



UNIVERSITY LUTHERAN

Church & Student Center

A Jesus-Centered Community of Scripture, Faith, and Grace.

Maundy Thursday

BEYOND HOPE

universitylutheranchurch.org

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**University Lutheran Church
And Student Center
925 W. Jefferson St. / 850 224 6059**

Maundy Thursday

April 1, 2021

Rev. Jay Winters, Pastor

WELCOME TO UNIVERSITY LUTHERAN!!!

The word “Maundy” comes from the Latin word “mandatum” meaning “command”. On this day we remember when our Lord Jesus Christ, at the celebration of the Passover meal commanded us to be servants to one another and to celebrate the Passover meal of the New Covenant, Holy Communion, together in community. Our Seder Meal is a messianic Seder Meal which reflects our status in the new covenant. Those things which are specific to the messianic celebration of this meal will be written in italics. Thank you for joining us!

A WORD ABOUT THIS BOOKLET

This booklet is called the Haggadah (HA-gadah) which is the Hebrew word used to describe the liturgy that sets forth and explains the Passover Seder. The word Seder is Hebrew for “set order” or “service.” The festival of Passover is celebrated according to a set order, a sort of liturgy. Just as there are many forms for Christian worship, there is not only one correct way to conduct a Passover Seder. The Seder in this booklet, however, is designed specifically for Christians to recall the Passover event recorded in the Old Testament.

The Passover celebration was a meal that relived God’s saving activity when his chosen people were enslaved in Egypt. After many years of slavery, God raised up a leader, Moses, from among the people. Moses gathered the people and proclaimed that God wanted them to be free. He went to Pharaoh and the Egyptians. The tenth plague took place as the children of Israel were eating the Passover meal. As they ate, the angel of death came to Egypt and killed the first born in every house of the Egyptians. The angel “passed over” the houses of the lambs sacrificed for this meal.

The Passover meal was eaten quickly. The menu included roasted lamb, bitter herbs to remind people of their pain, and unleavened bread. After the meal was finished, the people immediately gathered up their possessions to leave. Pharaoh sent his soldiers to bring them back, but God delivered them through the waters of the Red Sea.

This was the great life-giving act of God on behalf of his chosen people. Even when his people were faithless, God loved them and protected them. God commanded his people to remember what he had done for them by eating the special Passover Meal every year. This is what Jesus and his disciples were doing on the night he was betrayed.

Seder Plate- Your plate has on it symbolic foods of the Seder:

- a. **KARPAS**- (parsley) reminds us that Passover coincides with the arrival of spring and the renewal of God's bounty in nature.
- b. **MAROR**- (horseradish) is a bitter herb to remind us of the bitterness of slavery that Israel endured in Egypt.
- c. **CHAROSETH**- is a mixture of apple and nuts made to remind us of the mortar used by the Israelites to hold together the bricks of the ancient Egyptians cities.
- d. **SALT WATER**- reminds us of the tears shed in slavery and in the pains of life.
- e. **Z'ROA**- (A roasted shankbone of lamb) reminds us of the Paschal Lamb.
- f. **BETZAH**- (roasted egg) reminds us of the offerings brought during the Passover celebration and the new life that follows. The betzah is not specifically discussed in the Haggadah, but is a sign of the offering given at the temple before it was destroyed.



II. Elijah's Place

It is the custom for the Jews to wait for the prophet Elijah to suddenly appear at their Seder celebration for he was to arrive before the Messiah. To welcome Elijah, a full place setting is provided for him at one of the tables. Jesus has informed us that "Elijah has already come, and they did not recognize him." (Matthew 17). Instead of Elijah now, we await the arrival of our returning Lord, Jesus Christ in the Second Coming.

III. Matzah

Traditional, Jewish, unleavened bread is used throughout the meal.

IV. Wine

Four times in the Seder we will drink small glasses of wine, a symbol of joy and thanksgiving. At your table you will find four cups of Kosher wine or grape juice.

Your Role at the Table

The Seder is typically a family meal, celebrated with family and "sojourners" who are brought as guests to the table.

