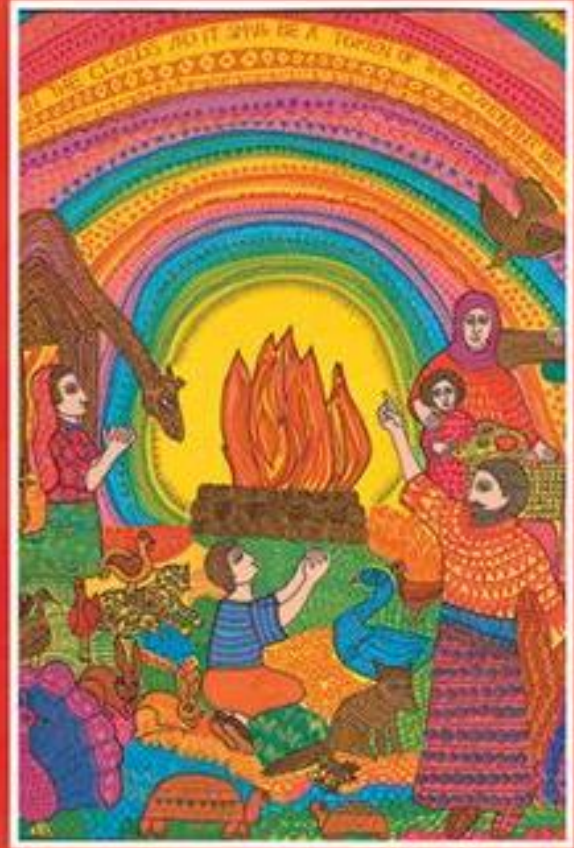


# Easter Vigil

Resurrection of Our Lord: Vigil of Easter  
Saturday, April 4, 2026

I am  
establishing  
my covenant  
with you

GENESIS 9:9



## Introduction to the day

This is the night of salvation! At the Vigil of Easter, we gather around fire, word, water, bread, and wine, proclaiming through story and song that ours is a God who continuously brings life out of death. On this night we experience again the heart of God's baptismal promise and the center of our faith: we are claimed and cleansed, renewed in the death and resurrection of Christ. We gather with all the saints of every time and place to celebrate the good news: Christ is risen indeed! Alleluia!

[www.bethanyishpeming.org](http://www.bethanyishpeming.org) | [www.faithishpeming.weebly.com](http://www.faithishpeming.weebly.com) |  
[www.bethelish.org](http://www.bethelish.org) | [trinitylutheranishpeming.weebly.com](http://trinitylutheranishpeming.weebly.com)

715 Mather Avenue | 180 County Road PPO | 414 E Ridge Street | 333 Ridge Street  
Ishpeming, Michigan 49849

# Two Partnerships, Four Campuses

*Serving Ishpeming | ELCA, Northern Great Lakes Synod*

## *WELCOME*

We are **partnerships, worshiping across Ishpeming** – serving Ishpeming and its surrounding neighborhoods. Rooted in Jesus Christ and guided by the Holy Spirit, we believe God’s grace is for all people and all creation, calling us into lives of compassion, justice, service, and hope.

**You are welcome here.**

Whoever you are, whatever your story or questions, you are free to listen, to join in as you are able, and to be met by the living presence of God.

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## *ONE BODY*

From the earliest days of the Church described in Acts, God’s people gathered in different places while sharing one faith, one mission, and one Spirit. We claim that same invitation today.

**Our life together as one community is not something entirely new.** In the early decades of the 20th century, Lutheran congregations in this region often lived as shared or multi-point ministries, shaped by geography, population, and mutual care. Within that wider pattern, Bethany, Trinity, Bethel, and Faith share a remembered history of cooperation and pastoral connection, reflecting a long-standing trust that the Spirit’s work was not limited to a single building or neighborhood. What we are living into now is a faithful renewal of a way of being church that has served this place before.

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## *OUR SHARED CALLING*

Together, we live a simple and faithful commitment:

**Serving God, Community, and Individuals**

by developing, strengthening, and sharing a **witness to the message of the Gospel**; through an increased understanding of **our ministry and our daily living**, both individually and as a congregation.

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## *ROOTED IN PLACE, OPEN TO THE WORLD*

Our home is shaped by generations of people who built lives, families, and faith in Ishpeming; across changing industries, cultures, and seasons of challenge and renewal. As part of the Evangelical Lutheran Church in America and the Northern Great Lakes Synod, we also join the wider church in ministries of mercy, justice, and accompaniment both within, and beyond, our local context.

