

The Holy Triduum 2025



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"In an age of information, we all need a larger story, a bigger canvas, a more honest mirror in which to make sense of our lives. So the Bible tells stories of giants, floods, scoundrels, exiles, prodigals, dreams, jailbreaks, and earthquakes. We find our stories in that wider story. They leave us breathless and spent, now dependent on the God who breathes new life into old bones and washes the church up on a Red Sea shore, alive."

-Frank Honeycutt, *What Do You Seek: Welcoming the Adult Inquirer* (Minneapolis: Augsburg Fortress, 2000), 19.

Our celebration of these holy days is made possible by the gifts of time and talent: the ministry of liturgists, Elders and Deacons, the choir, children, tenders of the new fire, bearers of the paschal candle, cantors, instrumentalists, greeters and ushers, bell ringers, readers, staplers and folders of bulletins, bakers of communion bread, sound folk and many others taking up roles large and small. Thanks to all!

We welcome all who worship together over these three days, particularly those who are new to our assembly and we invite you to join fully in our worship and fellowship. Your unique gifts can enrich our effort to reach out in prayer and service to our congregation, our community and the world.

COMMENTARY ON THE TRIDUUM

All of Holy Week points toward the passion—the death and resurrection of Christ. The week's three final days (from sunset Thursday through sunset on Easter) complete the commemoration of Christ's passion. These three days are called the *Triduum* (Latin for "three days").

The Triduum engages us from Thursday until Sunday in a unified act. What happens on Maundy Thursday, Good Friday, and the Easter Vigil forms a continuous dramatic story. These days are to be seen together rather than separately. The services of the three final days of Holy Week connect with one another and, together, comprise the oneness of the Triduum.

Because of this interrelationship of the three days, each service of the Triduum needs the others to tell the whole story. For example, the resurrection is incomprehensible without Christ's self-giving in the Lord's Supper and the Crucifixion. Therefore, Easter needs Good Friday and Maundy Thursday to be fully understood. The way to the triumph of Easter is through the Triduum.

All of Holy Week, and particularly its three concluding days (the Triduum), provides an opportunity to undertake a pilgrimage of renewed commitment and joy; to travel Christ's path of servanthood; through the Lord's Supper and the suffering of the cross, as we move toward Easter.

Our joy during the great festival of resurrection will be enhanced by faithful participation in worship during the preceding week, especially during the whole of the Triduum.

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MAUNDY THURSDAY

This day in Holy Week is traditionally referred to as "Holy Thursday" or "Maundy Thursday." The word "maundy" is derived from the Latin "mandatum" which means "command" and refers to the new commandment to love one another which Jesus gave to the disciples at the Last Supper, the night before his death (John 13:34). The congregation gathers this evening to remember that night so long ago when our Lord broke the bread and gave the cup and so instituted this holy supper which has been for more than 1900 years, the Church's holiest occasion of communion and celebration. The mood of the service is not triumphant but somber and

reflective as we recall the eve of Jesus' passion and death. At the same time, there is also unmistakably present the note of faith and hope, even as there was on that first Maundy Thursday. So do we as the Church once more gather with our Lord to prepare for his suffering and death but also to anticipate the glory of his resurrection which we will celebrate on Easter.

Once again this year, we will observe the Liturgy of Footwashing as a part of our worship on this night. Just as ashes are a central symbol of the meaning of Ash Wednesday, so the act of footwashing is a central symbol of the meaning of Maundy Thursday. Footwashing is a powerfully symbolic response to Jesus' own example and his command that his disciples love one another as he loves us.



Following the homily, worshipers will be invited to proceed to one of two stations to have their feet washed. Once a person's feet are washed, he or she will turn and wash the next person's feet. This is an intimate experience of servanthood that Jesus demonstrates for us. This asks us to be vulnerable, so many may choose not to participate. We don't like to expose our feet in public. We hide them, cover them and dress them. But to have one's feet washed, and to wash others, is to cross boundaries of intimacy. By doing so, however, we ritually embody the sort of servanthood Jesus asks us to show toward one another.

As in years past, this will be completely voluntary. No one will be compelled to participate. Like the whole of our liturgy, no one is ever forced to engage in particular acts of worship. Rather, the footwashing is a both a gift and a challenge that is meant to pull us out of our comfort zones. You may choose to participate or not. During the whole of this service we will sing such hymns as *This Is the Night* and *Sharing Paschal Bread and Wine*, powerful, prayerful songs sung only on Maundy Thursday.