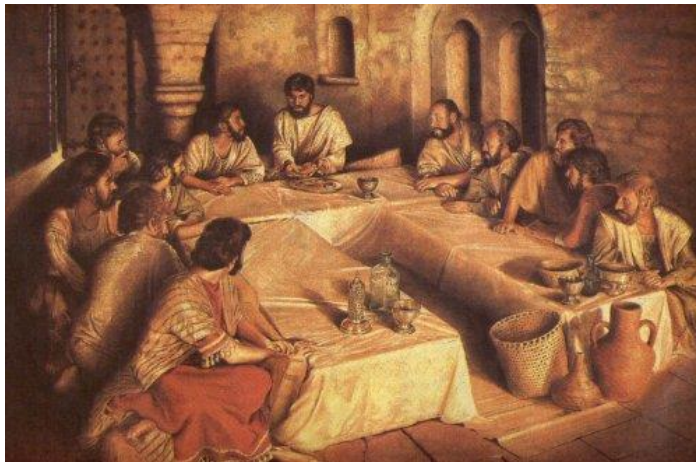
Your table will also need to decide on the following people who will serve your table in various ways:

The Mother – Females 40 and above

The Father – Males 40 and above

The Children – Those 20 and younger

The Servant – While normally a part of our Seder, this role will not be utilized this year



INTRODUCTION

(Please rise)

Pastor: In the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**
Welcome to our Passover Seder. We are gathered this evening to celebrate among ourselves the great saving acts of the Lord among us.

People: Today, we are the people of the Passover. Today we are the people set free by Pharaoh. We are the people freed from the waters of the Red Sea. We are the people gathered this evening to pray that the Lord would again act in our lives.

Pastor: As Christians, in a special way we remember that Last Supper of the Lord, who is the Lamb of God, and who is sacrificed for us. It is in this meal that Jesus gave us the example of love and of service. And it was in this meal that He first gave us His body to eat and His blood to drink. Let us now begin as we kindle the Passover Lights, the lights of the feast.

I. THE BLESSING OF THE FESTIVAL CANDLES

Pastor: It is Jewish tradition that before sunset, and prior to sitting down for the Seder, the Jewish mother and her daughters light the candles and pray. In the Christian tradition, this gesture of lighting candles symbolizes the coming of Christ, the Messiah, the Light of the world.

Women: Blessed are You, O Lord our God, King of the Universe. You have made us Holy by Your mercy

(On behalf of the "**Mothers**" of the table Pastor Jay will light candles. After they are lit, we continue...)

Pastor: Blessed are You,

All: O Lord our God, King of the Universe, who has kept us alive, given us strength to continue and brought us to this holy season.

Mothers: May our homes be consecrated, O God, by the light of your countenance, shining upon us in blessing and bringing us peace. Blessed are you, God of light and of the universe.

All: Amen. (Please be seated)



II. KIDUSH “Cup of Sanctification”

(The first cup of wine, the “Cup of Sanctification,” is filled by the pastor at his table)

Pastor: We begin this service by sanctifying the name of God and proclaiming the holiness of this festival. With a blessing over wine, observant Jews usher in the Sabbath and all festivals. With this cup of wine, the symbol of joy, let us now usher in our festival of Passover . . . Blessed are You,

All: O Lord our God, king of all creation, who has redeemed us and redeemed our fathers from the land of Egypt. You have permitted us to live until this night, to celebrate it and to share in the unleavened bread and the bitter herbs. So may the Lord our God and the God of our fathers permit us to live unto other festive seasons and holy days. Amen.

Pastor: May your will be done through Jacob, your chosen servant, so that your name shall be blessed in all the earth and all peoples come to worship you with one voice.

All: Blessed are you, O Lord, who redeems us from the grave.

(Please rise and hold up your first cup.)

Pastor: Blessed are You,

Fathers: Eternal one, our God, ruler of the world, Who created the fruit of the vine.

All: Blessed are You Eternal one, our God, Ruler of the world. You have given us life and strength, and brought us to this happy season. Amen.

(Drink the first cup of wine., you may be seated.)