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## *A PLACE FOR YOU*

Whether you are new to church, returning after time away, carrying faith or doubt, or seeking community; there is space for you here.

One community.

Four sacred spaces.

Many gifts.

One body in Christ.

**Grace and peace to you: welcome home.**

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## *HONORING THE LAND*

With gratitude and humility, we acknowledge that we gather on the ancestral lands of the Anishinaabeg — the Ojibwe, Odawa, and Potawatomi peoples — who have stewarded this region since time immemorial. We honor their enduring presence and commit ourselves to walk gently on the earth and seek right relationship with all our neighbors.

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*We begin our worship outside, gathered around the space of fire.*

## Gathering

*The Holy Spirit calls us together as the people of God.*

### GATHERING SONG

*Adoramus Te Christus*

perf. with The Choir, music and arr. by Theodore Dubois

*We invite you into your body, reflecting on those things that made your ears, heart or mind tingle today; God is doing something new in you and us, together.*

#### English Text

We adore you, Christ,  
and praise you;  
because on your holy cross  
you have redeemed the world.

#### Latin Text

*Adoramus Te, Christe,  
et benedicimus tibi,  
quia per sanctam crucem tuam  
redemisti mundum.*

### GREETING

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

**And also with you.**

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

Let us pray.

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

**Amen.**

Christ, yesterday and today, ✚  
the beginning and the ending. Α Ω  
To Christ belongs all time 2  
and all the ages; 0  
to Christ belongs glory and dominion 2  
now and forever. 6

**Amen.**

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

*We process through the Sanctuary and into the Fellowship Hall, for a time of story.*

## PROCESSION



## PRAYER OF THE DAY

Let us pray, together.

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

*The Prayer of the Day is born out of the lectionary (texts), and is the primary invitation to the radical love offered through the Gospel of the day, focused on the primary themes we might experience together, across the church and traditions.*

## Word

*God speaks to us in scripture reading, preaching, and song.*

## VIGIL READINGS

*Our readings and journey, this evening, are offered through a lens of being “held before landing”. While our biblical texts are offered in all cases, there have been exchanges made offering a new invitation to experience these stories of God and God’s people differently. We invite you to notice what you notice, and be curious about the way tonight’s light is shining for, and in, you.*

## FIRST READING

Genesis 1:1—2:4a/ *God’s Holy Darkness*

by Sharei Green and Bechak Selnick, illustrated by Nikki Faison

<sup>1</sup> When God began to create the heavens and the earth, <sup>2</sup> the earth was complete chaos, and darkness covered the face of the deep, while a wind from God swept over the face of the waters.

<sup>3</sup> Then God said, “Let there be light,” and there was light. <sup>4</sup> And God saw that the light was good, and God separated the light from the darkness. <sup>5</sup> God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

<sup>6</sup> And God said, “Let there be a dome in the midst of the waters, and let it separate the waters from the waters.” <sup>7</sup> So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. <sup>8</sup> God called the dome Sky. And there was evening and there was morning, the second day.

<sup>9</sup> And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.” And it was so. <sup>10</sup> God called the dry land Earth, and the waters that were

gathered together he called Seas. And God saw that it was good. <sup>11</sup> Then God said, “Let the earth put forth vegetation: plants yielding seed and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. <sup>12</sup> The earth brought forth vegetation: plants yielding seed of every kind and trees of every kind bearing fruit with the seed in it. And God saw that it was good. <sup>13</sup> And there was evening and there was morning, the third day.

<sup>14</sup> And God said, “Let there be lights in the dome of the sky to separate the day from the night, and let them be for signs and for seasons and for days and years, <sup>15</sup> and let them be lights in the dome of the sky to give light upon the earth.” And it was so. <sup>16</sup> God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars.

<sup>17</sup> God set them in the dome of the sky to give light upon the earth, <sup>18</sup> to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good.

<sup>19</sup> And there was evening and there was morning, the fourth day.

<sup>20</sup> And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” <sup>21</sup> So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm and every winged bird of every kind. And God saw that it was good. <sup>22</sup> God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” <sup>23</sup> And there was evening and there was morning, the fifth day.

<sup>24</sup> And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so. <sup>25</sup> God made the wild animals of the earth of every kind and the cattle of every kind and everything that creeps upon the ground of every kind. And God saw that it was good.

