has done to me great things: And holy is His Name.

And His mercy is on them that fear Him: From generation to gen - er - a - tion.

He — has shown strength with His arm:

He — has scattered the proud in the imagination of their hearts. —

He — has put down the might- y from their seats: And exalted them of low de- gree.

He — has filled the hun- gry with good things: And the rich He has sent emp ty a- way.

He — has helped His ser- vant, Is - ra - el: In — remembrance of His mer- cy. —

As — He spoke to our fath-ers, To — Abraham, and to His seed for- ev - er. —

Glo - ry be to the Father and to the Son, And to the Ho - ly Ghost.

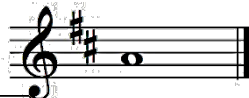
As — it was in the beginning, is now, and ev - er shall be: World without end. A - men.

The Magnificat is the Canticle the Blessed Theotokos sang during her Visitation with St. Elizabeth. Although the Magnificat's placement at the end of the Paschal Vigil was practical, forming a brief Vespers, it truly is an apt Postcommunion Canticle. As the Vigil included in its prophecies the promise made to Abraham and all Israel, so we see in the Magnificat the culmination of these promises in the Seed of Abraham, the Virgin's Son, our Lord Jesus Christ.

POSTCOMMUNION COLLECT



M Let us pray.



M Pour forth, O Lord, we beseech You, the Spirit of Your love into our hearts, and by Your mercy make all those to be of one mind to whom You have given to eat of Your mystic Passover. Through Jesus Christ, Your Son, our Lord, Who lives and reigns with You and the same Holy Spirit, ever one God, world without end.



C A - men.

BENIDICAMUS



M Bless we the Lord! _____ Al-le - lu - ia, _____ Al - le - lu - ia!



C Thanks be to God! _____ Al-le - lu - ia, _____ Al - le - lu - ia!

BENEDICTION

Numbers 6:22-26

M The Lord bless you and keep you.
The Lord make His face shine upon you and be gracious to you.
The Lord look upon you with favor and ☩ give you peace.



C A - men. A - men. A - men.

*Luther re-instituted the use of the Aaronic **Benediction**, which is the blessing the Lord instructed Moses to teach Aaron and the Levite priests to use when they blessed the Hebrew people. Since by faith we are the true children of Abraham, it is appropriate that the Church's ministers should bless us with the same blessing.*

HYMN

Awake, My Heart, With Gladness



7. Now I will cling for - ev - er To Christ my
 Sav - ior true; My Lord will leave me nev - er What -
 e'er He pass - eth through. He rends death's i - ron
 chain, He breaks thro' sin and pain, He shat - ters
 hell's dark thrall,-- I fol - low Him through all!

8. To halls of heav'nly splendor
 With Him I penetrate;
 And trouble ne'er may hinder
 Nor make me hesitate.
 Let tempests rage at will,
 My Savior shields me still;
 He grants abiding peace
 And bids all tumult cease.

9. He brings me to the portal
 That leads to bliss untold,
 Whereon this rime immortal
 Is found in script of gold:
 "Who there My cross hath shared
 Finds here a crown prepared;
 Who there with Me hath died
 Shall here be glorified."

SIT.

SILENT PRAYER.

Prayer for the Feast of the Resurrection

Almighty God, Who by the death of Your Son has destroyed sin and death and by His Resurrection has brought again innocence and everlasting life so that, delivered from the devil's power, we may live in Your kingdom: Grant that we may believe this with all our heart and, steadfast in this faith, praise and thank You always; through the same Jesus Christ, Your Son, our Lord, Who lives and reigns with You and the Holy Spirit, ever one God, world without end.
Amen.

*Because Christ lives,
 we also will live. His
 Resurrection and
 Ascension to the
 Throne of God
 mean that we, too,
 will be seated in the
 heavenly realms.
 The rule of Satan is
 ended; when we die
 here, we will enjoy
 eternal bliss there in
 unending union with
 the Holy Trinity.*