III. RECHATZ “The First Washing of the Hands”

*(As we begin our Seder with a washing of hands, we are reminded of how we were all washed of our sins in the waters of Holy Baptism. Normally, the **servant of the table** is to walk around the table with bowl, cup, and towel – pouring water over the hands of those present three times and allowing them to dry their hands. This will not be done this year.)*

IV. KARPAS “Eating of the Green Vegetable”

Pastor: A green vegetable is a reminder that Passover coincides with the arrival of spring and the gathering of the spring harvest. We dip this green fruit of the earth into salt water. In partaking of this food, we give thanks to God for all His bounties. In tasting the salt water, we remember the tears shed by the oppressed Israelites. Before partaking of the *karpas* we recite the following blessing, Praise be to You.

All: **Praise be to You, O Lord our God, King of the universe, Creator of the fruit of the earth.**

(Eat the vegetable after dipping it in the salt water.)

V. YACHATZ “Breaking of the Middle Cake of Matzah”

(The pastor takes three pieces of matzah in his hands, which could be thought of as the three persons of the Trinity, the Father, the Son, and the Holy Spirit)

Pastor: Behold this bread.

Adult men: ***It is like the bread which our forefathers ate in the land of Egypt. All who are hungry, come and eat. All who are needy, come and celebrate the Passover with us.***

*(Pastor will break the middle **matzah** in half, as it is the Son who is "broken" upon the Cross. The **Child** at each table closes their eyes while one half is hid away, this half is called the **afikommen**, and will be found later in the meal for a prize.)*

VI. MAGGID “Recital of the Passover Story”

Pastor: The Haggadah, the dramatic telling of the exodus from Egyptian bondage, is for the entire family. Being child-centered, it encourages especially the children to ask questions concerning the ritual and meaning of the service.

Child 1: Why is this night different from all other nights?

Child 2: On all other nights we eat leavened bread; on this night, why do we eat only unleavened bread?

Child 3: On all other nights we eat herbs of any kind; on this night, why do we eat only bitter herbs?

Child 4: On all other nights, we do not dip our food; why do we dip it tonight?

Child 5: On all other nights we eat in a hurry, often as we stand, why do we eat slower, sitting at a table, tonight?

Pastor: We were slaves of Pharaoh in Egypt; the eternal one, our God, brought us out from there with a strong hand and an outstretched arm. Now, if God had not brought our forefathers from Egypt, then we might still be enslaved to a Pharaoh in Egypt. Therefore, the more one tells of the departure from Egypt, the more God is praised. The holy one, blessed be He, saves us from those who would destroy us. Let us tell the story of Jacob as he went down to Egypt.

Mothers: Why did Jacob go down to Egypt?

Pastor: He went down to Egypt because there was no pasture in the land of Canaan. And Pharaoh said, Let them live in the land of Goshen.” They were few in number, and there they became a great nation.

All: Great and mighty and numerous. The Egyptians did evil to us and they made us suffer. They set hard work upon our backs.

Mothers: And they made us suffer.

All: So we cried out to the eternal God of our fathers and the eternal God heard our voices, and saw our afflictions, and our burden, and our oppression.

And the eternal God brought us forth from Egypt with a strong hand, and with outstretched arm, and with great revelations and signs and wonders.

Mothers: With great revelations.

Fathers: and signs and wonders.

The "Children": Blood, fire and pillars of smoke.

All: Blood, fire and pillars of smoke. Praised be God, praised be He, praised be He who gave the *Torah* to His people Israel; Praised be He!

All: “*The Horse and Rider Song*” (*Exodus 15:1-2*)

I will sing unto the Lord, for He has triumphed gloriously.

The horse and rider thrown into the sea.

The Lord, my God, my strength, my song, has now become my victory;

The Lord is God and I will praise Him,

My Fathers’ God and I will exult Him.

Pastor: We read the Haggadah about the plagues which God brought on the Egyptians in order to cause Pharaoh to let His people go free. This suffering of humanity, even the suffering of an enemy, diminishes the full cup of joy.

(With a small spoon, spill onto your plate as some of the wine as each plague is mentioned.)

Pastor: These were the ten plagues which the Holy One, praised be He, brought upon the Egyptians in Egypt: (1) Blood, (2) Frogs, (3) Gnats, (4) Flies, (5) Cattle Disease, (6) Boils, (7) Hail, (8) Locust, (9) Darkness, (10) Smiting of the First Born.

Pastor: The meaning of the word “Dayenu” is “it would have been enough.” In this next verse, we recount the story of Israel, always saying “Dayenu” at the end of each of God’s mighty works.