<sup>26</sup> Then God said, “Let us make humans in our image, according to our likeness, and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the wild animals of the earth and over every creeping thing that creeps upon the earth.”

<sup>27</sup> So God created humans in his image,  
in the image of God he created them;  
male and female he created them.

<sup>28</sup> God blessed them, and God said to them, “Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.” <sup>29</sup> God said, “See, I have given you every plant yielding seed that is upon the face of all the earth and every tree with seed in its fruit; you shall have them for food. <sup>30</sup> And to every beast of the earth and to every bird of the air and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. <sup>31</sup> God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

<sup>2:1</sup> Thus the heavens and the earth were finished and all their multitude. <sup>2</sup> On the sixth day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. <sup>3</sup> So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

<sup>4a</sup> These are the generations of the heavens and the earth when they were created.

## FIRST PRAYER

Let us pray, together.

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

## SECOND READING

Genesis 7:1-5, 11-18; 8:6-18; 9:8-13/ Godly Play  
story telling by Pastor Sharolyn Swenson, Assistant to the Bishop NGLS, Godly Play Trainer

<sup>1</sup> Then the LORD said to Noah, “Go into the ark, you and all your household, for I have seen that you alone are righteous before me in this generation. <sup>2</sup> Take with you seven pairs of all clean animals, the male and its mate; and a pair of the animals that are not clean, the male and its mate; <sup>3</sup> and seven pairs of the birds of the air also, male and female, to keep their kind alive on the face of all the earth. <sup>4</sup> For in seven days I will send rain on the earth for forty days and forty nights, and every living thing that I have made I will blot out from the face of the ground.”

<sup>5</sup> And Noah did all that the LORD had commanded him.

<sup>11</sup> In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. <sup>12</sup> The rain fell on the earth forty days and forty nights. <sup>13</sup> On the very same day Noah with his sons, Shem and Ham and Japheth, and Noah’s wife and the three wives of his sons entered the ark, <sup>14</sup> they and every wild animal of every kind and all domestic animals of every kind and every creeping thing that creeps on the earth and every bird of every kind. <sup>15</sup> They went into the ark with Noah, two and two of all flesh in which there was the breath of life. <sup>16</sup> And those that entered, male and female of all flesh, went in as God had commanded him, and the LORD shut him in.

<sup>17</sup> The flood continued forty days on the earth, and the waters increased and bore up the ark, and it rose high above the earth. <sup>18</sup> The waters swelled and increased greatly on the earth, and the ark floated on the face of the waters.

<sup>8:6</sup> At the end of forty days Noah opened the window of the ark that he had made <sup>7</sup> and sent out the raven, and it went to and fro until the waters were dried up from the earth. <sup>8</sup> Then he sent out the dove from him to see if the waters had subsided from the face of the ground, <sup>9</sup> but the dove found no place to set its foot, and it returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took it and brought it into the ark with him. <sup>10</sup> He waited another seven days, and again he sent out the dove from the ark, <sup>11</sup> and the dove came back to him in the evening, and there in its beak was a freshly plucked olive leaf; so Noah knew that the waters had subsided from the earth. <sup>12</sup> Then he waited another seven days and sent out the dove, and it did not return to him any more.

<sup>13</sup> In the six hundred first year, in the first month, on the first day of the month, the waters were dried up from the earth, and Noah removed the covering of the ark and looked and saw that the face of the ground was drying. <sup>14</sup> In the second month, on the twenty-seventh day of the month, the earth was dry. <sup>15</sup> Then God said to Noah, <sup>16</sup> “Go out of the ark, you and your wife and your sons and your sons’ wives with you.

<sup>17</sup> Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—so that they may abound on the earth and be fruitful and multiply on the earth.” <sup>18</sup> So Noah went out with his sons and his wife and his sons’ wives.

<sup>9:8</sup> Then God said to Noah and to his sons with him, <sup>9</sup> “As for me, I am establishing my covenant with you and your descendants after you <sup>10</sup> and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. <sup>11</sup> I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.” <sup>12</sup> God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: <sup>13</sup> I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth.”

## SECOND PRAYER

Let us pray, together.

