

## **The Resurrection of Our Lord**

Lutheran Church of the Good Shepherd  
Olney, Maryland  
April 5, 2026 | 10:30 AM

## Welcome to the Lutheran Church of the Good Shepherd.

We are grateful for your presence with us this morning.

### **Holy Communion is celebrated this morning. Holy Communion is ...**

† The body and blood of our Lord Jesus Christ received “in, with, and under” the bread and wine for God’s people. *Matthew 26:26, 28*

† Coming to the table believing the words “given and shed FOR YOU.”

Preparation might involve three questions:

Do I believe in the Lord Jesus Christ? Am I sorry for my sins?

Am I ready to lead a new life?

† God’s grace in “forgiveness of sins, life, and salvation.”

*Matthew 26:28; 1 Peter 1:18-19; Romans 6:8-9; Romans 8:31-32*

### **Holy Communion will be Continuous today.**

Gluten Free Communion Wafers are available upon request.

### **Give to LCGS through PayPal:**



**Please** turn off all electronic devices during our worship together, so that we can give glory to God without distraction.

**Nursery:** The room located at the back of the sanctuary (with windows into the sanctuary), has been set aside for children to be able to play comfortably during Worship. At this time, we ask a parent to remain with their child while using this space. There is a sound system located on the wall to the right after entering the room which allows you to listen to the service.

Please feel free to ask an Elder to assist you as needed.

## The Resurrection of Our Lord

April 5, 2026 | 10:30 AM

### Prelude

*All rise and face the baptismal font.*

### Welcome

*The sign of the cross may be made by all in remembrance of their Baptism.*

### Invocation

**P** In the name of the Father and of the ✠ Son and of the Holy Spirit.

**C** **Amen.**

### Opening Sentences

**P** Why do you seek the living among the dead?

**C** **He has risen, just as he said!**

**P** O give thanks to the Lord, for he is good.

**C** **For his steadfast love endures forever!**

**P** Let all Israel say:

**C** **“His steadfast love endures forever!”**

**P** Let the house of Aaron say:

**C** **“His steadfast love endures forever!”**

**P** Let those who fear the Lord say:

**C** **“His steadfast love endures forever!”**

**P** Out of my distress, I called to the Lord;

**C** **And he answered me and set me free.**

**P** Why do you seek the living among the dead?

**C** **He has risen, just as he said!**

### Easter Acclamation

**P** Alleluia! Christ is risen!

**C** **He is risen indeed! Alleluia!**



*Today is the day of salvation for the world... Christ is risen from the dead: arise with him. Christ returns to himself: you also must return to him. Christ has come forth from the tomb: free yourselves from the fetters of evil. The gates of hell are open and the power of death is destroyed. The old Adam is superseded, the new perfected. In Christ a new creation is coming to birth: renew yourselves.*

—Gregory of Nazianzus

*Easter is not about immortality but about resurrection from a death that is a real death with all its frightfulness and horrors, resurrection from a death of the body and the soul, of the whole person, resurrection by the power of God's mighty act. This is the Easter message.*

—Dietrich Bonhoeffer

*Behold, today is the day of the resurrection: let us glory in the feast, let us embrace one another and say, "O friends and enemies too: we forgive everything on resurrection day. Let us all sing together: Christ is risen from the dead."*

— Byzantine liturgy



*If you come here looking for Jesus, seek him where he may be found: not buried in the ancient past, not in your own notions of who he is and what he is capable of, not in your moral exertion or spiritual strivings.... But where you know he is. In his Word. In this community built around the remembrance of his Word. Truly real. Truly present. Not dead but living. And giving life to all who trust in him.*

—T.M. Boerger

Hymn

Jesus Christ Is Risen Today

LSB 457



1 Je - sus Christ is ris'n to - day, Al - le - lu - ia!  
 2 Hymns of praise then let us sing, Al - le - lu - ia!  
 3 But the pains which He en - dured, Al - le - lu - ia!  
 △ 4 Sing we to our God a - bove, Al - le - lu - ia!



Our tri - um - phant ho - ly day, Al - le - lu - ia!  
 Un - to Christ, our heav'n - ly king, Al - le - lu - ia!  
 Our sal - va - tion have pro - cured; Al - le - lu - ia!  
 Praise e - ter - nal as His love; Al - le - lu - ia!



Who did once up - on the cross, Al - le - lu - ia!  
 Who en - dured the cross and grave, Al - le - lu - ia!  
 Now a - bove the sky He's king, Al - le - lu - ia!  
 Praise Him, all ye heav'n - ly host, Al - le - lu - ia!



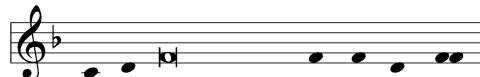
Suf - fer to re - deem our loss. Al - le - lu - ia!  
 Sin - ners to re - deem and save. Al - le - lu - ia!  
 Where the an - gels ev - er sing. Al - le - lu - ia!  
 Fa - ther, Son, and Ho - ly Ghost. Al - le - lu - ia!