GOOD FRIDAY

"On Thursday, we dispersed in silence—no sending song, no blessing or dismissal, only the rustle of jackets, the sound of feet, freshly washed and covered again, moving into the night. Now, as if awaiting our return, the silence receives us and invites us more deeply into the empty room, the unfolding story, the widening hour, the mystery of faith.

"With boldness, we approach the throne of grace, the cross upon which Christ is lifted, to pray not only for the church and those preparing for baptism, but also for those of other faiths, those who do not believe in God, and everyone, everywhere, in any kind of need. As he promised, Jesus draws them—all people, named and unnamed, all things, seen and unseen—to himself and to the heart of God. There we rest, like grains of wheat buried in the earth awaiting the joyful harvest."

(Worship Guidebook for Lent and the Three Days (Minneapolis: Augsburg Fortress, 2009), 117.)



The Good Friday service is a penitential service that allows for much contemplation and for the power of silence to speak for itself. The passion narrative from John's Gospel will be read. This day's worship invites the congregation into intercessory prayer

that is as wide as the embrace of the cross. There may be no other worship in the church's year in which the prayers extend so intentionally and fully to all of humanity and all of creation.

THE GREAT VIGIL OF EASTER

Each year the people of Israel observed the night of Passover as a vigil to keep the past alive (Exod. 12:41-42). It kindled both memory of God's mighty act of deliverance and hope in God's future acts on their behalf. The Great Vigil of Easter became the Christian Passover.

Early Christians understood Jesus' dying and rising as a fulfillment of the Passover hope, and began keeping vigil through the night preceding the dawn of Easter Day. Early Christian history suggests the occasion of Christ's death and resurrection as the most fitting time for baptism to take place, for in baptism we die with Christ and are raised with him. In the fifth and sixth centuries, the Vigil evolved by adding the new fire, the singing of the Exsultet (Easter proclamation), and the series of readings (interspersed with songs and prayers) recounting the faith story into which we are baptized. The readings began with the story of creation and included the stories of the flood, the exodus, the call of the prophets, Paul's teaching on dying and rising with Christ (Rom. 6), and they climaxed in the resurrection story. Baptisms followed and the Eucharist was celebrated, as the first service of Easter, in the darkness of night. The Vigil had thus evolved into four parts: the Service of Light, the readings, Baptism, and the Eucharist.



In the centuries that followed, the Vigil was essentially lost in the West. The mid-twentieth century witnessed a recovery of the Great Vigil of Easter. Among Presbyterians, the first celebrations of this ancient liturgy seem to have been at Princeton Theological Seminary in the 1970s. It spawned wide and continuing (though gradual) interest among Presbyterians.

(Harold M. Daniels, *To God Alone Be Glory: The Story & Sources of the Book of Common Worship* (Louisville: Geneva Press, 2003), 159-60.)

EASTER SUNDAY, April 20, 10:15 a.m.

On this holy day of days, we join together for the Festival of the Resurrection, Easter Day, at 10:15 a.m. Through word and sacrament, praise, prayer and joyful song, we will wonder anew at the new life made available to us in the resurrection of Christ.

TRIDUUM BULLETINS & CHILDREN'S WORSHIP BAGS

All scripture readings are taken from the New Revised Standard Version of the Bible, unless otherwise indicated. Please return your bulletin to an usher as you depart at the end of the worship service as these same bulletins will be used at the Maundy Thursday, Good Friday and Easter Vigil services. You are also asked to return the Children's Worship Bags to the hooks in the hallway as the items contained in the bags are for the children to use throughout the Holy Week services.

April 17, 2025

ORDER OF SERVICE

Maundy Thursday

7:00 p.m.

*As the people gather, worshipers greet one another, welcoming newcomers.
Please silence electronic devices.*

+ PRELUDE

Darkest Hour

Joel Raney

☞ Worshipers may prepare the heart and mind for worship by meditating on the following prayer.

God of the covenant,
as we celebrate the beginning of the paschal feast,
we come to the table of the Lord
in whom we have salvation, life, and resurrection.
Renew the power of this mystery
in our service to one another and to you,
so that with Christ we may pass from this life
to the glory of your kingdom. Amen.

☞ All may stand as the pastor and liturgist enter.