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

## THIRD READING

1 Kings 17:2-16

<sup>2</sup> The word of the LORD came to him, saying, <sup>3</sup> “Go from here and turn eastward, and hide yourself by the Wadi Cherith, which is east of the Jordan. <sup>4</sup> You shall drink from the wadi, and I have commanded the ravens to feed you there.” <sup>5</sup> So he went and did according to the word of the Lord; he went and lived by the Wadi Cherith, which is east of the Jordan. <sup>6</sup> The ravens brought him bread and meat in the morning and bread and meat in the evening, and he drank from the wadi. <sup>7</sup> But after a while the wadi dried up because there was no rain in the land.

<sup>8</sup> Then the word of the LORD came to him, saying, <sup>9</sup> “Go now to Zarephath, which belongs to Sidon, and live there, for I have commanded a widow there to feed you.” <sup>10</sup> So he set out and went to Zarephath. When he came to the gate of the town, a widow was there gathering sticks; he called to her and said, “Bring me a little water in a vessel, so that I may drink.” <sup>11</sup> As she was going to bring it, he called to her and said, “Bring me a morsel of bread in your hand.” <sup>12</sup> But she said, “As the LORD your God lives, I have nothing baked, only a handful of meal in a jar and a little oil in a jug; I am now gathering a couple of sticks so that I may go home and prepare it for myself and my son, that we may eat it and die.” <sup>13</sup> Elijah said to her, “Do not be afraid; go and do as you have said, but first make me a little cake of it and bring it to me, and afterward make something for yourself and your son. <sup>14</sup> For thus says the LORD the God of Israel: The jar of meal will not be emptied and the jug of oil will not fail until the day that the Lord sends rain on the earth.” <sup>15</sup> She went and did as Elijah said, so that she as well as he and her household ate for many days. <sup>16</sup> The jar of meal was not emptied, neither did the jug of oil fail, according to the word of the LORD that he spoke by Elijah.

### THIRD PRAYER

Let us pray, together.

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

### FOURTH READING

Proverbs 8:1-8, 19-21; 9:4b-6/ *Saint Francis and the Sow*  
by Galway Kinnell, United States Poet, 1927-2014

<sup>1</sup> Does not wisdom call  
and understanding raise her voice?  
<sup>2</sup> On the heights, beside the way,  
at the crossroads she takes her stand;  
<sup>3</sup> beside the gates in front of the town,  
at the entrance of the portals she cries  
out:  
<sup>4</sup> "To you, O people, I call,  
and my cry is to all who live.  
<sup>5</sup> O simple ones, learn prudence;  
acquire intelligence, you who lack it.  
<sup>6</sup> Hear, for I will speak noble things,  
and from my lips will come what is right,  
<sup>7</sup> for my mouth will utter truth;  
wickedness is an abomination to my lips.  
<sup>8</sup> All the words of my mouth are righteous;  
there is nothing twisted or crooked in  
them.  
<sup>19</sup> My fruit is better than gold, even fine  
gold,  
and my yield than choice silver.  
<sup>20</sup> I walk in the way of righteousness,  
along the paths of justice,  
<sup>21</sup> endowing with wealth those who love me  
and filling their treasuries.  
  
<sup>9:4b</sup> To those without sense she says,  
<sup>5</sup> "Come, eat of my bread  
and drink of the wine I have mixed.  
<sup>6</sup> Lay aside immaturity and live,  
and walk in the way of insight."

The bud  
stands for all things,  
even for those things that don't flower,  
for everything flowers, from within, of self-  
blessing;  
though sometimes it is necessary  
to reteach a thing its loveliness,  
to put a hand on its brow  
of the flower  
and retell it in words and in touch  
it is lovely  
until it flowers again from within, of self-  
blessing;  
as Saint Francis  
put his hand on the creased forehead  
of the sow, and told her in words and in  
touch  
blessings of earth on the sow, and the sow  
began remembering all down her thick  
length,  
from the earthen snout all the way  
through the fodder and slops to the spiritual  
curl of the tail,  
from the hard spininess spiked out from the  
spine  
down through the great broken heart  
to the sheer blue milken dreaminess spurting  
and shuddering  
from the fourteen teats into the fourteen  
mouths sucking and blowing beneath them:  
the long, perfect loveliness of sow.

## FOURTH PRAYER

Let us pray, together.

O God, you are the bud and the flower, the word that calls and the hand that blesses. Before we knew we had forgotten our loveliness, you were already moving toward us — at the crossroads, at the gate, in the wilderness, in the dark. Speak over us now what we have forgotten we are. Touch the creased places. Remind us of our beauty, until we flower again from within. Through Christ, who is your wisdom made flesh and given for us. Amen.