Text: tr. Lyra Davidica, 1708, London, alt.; (sts. 1–3): Latin, 14th cent.; (st. 4): Charles Wesley, 1707–88  
 Tune: Lyra Davidica, 1708, London  
 Text and tune: Public domain

Service of the Word

Kyrie

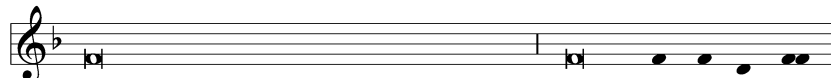
LSB 152



**A** In peace let us pray to the Lord.



**B** Lord, have mer - cy.



**A** For the peace from above and for our salvation let us pray to the Lord.



**C** Lord, have mer - cy.



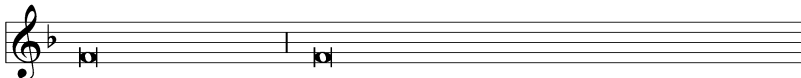
**A** For the peace of the whole world, for the well-being of the Church of God



and for the unity of all let us pray to the Lord.



**C** Lord, have mer - cy.



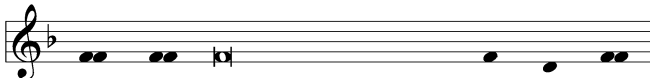
**A** For this holy house and for all who offer here their worship and praise



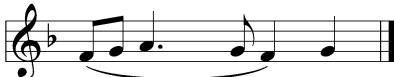
let us pray to the Lord.



**C** Lord, have mer - cy.



**A** Help, save, comfort, and defend us, gra - cious Lord.



**C** A - men.

*Yesterday I was crucified with Him; today I am glorified with Him.*

*Yesterday I died with Him; today I am made alive with Him.*

*Yesterday I was buried with Him; today I am raised up with Him.*

*Let us offer to Him Who suffered and rose again for us ... ourselves, the possession most precious to God and most proper.*

*Let us become like Christ, since Christ became like us.*

*Let us become Divine for His sake, since for us He became Man.*

*He assumed the worse that He might give us the better. He became poor that by His poverty we might become rich. He accepted the form of a servant that we might win back our freedom.*

*He came down that we might be lifted up. He was tempted that through Him we might conquer. He was dishonored that He might glorify us. He died that He might save us. He ascended that He might draw to Himself us, who were thrown down through the fall of sin.*

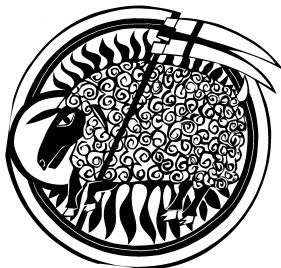
*Let us give all, offer all, to Him who gave Himself a Ransom and Reconciliation for us.*

*We needed an incarnate God, a God put to death, that we might live. We were put to death together with Him that we might be cleansed. We rose again with Him*

because we were put to death with Him. We were glorified with Him because we rose again with Him.

A few drops of Blood recreate the whole of creation!

—Gregory of Nazianzus,  
Easter Orations



When God “saves” people in this life, by working through His Spirit to bring them to faith, and by leading them to follow Jesus in discipleship, prayer, holiness, hope and love, such people are designed—it isn’t too strong a word—to be a sign and foretaste of what God wants to do for the entire cosmos. What’s more, such people are not just to be a sign and foretaste of that ultimate “salvation”; they are to be part of the means by which God makes this happen in both the present and the future.

—N.T. Wright

## This Is the Feast

LSB 155



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



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



1 — Wor-thy is Christ, the Lamb who was slain, whose  
2 Pow-er, rich-es, wis-dom, and strength, and  
3 Sing with all the peo-ple of God, and  
4 Bless-ing, hon-or, glo-ry, and might be to  
5 For the Lamb who was slain has be-



blood set us free to be peo-ple of God. *Refrain*  
hon-or, bless-ing, and glo-ry are His. *Refrain*

join in the hymn of all cre-a-tion: *Stanza 4*  
God and the Lamb for-ev-er. A-men. *Refrain*

gun His reign. Al-le-lu-ia. *Final Refrain*



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



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

## Salutation and Collect of the Day

**P** The Lord be with you.

**C** **And also with you.**

**P** Let us pray.

Almighty God the Father, through Your only-begotten Son, Jesus Christ, You have overcome death and opened the gate of everlasting life to us. Grant that

we, who celebrate with joy the day of our Lord's resurrection, may be raised from the death of sin by Your life-giving Spirit; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

**C Amen.**

Sit

Old Testament Reading

*Exodus 14:10—15:1*

**A** The Old Testament Reading is from Exodus, chapter 14.

<sup>10</sup>When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel cried out to the LORD. <sup>11</sup>They said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? <sup>12</sup>Is not this what we said to you in Egypt, 'Leave us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness." <sup>13</sup>And Moses said to the people, "Fear not, stand firm, and see the salvation of the LORD, which he will work for you to day. For the Egyptians whom you see today, you shall never see again. <sup>14</sup>The LORD will fight for you, and you have only to be silent."