*CALL TO WORSHIP & PRAYER OF THE DAY

+ *HYMN 206

This Is the Night

MY NEIGHBOR

*THE CONFESSION

Eternal God, whose covenant with us is never broken,
we confess that we fail to fulfill your will.
Though you have bound yourself to us,
we will not bind ourselves to you.
In Jesus Christ you serve us freely,
but we refuse your love
and withhold ourselves from others.
We do not love you fully
or love one another as you command.
In your mercy, forgive and cleanse us.
Lead us once again to your table
and unite us to Christ, who is the bread of life
and the vine from which we grow in grace.

☞ You may reflect on this prayer and offer personal confession in silence.

Kyrie Eleison

Francis Patrick O'Brien

Lord have mercy. Christ have mercy. Lord have mercy.

Cantor/Choir

DECLARATION OF FORGIVENESS

THE PEACE

Greet those around you with: "The peace of Christ be with you," responding, "And also with you."

PRAYER FOR ILLUMINATION

FIRST SCRIPTURE READING

Exodus 12: 1-14

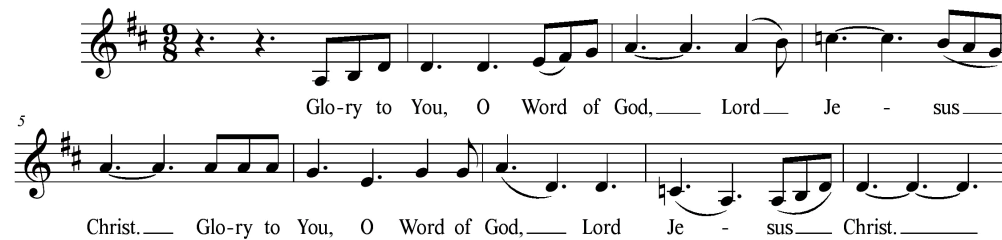
EPISTLE READING

1 Corinthians 11: 23-26

*THE GOSPEL

THE ACCLAMATION

Teresa Cobarrubia Yoder



GOSPEL READING

John 13: 1-17, 31b-35

HOMILY

A moment for silence and reflection.

Ubi Caritas

Jonathan Reid

Sharon Ricker, Lynne Snyder, Gay Spears
*Where there is charity and love, God is there.
The love of Christ has gathered us together.
Let us rejoice and be glad in it.
And from a sincere heart, let us love one another.
Amen.*

FOOTWASHING

*All who wish may proceed to one of the two stations located at the front and rear of the worship space.
Once seated, you may remove your footwear to have your feet washed, then proceed to wash the feet
of the person who comes after you. This ritual gesture enacts Jesus' command to love one another as
he has loved us.*

ANTHEM

Gethsemane Prayer

R. Kevin Boesiger

A PASTORAL PRAYER FOR HOLY THURSDAY

SACRAMENT OF THE LORD'S SUPPER

THE GREAT PRAYER OF THANKSGIVING & THE LORD'S PRAYER

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

...And now, with the confidence of the children of God, let us pray.

Our Fa-ther, who art in heav-en, hal-lowed be thy
name; thy king - dom come, thy will be done on
earth as it is in heav-en. Give us this day our
dai-ly bread, and for -give us our tres²-pass - es, as we for -
give those who tres-pass a - gainst us; and lead us not in-
to temp - ta - tion, but de - liv - er us from e - vil.
For the king - dom, the pow'r and the glo - ry are yours
now and for ev - er.

BREAKING OF THE BREAD

COMMUNION OF THE PEOPLE

✠ Ushers will invite worshipers to come forward in groups to circle the Lord's Table. Once at the Table, please hold the bread and commune together once all have received. You may partake of the cup as it is served.

*HYMN 207

Sharing Paschal Bread and Wine

TENEBRAE

PRAYER AFTER THE MEAL

STRIPPING OF THE CHURCH

Stay with Me

STAY WITH ME



Stay with me; re-main here with me; watch and pray. Watch and pray.

✠ During the singing, the candles are extinguished and all linens and paraments are removed from the worship space. The symbolism of darkness and barrenness honor the willingness of Jesus to be stripped and killed for us. From Thursday evening until Easter, hope seems to be lost and evil seems to have beaten God's Son. We gather in this silent emptiness to share in the communion of our Lord, to try to grasp the gift God gives us, and to follow Christ not just to Easter, but through the pain and darkness of Friday and Saturday.