*We process into the Sanctuary, singing.*

## PROCESSION



## NEW TESTAMENT READING

Romans 6:3-11

A reading from Romans.

<sup>3</sup> Do you not know that all of us who were baptized into Christ Jesus were baptized into his death? <sup>4</sup> Therefore we were buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life.

<sup>5</sup> For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. <sup>6</sup> We know that our old self was crucified with him so that the body of sin might be destroyed, so we might no longer be enslaved to sin. <sup>7</sup> For whoever has died is freed from sin. <sup>8</sup> But if we died with Christ, we believe that we will also live with him. <sup>9</sup> We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. <sup>10</sup> The death he died, he died to sin once for all, but the life he lives, he lives to God. <sup>11</sup> So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Word of God, word of life. **Thanks be to God.**



**GOSPEL ACCLAMATION***Now the Green Blade Rises (ELW 379)*

1 Now the green blade ris - es from the bur - ied grain,  
 2 In the grave they laid him, love by ha - tred slain,  
 3 Forth he came at Eas - ter like the ris - en grain,  
 4 When our hearts are win - try, griev - ing, or in pain,



wheat that in dark earth man - y days has lain;  
 think - ing that he would nev - er wake a - gain,  
 he that for three days in the grave had lain;  
 your touch can call us back to life a - gain,



love lives a - gain, that with the dead has been;  
 laid in the earth like grain that sleeps un - seen;  
 raised from the dead, my liv - ing Lord is seen;  
 fields of our hearts that dead and bare have been;



love is come a - gain like wheat a - ris - ing green.

**GOSPEL**

John 20:1-18

The holy gospel according to John.

**Glory to you, O Lord.**

<sup>1</sup> Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. <sup>2</sup> So she ran and went to Simon Peter and the other disciple, the one 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> Then Peter and the other disciple set out and went toward the tomb. <sup>4</sup> The two were running together, but the other disciple outran Peter and reached the tomb first. <sup>5</sup> He bent down to look in and saw the linen wrappings 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 wrappings lying there, <sup>7</sup> and the cloth that had been on Jesus’s head, not lying with the linen wrappings but rolled up in a place by itself.

<sup>8</sup> Then the other disciple, who 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 returned to their homes.

<sup>11</sup> But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb, <sup>12</sup> and she saw two angels in white sitting where the body of Jesus had been lying, one at the head and the other 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> When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. <sup>15</sup> Jesus said to her, “Woman, why are you weeping? Whom are you looking for?” 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 Hebrew, “Rabbouni!” (which means Teacher). <sup>17</sup> Jesus said to her, “Do not touch me, because 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 she told them that he had said these things to her.

The gospel of the Lord. **Praise to you, O Christ.**

Alleluia. Christ is risen. **Christ is risen indeed. Alleluia.**

## SERMON

*Silence is held for reflection.*



## PRAYERS OF INTERCESSION

Trusting in the power of Christ's resurrection to heal and redeem our broken world, let us pray for the needs of all creation.

*Prayers of intercession, or Prayers of the People, are prayers that ask God to intervene on behalf of people and causes in need. They can be used in worship services and for personal prayer.*

For the church universal, that all who have been baptized into Christ's death and resurrection may journey together in newness of life, boldly proclaiming the good news of deliverance.

Hear us, O God. **Your mercy is great.**

For the well-being of all creation, that the power that brought forth all life may renew the earth.

Hear us, O God. **Your mercy is great.**

For the nations and those in authority, that they may be transformed by the love of Christ and work together for the peace and freedom you have promised to all peoples.

Hear us, O God. **Your mercy is great.**

For all who suffer in poverty, pain, or despair, that like your people in Egypt, they may be set free to live abundantly in the promised land of your love. We lift up our Siblings who have invited us to walk with them through our prayer connections, silently or aloud, now... ..

Hear us, O God. **Your mercy is great.**

For this congregation, that we who have passed over from death to life through baptism may, like Mary Magdalene, share the good news of Christ's resurrection in word and deed.

Hear us, O God. **Your mercy is great.**

We give thanks for the faithful departed, trusting that all who died with Christ live with him forever, sharing fully in Christ's victory over sin, death, and the grave.

Hear us, O God. **Your mercy is great.**

God of resurrection power, use us and these prayers to proclaim the good news of new life to all the world, through Jesus Christ, our risen Savior. **Amen.**

## PEACE

The peace of Christ be with you always.