<sup>15</sup>The LORD said to Moses, "Why do you cry to me? Tell the people of Israel to go forward. <sup>16</sup>Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground. <sup>17</sup>And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. <sup>18</sup>And the Egyptians shall know that I am the LORD, when I have gotten glory over Pharaoh, his chariots, and his horsemen."

<sup>19</sup>Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them,

*Thus on Easter we celebrate Christ's Resurrection as something that happened and still happens to us. For each one of us received the gift of that new life and the power to accept it and to live by it. It is a gift which radically alters our attitude toward everything in this world, including death. It makes it possible for us joyfully to affirm: "Death is no more!" Oh, death is still there, to be sure and we still face it and someday it will come and take us. But it is our whole faith that by His own death Christ changed the very nature of death, made it a passage—a "passover," a "Pascha"—into the Kingdom of God, transforming the tragedy of tragedies into the ultimate victory. "Trampling down death by death," He made us partakes of His Resurrection. This is why at the end of the Paschal Matins we say: "Christ is risen and life reigneth! Christ is risen and not one dead remains in the grave!"*  
— Alexander Schmemmann





*Baptism is a rite of passage. The Jewish people passed through the Red Sea to the Promised Land in the great exodus. Jesus himself wanted to make this exodus by passing through suffering and death into the house of his heavenly Father. This was his baptism. He asked his disciples and now asks us: "Can you ... be baptized with the baptism with which I shall be baptized?" (Mark 10:38). When the apostle Paul, therefore, speaks about our baptism, he calls it a baptism into Jesus' death (Romans 6:4).*

*To be baptized means to make the passage with the people of Israel and with Jesus from slavery to freedom and from death to new life. It is a commitment to a life in and through Jesus.*

—Henri Nouwen

<sup>20</sup>coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night without one coming near the other all night.

<sup>21</sup>Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. <sup>22</sup>And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. <sup>23</sup>The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. <sup>24</sup>And in the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, <sup>25</sup>clogging their chariot wheels so that they drove heavily. And the Egyptians said, "Let us flee from before Israel, for the LORD fights for them against the Egyptians."

<sup>26</sup>Then the LORD said to Moses, "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen."

<sup>27</sup>So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the LORD threw the Egyptians into the midst of the sea. <sup>28</sup>The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained. <sup>29</sup>But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

<sup>30</sup>Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. <sup>31</sup>Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses.

<sup>1</sup>Then Moses and the people of Israel sang this song to the LORD, saying,

"I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea."

**A** This is the Word of the Lord.

**C** Thanks be to God.

Canticle

*Exodus 15:1b–6, 11–13, 17–18*

“I will sing to the LORD, for he has triumphed gloriously;  
the horse and his rider he has thrown into the sea.

**2The LORD is my strength and my song,  
and he has become my salvation;  
this is my God, and I will praise him,  
my father’s God, and I will exalt him.**

<sup>3</sup>The LORD is a man of war;  
the LORD is his name.

**4“Pharaoh’s chariots and his host he cast into the sea,  
and his chosen officers were sunk in the Red Sea.**

<sup>5</sup>The floods covered them;  
they went down into the depths like a stone.

**6Your right hand, O LORD, glorious in power,  
your right hand, O LORD, shatters the enemy.**

<sup>11</sup>“Who is like you, O LORD, among the gods?  
Who is like you, majestic in holiness,  
awesome in glorious deeds, doing wonders?

**12You stretched out your right hand;  
the earth swallowed them.**

<sup>13</sup>“You have led in your steadfast love the people whom  
you have redeemed;  
you have guided them by your strength to your holy  
abode.

**17You will bring them in and plant them on your own  
mountain,  
the place, O LORD, which you have made for your  
abode,**

the sanctuary, O Lord, which your hands have  
established.

<sup>18</sup>The LORD will reign forever and ever.”

**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.**

Epistle

*Colossians 3:1–4*

**A** The Epistle is from Colossians, chapter 3.

*We should learn to remind ourselves of Christ’s victory. In Christ, we already have everything that we need. We only live to spread this message of victory to other people. With our word and example, we tell them about the victory that Christ secured for us and gave to us. Christ, our victory, accomplished everything. We don’t need to add anything to it. We don’t need to wipe away our own sins, or try to conquer death and the devil. Everything has already been done for us. We’re not fighting the real battle. We’re only suffering now in order to share in Christ’s victory. All of our suffering combined, even all the suffering and blood of the martyrs and saints, wouldn’t give us the victory. It’s not accomplished by what we do. Some people claim that we ought to be able to conquer sin, death, and hell on our own. By saying this, they insult Christ. But our struggles and fighting come way too late. The battle must be won beforehand if we are to have any comfort and peace. Christ says, “I have already won. Accept my victory. Sing about it and glorify it. Take comfort in it.”*

—Martin Luther



<sup>1</sup>If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. <sup>2</sup>Set your minds on things that are above, not on things that are on earth. <sup>3</sup>For you have died, and your life is hidden with Christ in God. <sup>4</sup>When Christ who is your life appears, then you also will appear with him in glory.