DEPART IN SILENCE

✠ Since our worship does not end tonight, but continues on through Good Friday to Easter, there is no benediction. After the Stripping of the Church, you may stay for meditation and, when you are ready, please depart in silence.

*All who are able may stand.

+ Those arriving may be seated.



Water Marks

Jesus probably kneeled down.
He probably took Peter's heel
in his hands
to wash his feet.
And I wonder if they both thought of Jacob—
the heel-grabber,
the trickster who wrestled
with God.
I wonder if it felt like a do-over,
a fresh start for creation.
I wonder if the basin overflowed
when Jesus poured the water out.
I wonder if it splashed,
leaving water marks on the floor—
proof that love was really there.
I wonder if I would have let Jesus do the same.
Would I have been like Peter and said,
"Not just my feet but my head and my hands"?
I suppose I can look at my life today
and answer the question.
Have I allowed myself to be loved?
Are there water marks on the floor?

Written by Rev. Sarah Speed / A Sanctified Art LLC / sanctifiedart.org

ORDER OF SERVICE

April 18, 2025

Good Friday

7:00 p.m.

*Worshippers gather in silence.
Please silence electronic devices.*

Prayer of Preparation

✠ Worshippers may prepare the heart and mind for worship by meditating on the following prayer.

Grieving God,
on the cross your Son embraced death
even as he had embraced life:
faithfully and with good courage.
Grant that we who have been born out of his wounded side
may hold fast to our faith in him exalted
and may find mercy in all times of need. Amen.

✠ All may stand as the pastor and liturgist enter.

*OPENING SENTENCES & PRAYER OF THE DAY

+ *HYMN 215

What Wondrous Love Is This

WONDROUS LOVE

PRAYER FOR ILLUMINATION

FIRST SCRIPTURE READING Isaiah 52:13 – 53:12

PSALTER Psalm 22

EPISTLE READING Hebrews 10: 16-25

GOSPEL READING John 18:1—19:16a

O Sacred Head, Now Wounded arr. Joel Raney
Gay Spears, soloist; Kathy Kuehnle, piano

*GOSPEL READING John 19: 16b-42

✠ All may stand for the completion of the Gospel Reading. An extended silence for prayer and reflection will follow the Gospel Reading.

Were You There arr. Douglas E. Wagner
Handbells, Terry Martinez, director

THE SOLEMN INTERCESSION

...We ask this through Christ our Lord.

Amen.

As our Savior Christ has taught us, we are bold to pray:

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and forever. Amen.

*HYMN 228

Were You There

WERE YOU THERE

*SOLEMN REPROACHES OF THE CROSS

This is the cross
that held the Savior of the world.

Come, let us worship God.

This is the cross
that held the Savior of the world.

Come, let us worship God.

This is the cross
that held the Savior of the world.

Come, let us worship God.

...you have made a cross for your Savior.

**Holy God,
Holy and mighty,
Holy immortal One,
have mercy upon us.**

DEPART IN SILENCE

✠ Since our journey does not end tonight, but continues on to the Great Vigil of Easter, there is no benediction. The congregation may stay for silent prayer and meditation and when ready, worshipers may depart in silence.

*All who are able may stand.

+ Those arriving may be seated.



It Is Finished

One day,
one day
we will say,
"It is finished"
and not in reference to
the suffering that took place
in a school shooting,
in a police raid,
in a boat of immigrants
packed too tightly.
One day we will say,
"It is finished,"
but not in reference to
a fight against addiction,
another catastrophic storm,
a broken marriage that got
lost along the way.
One day,
one day
we will say,
"It is finished"
and only mean the
book we just read,
the cake we just baked,
the song that made us sing,
the meal around the table,
the familiar drive back home.

Until then
I will say,
"I am thirsty,"
but I still believe
in one day.
One day.

Written by Rev. Sarah Speed / A Sanctified Art LLC / sanctifiedart.org

ORDER OF SERVICE

The Great Vigil of Easter

April 19, 2025

8:00 p.m.

SERVICE OF LIGHT

☞ *The congregation gathers on the front lawn in darkness, after nightfall, around the new fire.
Ushers distribute worship bulletins and candles.*

***GREETING**

Grace and Peace from Jesus Christ our Lord.
And also with you.