**And also with you.**

*"Passing the peace" is a ritual where members share God's peace with one another, typically through a handshake or other gesture, symbolizing unity and reconciliation before receiving communion. The practice of "passing the peace" is rooted in scripture, where Jesus greets his disciples with "Peace be with you" and the apostle Paul begins his letters with "Grace and peace be with you".*

# Meal

*God feeds us with the presence of Jesus Christ.*

## OFFERING

Ways to support the ministry here in Ishpeming with either Trinity, Bethel, Faith, or Bethany, or all:

- Certainly, you are welcome to take part in our “noisy offering” collection, by placing your gifts **in the containers passed** by our Usher Team, each Sunday during this time. Noisy Offering supports the work and outreach of the Social Ministry Team.
- You are invited to set up a one-time or recurring donation by **texting ASSIST to 844-920-4105**; be sure to have your preferred method of sharing ready.
- Use this **QR Code** (to the right). Open your camera app on your phone, place the QR code in the center of your camera’s view-field, and select the Vanco link that appears!
- Offerings will be assigned to the campus you name, or by the affiliated envelope you use. You may designate a specific partnership building online; or designate offerings by applying a note of intent, or reaching out to the office, by phone or email, and expressing your intent with your name and amount offered.



*We give thanks for your sharing of gifts and generosity!*

*Please stand, as you’re willing and able, in body or in spirit.*

*Create in Me (ELW 186)*



Cre - ate in me a clean heart, O God, and re - new a right  
spir - it with - in me. Cast me not a - way from your pres - ence, and take  
not your Ho - ly Spir - it from me. Re - store to me the joy of  
your sal - va - tion, and up - hold me with your free Spir - it.

## OFFERING PRAYER

Let us pray, together.

Holy God, gracious and merciful, **you bring forth food from the earth and nourish your whole creation. Turn our hearts toward those who hunger in any way, that all may know your care; and prepare us now to feast on the bread of life, Jesus Christ, our Savior and Lord. Amen.**

*The service of Holy Communion is at the heart of Christian faith and life. In this sacrament, two essential realities occur for the benefit of God's people. First, God gives us his Son's true body and blood, through which we receive the forgiveness of sins. Second, the people of God's church are joined with one another as we share a mysterious and intimate bond as fellow members of Christ's body. This sacrament, together with the proclamation of God's Word, lies at the core of Christian worship. We Lutherans often describe our ministry as "Word and Sacrament". Both elements of worship are essential. There have been periods in the history of the Lutheran church where the frequency of Holy Communion waxed and waned. In the late 19<sup>th</sup> century, a liturgical renewal began, and one of the results was the restoration of weekly Communion. At Bethany, we follow that cadence.*