**A** This is the Word of the Lord.

**C** **Thanks be to God.**

*The gospel procession recalls the resurrected Lord coming among his people. The tomb is empty! Alleluia! Now Christ is among us.*

*Stand*

Gospel Acclamation Christians, to the Paschal Victim *LSB 460*

*Sung responsively between soloist and congregation*

**L** Christians, to the Paschal Victim  
Offer your thankful praises!  
The Lamb the sheep has ransomed:  
Christ, who only is sinless,  
Reconciling sinners to the Father.  
Death and life have contended  
In that combat stupendous:  
The Prince of life, who died,  
Reigns immortal.

*So in our own times of feeling hopeless and helpless and untouchable, we come to him, because he has already come to us. He promised us he would never leave us. He promised he would always be with us, even to the end of the world. And unlike human beings, he's the only person who can keep his promises.*

—Fleming Rutledge

*Congregation*

1 Christ is a - ris - en From the grave's dark  
pris - on. So let our joy rise full and free;  
Christ our com - fort true will be. Al - le - lu - ia!

**L** “Speak, Mary, declaring  
What you saw when wayfaring.”  
“The tomb of Christ, who is living,  
The glory of Jesus’ resurrection;  
Bright angels attesting,  
The shroud and napkin resting.



My Lord, my hope, is arisen;  
To Galilee He goes before you.”

*Congregation*

2 Were Christ not a - ris - en, Then death were still  
our pris - on. Now, with Him to life re - stored,  
We praise the Fa - ther of our Lord. Al - le - lu - ia!

- L** Christ indeed from death is risen,  
Our new life obtaining.  
Have mercy, victor King, ever reigning!

*Congregation*

3 Al - le - lu - ia, al - le - lu - ia,  
al - le - lu - ia! Now let our joy rise full and free;  
Christ our com - fort true will be. Al - le - lu - ia!

Text (sts. 1-3): tr. Martin Seltz, 1909-67, alt.; (sts. 1-3): German, 12-15th cent.; (sts. 1-3): attr. Wipo of Burgundy, d. c. 1050; (sts. 1-3): tr. The English Hymnal, 1906, alt.  
Tune: Geistliche Lieder aufs neu gebessert, Wittenberg, 1533, ed. Joseph Klug; Latin, ca. 1100; Tr. Martin L. Seltz, 1909-67, alt.; German, 12th-15th cent.; Tr. The English Hymnal, 1906, alt.; Attr. Wipo of Burgundy, d. ca. 1050  
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*The Lord of life and love calls us out of nothingness into being, calls us out of darkness into light, and calls us, personally, to turn and begin our lives anew in him.*

—Malcolm Guite



*I am convinced that when we bring our griefs and sorrows within the story of God's own grief and sorrow, and allow them to be held there, God is able to bring healing to us and new possibilities to our lives. That is, of course, what Good Friday and Easter are all about.*

—N.T. Wright

Holy Gospel

John 20:1-18

- P** The Holy Gospel according to St. John, the twentieth chapter.  
**C** **Glory to You, O Lord.**

<sup>1</sup>Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. <sup>2</sup>So she ran and went to Simon Peter and the other disciple, the one

*He is the "first fruits," the "pioneer of life." He has forced open a door that has been locked since the death of the first man. He has met, fought, and beaten the King of Death. Everything is different because He has done so. This is the beginning of the New Creation: a new chapter in cosmic history has opened.*

—C.S. Lewis



*Mary turns around and sees Jesus standing there. What an amazing thing! And not simply that he's risen from the dead (as if there were any 'simply' about it!) but that he's risen from the dead and wants to see her. Just think about it: Jesus has just returned from defeating Satan, rolling back death itself, and establishing himself as Lord of the universe, and pretty much the first thing he does is to pause and comfort this poor, weeping woman.*

*Equally amazing is the fact that this same Lord Jesus deigns to be here with us this morning, just as surely as he was standing in front of Mary that morning. Alleluia! Christ is risen! And he wants to spend Easter with you.*

— T.M. Boerger

whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." <sup>3</sup>So Peter went out with the other disciple, and they were going toward the tomb. <sup>4</sup>Both of them were running together, but the other disciple outran Peter and reached the tomb first. <sup>5</sup>And stooping to look in, he saw the linen cloths lying there, but he did not go in. <sup>6</sup>Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, <sup>7</sup>and the face cloth, which had been on Jesus' head, not lying with the linen cloths but folded up in a place by itself. <sup>8</sup>Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; <sup>9</sup>for as yet they did not understand the Scripture, that he must rise from the dead. <sup>10</sup>Then the disciples went back to their homes.