***OPENING PRAYER**

***LIGHTING OF THE PASCHAL CANDLE**



Cantor All

Lu-men Chris - ti, light of Christ. De - o gra - ti - as, thanks be to God.

***PROCESSION INTO THE CHURCH**

☞ *The procession into the church begins. The baptismal waters are our welcome into Christ's Church. Worshipers will light their candles from the Paschal Candle, then gather in the open space between the baptismal font and Lord's Table for the Easter Proclamation. When passing the baptismal font, worshipers may touch the water and remember their baptism.*

***EASTER PROCLAMATION**

May the creatures of the heavens
and the creatures of the earth rejoice,
because the mystery of existence
has found clarity this night.
May the earth, penetrated by such light, rejoice,
having laid aside all its darkness.
May the Church be the space
where the expectations of all peoples
find their fulfillment and are expressed in song.
Therefore, dear brothers and sisters,
grateful for such a clear light,
together we sing of God's mercy.
It is truly right and just

that all the passion of the heart and mind
give praise to the invisible God the Almighty Father
and to his only-begotten Son Jesus Christ,
who has shown us new heavens and new earth.

This is the night **(This is the night)**
that frees the slaves of every Egypt,
the night in which all the Red Seas are crossed to find freedom.

This is the night **(This is the night)**
that illuminates with its light the dark depths of every person.

This is the night **(This is the night)**
that brings together all believers in Christ,
spread throughout the earth
and, freeing them from their burdens,
restores them to beauty, grace, and holiness.

This is the night **(This is the night)**
when Christ, in the captivity of death,
rises victorious from all the hells of humanity.

It would be worthless to be born
if life did not have a meaning and a divine fullness.

This is the night **(This is the night)**
where even sin is grace.

O truly blessed night
whose time and sacred hour only you have known
when Christ rose from the depths of death and abandonment!

This is the night **(This is the night)**
that fulfills humanity's eternal yearning
and of which is written: "And the night will be clear as day."

The miracle of this holy night
dissolves the darkness, purifies the heart,
restores innocence to those overwhelmed by evil,
dispels hatred, creates communion, and breaks the arrogance of every power.

O truly blessed night,
in which earthly things unite with heavenly ones
and divine things join human ones!

In the grace of this night, welcome, O Father,
our offering symbolized by the Easter candle.

We therefore pray to you, Lord,
that the light of this candle,
lit to dispel our gloom,
may never fail and rise to you welcome
as a star among your stars.

Let its light unite and mingle
 with the light of the Morning Star,
 the star that knows no sunset:
 your Christ who,
 having reemerged from the underworld,
 shines serenely on humanity's path.

✠ Following the Easter Proclamation, worshipers may extinguish their candles and be seated.

SERVICE OF READINGS

OLD TESTAMENT READINGS

First Reading – Story of Creation

Linda Dencker & Bob Davenport

Genesis 1:1 – 2:4a
 John 1, passim

*HYMN 24

God, Who Stretched the Spangled Heavens

HOLY MANNA

Second Reading – The Flood

Terry Martinez

Genesis 7 - 9, selections

Third Reading – Israel's Deliverance at the Red Sea

Bob Dencker

Exodus 14: 10-31; 15: 20-21

*HYMN 52

When Israel Was in Egypt's Land

GO DOWN MOSES

Fourth Reading – The Free Gift of Salvation

Deb Mackin

Isaiah 55: 1-11

Fifth Reading – The Valley of Dry Bones

Libby Davenport & Youth

Ezekiel 37:1-14

*HYMN 4

Holy God, We Praise Your Name

GROSSER GOT, WIR LOBEN DICH

***PRAYER OF THE DAY**

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

*NEW TESTAMENT READINGS

Epistle Reading – **Dying and Rising With Christ**

Bryan Eikmann

Romans 6:3-11

The Gospel

Acclamation

David Haas

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

6
lu - ia! Al - le - lu - ia, al - le -

12
lu - ia, al - le - lu - ia!

Gospel Reading – **The Resurrection of Jesus**

John 20:1-18

Following the reading of the Gospel, we gather at the font for the renewal of baptism.

***SERVICE OF BAPTISM
& Affirmation of the Baptismal Covenant***

While this is the night our Travelers along The Journey renew the covenant of their baptism, all the gathered baptized may take this opportunity to affirm their baptism, as well.