## Great Thanksgiving

### DIALOGUE

The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

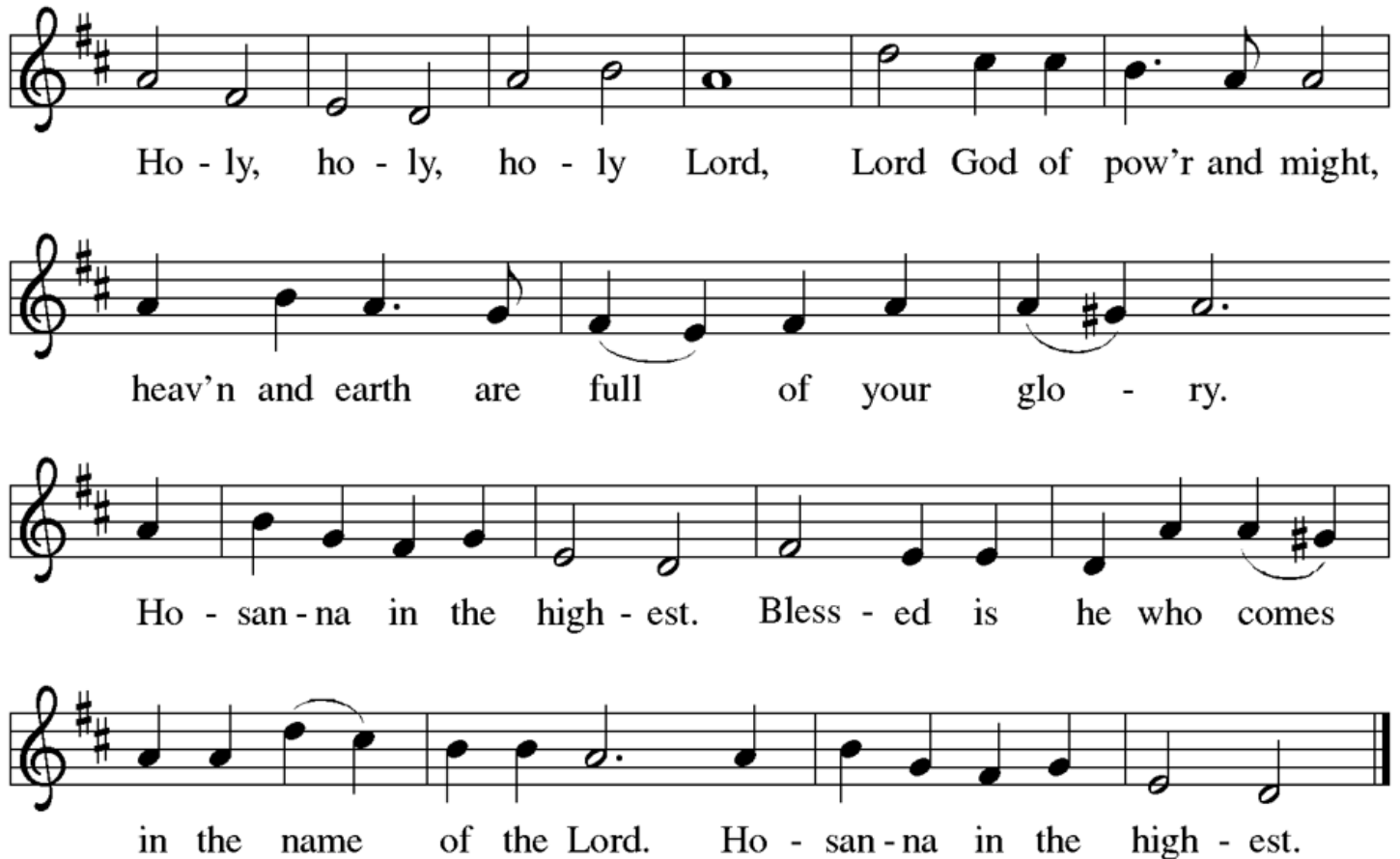
It is right to give our thanks and praise.

*The Preface introduces us to the next part of the service, where we are invited into God's presence for the sharing of the meal. It is an ancient aspect of Christian liturgy. St. Hippolytus mentions that in the early 3rd century, Christians were using a preface in worship. This exchange has survived for centuries almost word-for-word in our liturgy!*

## PREFACE

*...we praise your name and join their unending hymn:*

## HOLY, HOLY, HOLY



Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r and might,  
heav'n and earth are full of your glo - ry.  
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.

## THANKSGIVING AT THE TABLE

O God most mighty...

...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...

...the life of the Spirit of our risen Savior, life in you, now and forever.

**Amen.**

## **LORD'S PRAYER**

We invite you to use the words of the Lord's Prayer that speak loudest to you, and experiencing the rhythms of the Spirit that speak to each of us, creating both dissonance and resonance. Gathered into one by the Holy Spirit, let us 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.**

**Fader Vår, som är i himmelen  
Helgat varde ditt namn.  
Tillkomme ditt rike. Ske din vilja,  
såsom i himmelen så ock på jorden.  
Vårt dagliga bröd giv oss idag,  
och förlåt oss våra skulder,  
såsom ock vi förlåta dem oss skyldiga äro,  
och inled oss icke i frestelse utan fräls oss  
ifrån ondo.  
Ty riket är ditt och makten och  
härligheten i evighet.  
Amen.**

**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.**

**O Great Spirit, our Father from above,  
we honor your name as sacred and holy.  
Bring your good road to us, where the  
beauty of your ways in the spirit-world  
above is reflected in the earth below.  
Provide for us day by day—the elk, the  
buffalo, and the salmon. The corn, the  
squash, and the wild rice. All the things  
we need for each day. Release us from the  
things we have done wrong, in the same  
way we release others for the things done  
wrong to us. Guide us away from the  
things that tempt us to stray from your  
good road, and set us free from the evil  
one and his worthless ways. Aho! May it  
be so!<sup>1</sup>**

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<sup>1</sup> Wildman, Terry M.. First Nations Version: An Indigenous Bible Translation of the New Testament (p. 10). InterVarsity Press. Kindle Edition.