<sup>11</sup>But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. <sup>12</sup>And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. <sup>13</sup>They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." <sup>14</sup>Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus. <sup>15</sup>Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." <sup>16</sup>Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher). <sup>17</sup>Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" <sup>18</sup>Mary Magdalene went and announced to the disciples, "I have seen the Lord"—and that he had said these things to her.

**P** This is the Gospel of the Lord.

**C** Praise to You, O Christ.

Sit

Children's Message

Hymn of the Day Come You Faithful, Raise the Strain LSB 487



1 Come, you faith-ful, raise the strain Of tri - um-phant glad - ness!  
 2 'Tis the spring of souls to - day: Christ has burst His pris - on,  
 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,  
 And from three days' sleep in death As a sun has ris - en;  
 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 Pha-raoh's bit - ter yoke Ja - cob's sons and daugh - ters,  
 All the win - ter of our sins, Long and dark, is fly - ing  
 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.  
 From His light, to whom is giv'n Laud and praise un - dy - ing.  
 Wel - come in un - wea - ried strain Je - sus' res - ur - rec - tion!  
 God has brought His Is - ra - el In - to joy from sad - ness!

Text: John of Damascus, c. 696–c. 754; tr. John Mason Neale, 1818–66, alt.  
 Tune: Johann Horn, c. 1490–1547  
 Text and tune: Public domain

Sermon

Pastor Timothy Boerger

Stand

Nicene Creed

**☩ I believe in one God,  
 the Father Almighty,  
 maker of heaven and earth  
 and of all things visible and invisible.**

**And in one Lord Jesus Christ,  
 the only-begotten Son of God,  
 begotten of His Father before all worlds,**

*Having beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the only sinless one. We venerate Your cross, O Christ, and Your holy Resurrection we praise and glorify. For You are our God, and we know none other than You. We call on Your name. O come, all ye faithful, let us venerate Christ's holy Resurrection. For behold, through the cross joy has come into all the world. Ever blessing the Lord, we praise His Resurrection: for by enduring the cross, he has slain death by death.*

—Orthodox prayer following the Gospel on Easter

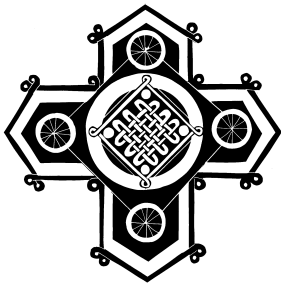
*[T]he Resurrection ... says something definitive and final about God, something that eludes human understanding or ability to replicate, duplicate, or even explain. That's why it's so difficult to preach on Easter Day. It's beyond imagination.*

—Fleming Rutledge



*It is not sufficient merely to know and believe that Christ died, so it will not suffice to know and believe that he rose with a transfigured body and is now in a state of joy and blessedness, no longer subject to mortality, for all this would profit me nothing or very little. But when I come to understand the fact that all the works God does in Christ are done for me, nay they are bestowed upon and given to me, the effect of his resurrection being that I also will rejoice and live with him; that will cause me to rejoice. This must be brought home to our hearts, and we must not merely hear it with the ears of our body nor merely confess it with our mouth."*

—Martin Luther



**God of God, Light of Light,  
 very God of very God,  
 begotten, not made,  
 being of one substance with the Father,  
 by whom all things were made;  
 who for us men and for our salvation came down  
 from heaven  
 and was incarnate by the Holy Spirit of the virgin  
 Mary  
 and was made man;  
 and was crucified also for us under Pontius Pilate.  
 He suffered and was buried.  
 And the third day He rose again according to the  
 Scriptures  
 and ascended into heaven  
 and sits at the right hand of the Father.  
 And He will come again with glory to judge both  
 the living and the dead,  
 whose kingdom will have no end.**

**And I believe in the Holy Spirit,  
 the Lord and giver of life,  
 who proceeds from the Father and the Son,  
 who with the Father and the Son together is  
 worshiped and glorified,  
 who spoke by the prophets.  
 And I believe in one holy Christian and apostolic  
 Church,  
 I acknowledge one Baptism for the remission of  
 sins,  
 and I look for the resurrection of the dead  
 and the life ✝ of the world to come. Amen.**

Sit

Offering

*Please see p. 2 for mobile giving.*

Anthem

Christ Has Arisen, Alleluia!

*Shepherd's Bells*

Stand

Offertory

LSB 159



What shall I ren-der to the Lord for all His ben-e-fits to  
me? I will of - fer the sac-ri-fice of thanks-giv - ing and will  
call on the name of the Lord. I will take the cup of sal-  
va - tion and will call on the name of the Lord. I will pay my  
vows to the Lord now in the pres-ence of all His peo-ple, in the  
courts of the Lord's house, in the midst of you, O Je - ru - sa - lem.