*HYMN 479

Ho, All Who Thirst

JACOB'S WELL

SENTENCES OF SCRIPTURE

Just as the body is one
and has many members,
and all the members of the body, though many,
are one body,
so it is with Christ.

1 Cor. 12:12-13

**For in the one Spirit
we were all baptized into one body—
Jews or Greeks, slaves or free—
and we were all made to drink of one Spirit.**

PRESENTATION *for Affirmation of Baptism*

Bryan Eikmann
Anita Fischer
Scott Lyle
Barbara Lynn
Deb Mackin

PROFESSION OF FAITH

RENUNCIATIONS

Trusting in the gracious mercy of God,
do you turn from the ways of sin
and renounce evil and its powers in the world?

I do.

Do you turn to Jesus Christ
and accept him as your Lord and Savior,
trusting in his grace and love?

I do.

Will you be Christ's faithful disciple,
obeying his word and showing his love?

I will, with God's help.

*PROFESSION – *the Apostles' Creed*

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. Amen.

PRAYER OF THANKSGIVING FOR BAPTISM

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

...All praise and honor and glory are yours,

O triune God, now and forever.

Amen.

ANointing

*THE PEACE

The peace of Christ be with you.

And also with you.

*✠ The service moves to the Lord's Table for the spiritual nourishment
found in the Sacrament of the Lord's Supper.*

SERVICE OF EUCHARIST

*HYMN 511

Come, Behold! The Feast of Heaven

LLANFAIR

GREAT PRAYER OF THANKSGIVING & THE LORD'S PRAYER

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

...who forever proclaim the glory of your name:

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

... 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.'

Remembering his death, we cry out, Amen.

Amen.

Celebrating his resurrection, we shout, Amen.

Amen.

Trusting his presence in every time and place, we plead, Amen.

Amen.

O God, you are Breath:

Send your Spirit on this meal.

O God, you are Bread:

Feed us with yourself.

O God, you are Wine:

Warm our hearts and make us one.

O God, you are Fire:

Transform us with hope.

...Grant us such life,
the life of the Father to the Son,
the life of the Spirit of our risen Savior,
life in you, now and forever.

Amen.

As our Savior Christ has taught us, we are bold to pray:

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and forever. Amen.**

BREAKING OF THE BREAD

COMMUNION OF THE PEOPLE

☞ *Ushers will invite worshipers to the Lord's Table by rows. Please approach the Table at the center and return by the outside aisles.*

☞ *Please cup your hands to receive the bread. Gluten-free bread is available at the plate in the center.*

Joyful, Joyful, We Adore Thee

Joel Raney

PRAYER AFTER THE MEAL

*HYMN

Christ, Be Our Light (Easter Vigil Text)

CHRIST, BE OUR LIGHT

Verses



1. This is the night of new be - gin - nings. This is the
2. This is the night Christ our re - deem - er rose from the
3. Now will the fire kin - dled in dark - ness burn to dis -
4. Sing of the hope deep - er than dy - ing. Sing of the
5. In - to this world morn - ing is break - ing. All of God's



1. night when heav - en meets earth. This is the night ____
2. grave tri - um - phant and free, leav - ing the tomb of
3. pel the shad - ows of night. Star of the morn - ing,
4. pow'r ____ strong - er than death. Sing of the love ____
5. peo - ple, lift up your voice. Cry out with joy, ____



1. filled with God's glo - ry, prom - ise of our new birth!
2. e - vil and dark - ness, emp - ty for all to see.
3. Je - sus our Sav - ior, you are the world's true light!
4. end - less as heav - en, dawn - ing through - out the earth.
5. tell out the sto - ry, all of the earth re - joice.

Refrain



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



Shine in your church gath - ered to - day.

***BLESSING & CHARGE**

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

2 Cor. 13:13

Alleluia!

Go in peace to love and serve the Lord
in the power of his resurrection.

Amen.

Christ is risen!

Christ is risen!

Christ is risen!

Christ is risen!

Christ is risen!

Christ is risen, indeed!

Alleluia!

Amen.

*Please rise in body or in spirit.

+ Those arriving may be seated.



WORSHIP RESOURCES

Maundy Thursday

"Darkest Hour." Music: Joel Raney. ©2007, 2016 Hope Publishing Co.

Prayer of Preparation, *Revised Common Lectionary Prayers* (Minneapolis: Fortress Press, 2002), 99.