## INVITATION TO COMMUNION

Come to the banquet, for all is now ready. **Thanks be to God.**

## COMMUNION

The body of Christ, given for you.

The blood of Christ, shed for you.

Amen.

*We will celebrate the Meal together today, by intinction. At the invitation of an usher, you may come forward for the Eucharist or a blessing. Gluten-free wafers are available for the whole community. Both grape juice and wine are available in each chalice station; please take the option that best suits your expression and embodiment of this celebration at God's Table. All are welcome here.*

## LAMB OF GOD



**SONG DURING DISTRIBUTION**

*Woman, Weeping in the Garden (ACS 935)*



1 Wom - an, weep - ing in the gar - den, who has  
 2 Wom - an, wait - ing in the gar - den, af - ter  
 3 Wom - an, walk - ing in the gar - den, Je - sus  
 4 Wom - an, weep - ing in the gar - den, weep for  
 5 Wom - an, danc - ing from the gar - den, find the



pushed the stone a - side? Who has tak - en Je - sus'  
 men have come and gone, af - ter an - gels give their  
 takes you by sur - prise; when the gar - d'ner calls you,  
 joy, for you have seen Je - sus, the Mes - si - ah,  
 oth - ers and pro - claim Christ is ris - en as he



bod - y, Je - sus Christ the cru - ci - fied?  
 wit - ness, si - lent - ly you watch the dawn.  
 "Mar - y!" faith and joy meet in your eyes.  
 ris - en; Christ, of whom the proph - ets dream.  
 prom - ised; tell the world he knew your name!

*Please stand, as you're willing and able, in body or in spirit.*

**POST-COMMUNION COMMENDATION**

May the body and blood of Christ, God with Us, strengthen ✠ and keep us. **Amen.**

## POST-COMMUNION CANTICLE

Now Lord (S135b, ELW)



Now, Lord, you let your ser-vant go in peace: your word has been ful-



filled. My own eyes have seen the sal - va - tion which you have pre -



pared in the sight of ev-'ry peo - ple: a light to re-veal you to the



na - tions and the glo - ry of your peo - ple Is - ra - el.

## PRAYER AFTER COMMUNION

Let us pray, together.

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

## Sending

*God blesses us and sends us in mission to the world.*

## BLESSING

The God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus. **Amen.**

The God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit. **Amen.**

The God of all grace ✠ bless you now and forever. **Amen.**

**SENDING SONG**

*The Strife Is O'er, the Battle Done (ELW 366)*



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



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



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

*After the final stanza*



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

**DISMISSAL**

Go in peace. Christ is with you.

**Thanks be to God.**

**POSTLUDE**

*Music*  
Authorship

## Upcoming Commemorations

**Benedict the African, confessor, died 1589**

**Saturday, April 4, 2026**

Born into slavery on the island of Sicily, Benedict lived as a hermit until the pope ordered all hermits to attach themselves to a monastery, at which time Benedict joined the Franciscans. Though illiterate, he was highly respected as a confessor and later superior of his community.

**Albrecht Dürer, died 1528; Matthias Grünewald, died 1529; Lucas Cranach, died 1553; artists**

**Monday, April 6, 2026**

These great artists revealed through their work the mystery of salvation and the wonder of creation. Dürer's work reflected the apocalyptic spirit of his time. Though he remained a Roman Catholic, he was sympathetic to Martin Luther's reforming work. Grünewald's paintings are known for their dramatic forms, vivid colors, and depiction of light. Cranach's work includes many fine religious examples and several portraits of Martin Luther. Cranach was also widely known for his woodcuts.

**Dietrich Bonhoeffer, theologian, died 1945**

**Thursday, April 9, 2026**

Bonhoeffer was a German theologian who wrote profoundly, yet in an accessible manner. In the Second World War, he became a leader of the Confessing Church in Germany that resisted the Nazi movement. Linked to a plot to kill Hitler, he was hanged shortly before the end of the war.

**Mikael Agricola, Bishop of Turku, died 1557**

**Friday, April 10, 2026**

Consecrated bishop of Turku, Finland, without the approval of the pope, Agricola began a reform along Lutheran lines. In only three years, he translated the New Testament and worship texts into Finnish, in the process establishing the rules of Finnish writing that are still used today.