Prayer of the Church

### Service of the Sacrament

Preface

LSB 160

- P** The Lord be with you.
- C** **And also with you.**
  
- P** Lift up your hearts.
- C** **We lift them to the Lord.**
  
- P** Let us give thanks to the Lord our God.
- C** **It is right to give Him thanks and praise.**



*Through the resurrection...man's relationship to God was changed; a whole new vision of God and His intention for men was made possible; the whole flow of time and history was redirected.*

— Raymond Brown

*Be glad. Celebrate! Lose your mindless fear, and take courage today. No, don't ever be afraid, no matter what's happened to you before. That's right, don't be afraid, no matter what you may see coming. Take courage because Christ was crucified for you.*

—Dietrich Bonhoeffer



## Proper Preface

**P** It is truly good, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God. And most especially are we bound to praise You on this day for the glorious resurrection of Your Son, Jesus Christ, the very Paschal Lamb, who was sacrificed for us and bore the sins of the world. By His dying He has destroyed death, and by His rising again He has restored to us everlasting life. Therefore with Mary Magdalene, Peter and John, and with all the witnesses of the resurrection, with angels and archangels, and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

*You are great, Lord, and highly to be praised: great is your power and your wisdom is immeasurable. Man, a little piece of your creation, desires to praise you, a human being bearing his mortality with him, carrying with him the witness of his sin and the witness that you resist the proud. Nevertheless, to praise you is the desire of man, a little piece of your creation. You stir man to take pleasure in praising you, because you have made us for yourself, and our heart is restless until it rests in you.*

—Augustine of Hippo

## Sanctus

LSB 161

**C** Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might:  
 Heav-en and earth are full of Your glo-ry. Ho - san-na. Ho -  
 san-na. Ho - san - na in the high - est. Bless - ed is He who  
 comes in the name of the Lord. Ho-san-na in the high - est.

## Prayer of Thanksgiving

LSB 161

**P** Blessed are You, Lord of heaven and earth, for You have had mercy on those whom You created and sent Your only-begotten Son into our flesh to bear our sin and be our Savior. With repentant joy we receive the salvation accomplished for us by the all-availing sacrifice of His body and His blood on the cross.

Gathered in the name and the remembrance of Jesus, we beg You, O Lord, to forgive, renew, and strengthen us with Your Word and Spirit. Grant us faithfully to eat His body and drink His blood as He bids us do in His own testament. Gather us together, we pray, from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His kingdom, which has no end. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

**C Amen.**

Lord's Prayer

LSB 162

**P** Lord, remember us in Your kingdom and teach us to pray:

**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.**

The Words of Our Lord

**P** Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My  $\dagger$  body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them,

*But our very Life came down to earth and bore our death, and slew it with the very abundance of his own life.... And he departed from our sight that we might return to our heart, and there find Him. For He departed, and behold, He is here.*  
— St Augustine of Hippo



*How many of you say: I should like to see His face, His garments, His shoes. You do see Him, you touch Him, you eat Him. He gives Himself to you, not only that you may see Him, but also to be your food and nourishment.*  
— St. John Chrysostom

saying: “Drink of it, all of you; this cup is the new testament in My  $\text{†}$  blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me.”

Pax Domini

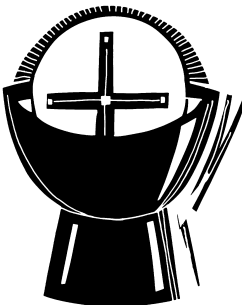
LSB 163

**P** The peace of the Lord be with you always.  
**C** Amen.



*Come then; leap upon these mountains, skip upon these hills and heights of earth. The road to Heaven does not run from the world but through it. The longest [dinner] Session of all is no discontinuation of these sessions here, but a lifting of them all by priestly love. It is a place for men, not ghosts—for the risen gorgeousness of the New Earth and for the glorious earthiness of the True Jerusalem. Eat well then. Between our love and His Priesthood, He makes all things new. Our last Home will be home indeed.*

—Robert Farrar Capon



Agnus Dei

LSB 163

**C** Lamb of God, You take a-way the sin of the world; have  
mer-cy on us. Lamb of God, You take a-way the sin of the  
world; have mer-cy on us. Lamb of God, You take a-way the  
sin of the world; grant us peace.

Sit

Distribution (*Continuous*)

Take, eat; this is the true body of our Lord and Savior Jesus Christ, given into death for your sins.

**Amen.**

Take, drink; this is the true blood of our Lord and Savior Jesus Christ, shed for the forgiveness of your sins.