"This Is the Night." Text: Peter Abelard, trans. Richard Lyman Sturch. ©1990 Stainer and Bell, LTD (Admin. Hope Publishing Co.). Music: Margaret R. Tucker. ©1998 Hope Publishing Co.

Prayer of Confession, *Book of Common Worship*, Presbyterian Church (USA) (Louisville: Westminster John Knox Press, 2018), 277.

"Lenten Gospel Acclamation." Text: ©2010 ICEL. Music: Mass of the Chesapeake. ©2016 Teresa Cobarrubia Yoder.

"Ubi Caritas." Text: trad. Latin. Music: Jonathan Reid. ©2024 BLP Choral Music.

"Gethsemane Prayer." Text and music: R. Kevin Boesiger. ©2017 Lorenz Publishing Co.

"Kyrie, The Lord's Prayer, Amen, and Lamb of God from Mass of the Lamb." Texts: trad. liturgical. Music: Francis Patrick O'Brien. ©2018 GIA Publications, Inc.

"Holy, Holy, Holy from Mass of the Lamb." Text: ICEL ©2010. Music: Francis Patrick O'Brien. ©2018 GIA Publications, Inc.

"Sharing Paschal Bread and Wine." Text: Mary Louise Bringle. Music: Sally Ann Morris. ©2006 GIA Publications, Inc.

"Stay with Me." Text: Taize Community. Music: Jacques Berthier. ©1984 Les Presses de Taize (Admin. GIA Publications, Inc.).

Water Marks. Prayer by Rev. Sarah A. Speed | A Sanctified Art LLC | sanctifiedart.org.

Good Friday

Prayer of Preparation, as found in *Revised Common Lectionary Prayers* (Minneapolis: Fortress Press, 2002), 99.

"Psalm 22." Music: Val Parker. ©2005 Val Parker, admin. OCP Publications.

"O Sacred Head, Now Wounded." Text: attr. Bernard of Clairvaux. Music: PASSION CHORALE, Hans Leo Hassler. This arr: Joel Raney. ©2019 Hope Publishing Co.

"Were You There." Music: arr. Douglas E. Wagner. ©1995, this arr. ©2007 Lorenz Publishing Co.

The Solemn Intercession, *Book of Common Worship*, Presbyterian Church (USA) (Louisville: Westminster John Knox Press, 2018), 285-287, adapted.

Solemn Reproaches of the Cross, *Book of Common Worship*, Presbyterian Church (USA) (Louisville: Westminster John Knox Press, 2018), 287-289, adapted.

It Is Finished. Prayer by Rev. Sarah A. Speed | A Sanctified Art LLC | sanctifiedart.org.

Great Vigil of Easter

"Easter Proclamation" or "Exsultet." Don Michele Do, *La gioia della fede di Pasqua: l'Exultet* in Goffredo Bosselli, *Fire of Love, Water of Life* (Collegeville: Liturgical Press, 2024), 41-43.

Prayer of the Day, *Book of Common Worship*, Presbyterian Church (USA) (Louisville: Westminster John Knox Press, 2018), 298.

"Alleluia." Text: trad. liturgical. Music: Mass for the Life of the World, David Haas. ©1993 GIA Publications, Inc.

"Reaffirmation of Baptism for a Congregation," adapt., *Book of Common Worship*, Presbyterian Church (USA) (Louisville: Westminster John Knox Press, 2018), 435-437.

"Christ, Be Our Light." Easter Vigil text and music: Bernadette Farrell. ©1993, 2000 OCP.



*Striving to welcome and include all,
worship God,
grow in Christian faith,
serve others,
and be God's love in the world.*

The Rev. Dr. Christopher Q. James, *Pastor*
Dr. Gay Holmes Spears, *Director of Music Ministries*
Trudi Johnson, *Office Manager*

Session

2025
Lindsay Gonterman
Tracy Grundy
Tara Larrew
Greg Marshall

2026
Jeff Connor
Lynn Harmon
Holly Martinez
Stan Whiteley

2027
Rick Getz
Bill Lamey
Deb Mackin, Clerk
Colleen Shear

Diaconate

2025
John Cusumano
Bob Dencker
Jerry Dyer
Martha Lamey

2026
Bryan Eikmann
Shari Mahon
Joe Seidler, Moderator
Amie Tilk

2027
Ruth Connor
Bob Davenport
Jane Johnston
Robin Murphy

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