**Amen.**



1 At the Lamb's high feast we sing Praise to  
 2 Praise we Him, whose love di - vine Gives His  
 3 Where the pas - chal blood is poured, Death's dread  
 4 Praise we Christ, whose blood was shed, Pas - chal



our vic - to - rious King, Who has washed us in the tide  
 sa - cred blood for wine, Gives His bod - y for the feast—  
 an - gel sheathes the sword; Is - rael's hosts tri - um - phant go  
 vic - tim, pas - chal bread; With sin - cer - i - ty and love



Flow - ing from His pierc - ed side. Al - le - lu - ia!  
 Christ the vic - tim, Christ the priest. Al - le - lu - ia!  
 Through the wave that drowns the foe. Al - le - lu - ia!  
 Eat we man - na from a - bove. Al - le - lu - ia!

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 Easter triumph, Easter 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 through all our days:  
 Three in One, Your name we praise.  
 Alleluia!

Text: Latin, c. 5th–10th cent.; tr. Robert Campbell, 1814–68, alt.  
 Tune: Kirchengeseng, 1566, Ivancice  
 Text and tune: Public domain

*For in this sacrament he offers us all the treasures he brought from heaven to us, to which he most graciously invites us in other places, as when he says in Matthew 11: "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest.*

— Martin Luther



*Left to ourselves, we lapse into a kind of collusion with entropy, acquiescing in the general belief that things may be getting worse but that there's nothing much we can do about them. And we are wrong. Our task in the present...is to live as resurrection people in between Easter and the final day, with our Christian life, corporate and individual, in both worship and mission, as a sign of the first and a foretaste of the second.*

—N.T. Wright



Now therefore, brethren,  
we urge you to praise  
God. That is what we  
are all telling each other  
when we say Alleluia.  
You say to your  
neighbor, "Praise the  
Lord!" and he says the  
same to you. We are all  
urging one another to  
praise the Lord, and all  
thereby doing what each  
of us urges the other to  
do. But see that your  
praise comes from your  
whole being; in other  
words, see that you  
praise God not with your  
lips and voices alone,  
but with your minds,  
your lives and all your  
actions.

—Augustine of Hippo

O Lord, We Praise Thee

LSB 617



1 O Lord, we praise Thee, bless Thee, and a - dore Thee,  
2 Thy ho - ly bod - y in - to death was giv - en,  
3 May God be - stow on us His grace and fa - vor



In thanks - giv - ing bow be - fore Thee. Thou with Thy  
Life to win for us in heav - en. No great - er  
That we fol - low Christ our Sav - ior And live to -



bod - y and Thy blood didst nour - ish Our weak souls that  
love than this to Thee could bind us; May this feast there -  
geth - er here in love and u - nion Nor de - spise this



they may flour - ish: O Lord, have mer - cy!  
of re - mind us! O Lord, have mer - cy!  
blest Com - mu - nion! O Lord, have mer - cy!



May Thy bod - y, Lord, born of Mar - y, That our  
Lord, Thy kind - ness did so con - strain Thee That Thy  
Let not Thy good Spir - it for - sake us; Grant that



sins and sor - rows did car - ry, And Thy blood for us plead  
blood should bless and sus - tain me. All our debt Thou hast paid;  
heav'n - ly - mind - ed He make us; Give Thy Church, Lord, to see



In all tri - al, fear, and need: O Lord, have mer - cy!  
Peace with God once more is made: O Lord, have mer - cy!  
Days of peace and u - ni - ty: O Lord, have mer - cy!

Text: tr. The Lutheran Hymnal, 1941, alt.; (st. 1): German, 14th cent.; (sts. 2-3): Martin Luther, 1483-1546  
Tune: Geystliche gesangk Buchleyn, 1524, Wittenberg, ed. Johann Walter  
Text: © 1941 Concordia Publishing House. Used by permission: LSB Hymn License no. 110002360  
Tune: Public domain

*In dismissing the communicants, the following is said:*

### The Dismissal

**P** The body and blood of our Lord Jesus Christ strengthen and preserve you in body and soul to life everlasting. Depart † in peace.

**C** **Amen.**

*Stand*

### Thank the Lord

*LSB 164*



**C** Thank the Lord and sing His praise; tell ev-'ry-one what He has done.



Let all who seek the Lord re - joice and proud-ly bear His name.



He re-calls His prom-is - es and leads His peo-ple forth in joy



with shouts of thanks-giv-ing. Al-le-lu - ia, al-le-lu - ia.

### Concluding Collect

**A** Let us pray.  
Almighty, everlasting God, Your Son has assured forgiveness of sins and deliverance from eternal death. Strengthen us by Your Holy Spirit that our faith in Christ may increase daily and that we may hold fast to the hope that on the Last Day we shall be raised in glory to eternal life; through Jesus Christ, our Lord.

**C** **Amen.**

*This life therefore is not righteousness, but growth in righteousness, not health, but healing, not being but becoming, not rest but exercise. We are not yet what we shall be, but we are growing toward it, the process is not yet finished, but it is going on, this is not the end, but it is the road. All does not yet gleam in glory, but all is being purified.*

—Martin Luther

*Jesus, unlike the founder of any other major faith, holds out hope for ordinary human life. Our future is not an ethereal, impersonal form of consciousness. We will not float through the air, but rather will eat, embrace, sing, laugh, and dance in the kingdom of God, in degrees of power, glory, and joy that we can't at present imagine. Jesus will make the world our perfect home again. We will no longer be living "east of Eden," always wandering and never arriving. We will come, and the father will meet us and embrace us, and we will be brought into the feast.*

— Timothy Keller





*Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying with a loud voice,*

*“Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!”*

*And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying,*

*“To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!”*

*And the four living creatures said, “Amen!” and the elders fell down and worshiped.*

Revelation 5:11

## Benediction

- P** The Lord bless you and keep you.  
The Lord make His face shine on you and be gracious to you.  
The Lord look upon you with favor and † give you peace.
- C** **Amen.**

## Closing Hymn Alleluia, Alleluia! Hearts to Heaven *LSB 477*



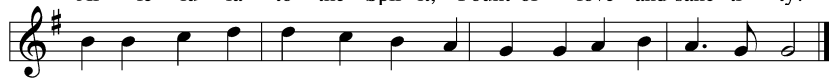
1 Al - le - lu - ia, al - le - lu - ia! Hearts to heav'n and voic - es raise:  
2 Al - le - lu - ia, Christ is ris - en! Death at last has met de - feat:  
△ 3 Al - le - lu - ia, al - le - lu - ia! Glo - ry be to God on high:



Sing to God a hymn of glad - ness, Sing to God a hymn of praise;  
See the an - cient pow'rs of e - vil In con - fu - sion and re - treat;  
Al - le - lu - ia to the Sav - ior Who has gained the vic - to - ry;



He who on the cross a vic - tim For the world's sal - va - tion bled—  
Once He died, and once was bur - ied: Now He lives for - ev - er - more,  
Al - le - lu - ia to the Spir - it, Fount of love and sanc - ti - ty!



Je - sus Christ, the King of Glo - ry, Now is ris - en from the dead.  
Je - sus Christ, the world's Re - deem - er, Whom we wor - ship and a - dore.  
Al - le - lu - ia, al - le - lu - ia To the tri - une Maj - es - ty!

Text (sts. 1, 3): Christopher Wordsworth, 1807–85; (st. 2): rev. The Jubilate Group  
Tune: Ludwig van Beethoven, 1770–1827; adapt. Edward Hodges, 1796–1867  
Text (st. 2): © 1982 The Jubilate Group, admin. Hope Publishing Co. Used by permission: LSB Hymn License no. 110002360  
Text (sts. 1, 3) and tune: Public domain

## Announcements

## Dismissal

## Postlude

## **XV Easter Dawn**

He blesses every love which weeps and grieves  
And now he blesses hers who stood and wept  
And would not be consoled, or leave her love's  
Last touching place, but watched as low light crept  
Up from the east. A sound behind her stirs  
A scatter of bright birdsong through the air.  
She turns, but cannot focus through her tears,  
Or recognise the Gardener standing there.  
She hardly hears his gentle question 'Why,  
Why are you weeping?', or sees the play of light  
That brightens as she chokes out her reply  
'They took my love away, my day is night'  
And then she hears her name, she hears Love say  
The Word that turns her night, and ours, to Day.

—Malcolm Guite, *Sounding the Seasons* (2012)

**The beautiful Easter Flowers that grace the Sanctuary were given by:**

Baumhardts	In Honor of Jean
Lora Birch	In memory of friends and family, most recently Thompson Smith
Dolores Falck	In memory of my husband, Charles D. Falck
The Gregory Family	In Honor of Martha Fouchard
Jean and David Krueger	In memory of Christopher Krueger and our parents
Nathan and Dawn McCann	In Memory of Jane McCann and to the Glory of God
Janet and Tom Mullen	Memory of Janet's dad and Tom's parents, Honor of Janet's mom
Greg & Nina Mullen	To the Glory of God
Alex Predoehl	Martin Predoehl, Louise Predoehl, and (iHo) Andrew Predoehl
Gina & Matt Quinn	In memory of Gina's sister Anne Honeychuck Downs
Mary and Mike Rajnik	In Memory of Loved Ones
The Reinhold Family	In Memory of Raymond Notter
Jim and Jill Ruspi	In Memory of our beloved son Jonathan
Maria Sampogna	In Memory of Tony Sampogna
Carl and Jackie Schulten	To the Glory of God
Jim and Connie Strachan	In memory of Our parents
Barbara Stephenson	In loving memory of my parents, sister and brother-in-law
Janice Wahlmann	To the Glory of God
Bob & Ann Wolters	In Honor of Donovan & Sean Darvil & Cameron & Fiona Wolters



**Lutheran Church of the Good Shepherd**

Reverend Timothy M. Boerger, Pastor

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