“Dayenu”

Pastor: Had He brought us out of Egypt and not spilt the Red Sea for us, Dayenu!

All: Had He split the Red Sea for us and not let us cross on dry land, Dayenu!

Had He let us cross on dry land and not saved us in the desert, Dayenu!

Had He saved us in the desert and not fed us with His manna, Dayenu!

Had He fed us with His manna and not given us the Sabbath, Dayenu!

Had He given us the Sabbath and not brought us to Mt. Sinai, Dayenu!

Had He brought us to Mt. Sinai and not given us the Torah, Dayenu!

Had He given us the Torah and not led us into Israel, Dayenu!

Pastor: As Christians we can add a further Dayenu, knowing that if God had only provided salvation through the death of our Messiah Jesus—It would have been enough. But we know that He provides much more in His steadfast love, giving us family, friends, good weather, good government, our material wealth, and so much more.

Communal praise using Psalm 113-115

Psalm 113

Praise the LORD! Praise, O servants of the LORD, praise the name of the LORD!

Blessed be the name of the LORD from this time forth and forevermore!

From the rising of the sun to its setting, the name of the LORD is to be praised!

The LORD is high above all nations, and his glory above the heavens!

Who is like the LORD our God, who is seated on high, who looks far down on the heavens and the earth?

He raises the poor from the dust and lifts the needy from the ash heap, to make them sit with princes with the princes of his people.

He gives the barren woman a home, making her the joyous mother of children. Praise the LORD!

Psalm 114

When Israel went out from Egypt, the house of Jacob from a people of strange language, Judah became his sanctuary, Israel his dominion.

The sea looked and fled; Jordan turned back. The mountains skipped like rams, the hills like lambs.

What ails you, O sea, that you flee? O Jordan, that you turn back? O mountains, that you skip like rams? O hills, like lambs?

Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob, who turns the rock into a pool of water, the flint into a spring of water.

Psalm 115

Not to us, O LORD, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness!

Why should the nations say, "Where is their God?"

Our God is in the heavens; he does all that he pleases.

Their idols are silver and gold, the work of human hands. They have mouths, but do not speak; eyes, but do not see. They have ears, but do not hear; noses, but do not smell. They have hands, but do not feel; feet, but do not walk; and they do not make a sound in their throat.

Those who make them become like them; so do all who trust in them.

O Israel, trust in the LORD! He is their help and their shield. O house of Aaron, trust in the LORD! He is their help and their shield. You who fear the LORD, trust in the LORD!

He is their help and their shield.

The LORD has remembered us; he will bless us; he will bless the house of Israel; he will bless the house of Aaron; he will bless those who fear the LORD, both the small and the great.

May the LORD give you increase, you and your children! May you be blessed by the LORD, who made heaven and earth! The heavens are the LORD's heavens, but the earth he has given to the children of man.

The dead do not praise the LORD, nor do any who go down into silence. But we will bless the LORD from this time forth and forevermore. Praise the LORD!

(The Cup of Praise is raised and the following recited:)

Pastor: We are, therefore duty-bound to thank, praise, laud, glorify and exalt, to honor, bless, extol and adore Him, who performed all these wonders for our fathers and for us. For He took us out of slavery into freedom, out of misery into happiness, out of mourning into holiday, out of darkness into daylight, and out of bondage into redemption. Now let us praise Him:

All: **Oh give thanks to the Lord, for He is good, and His steadfast love endures forever!**

(It is noteworthy to mention that the Cup of Praise comes after the telling of a story of hardship and struggle. Likewise, the celebration of Easter is made more meaningful by engaging in the stories of suffering and death found on Ash Wednesday, Lent, and Good Friday. All drink together of the second cup of wine, the Cup of Praise.)

VII. RACTZAH “Second Washing of Hands”

(This second washing of the hands indicates how our lives continually need cleansing. As we live our lives, it is important for us to "return to the waters of our Baptism" and receive holy absolution from God's servants as if from God Himself in the service of Confession and Absolution.)

Pastor: Blessed are You,

All: **O Lord our God, King of the universe, who has hallowed us with your commandments and has commanded us concerning the washing of hands. Amen.**

(Servant of the table, go from person to person at your table with bowl, cup, and towel. Put the towel over your arm, and go to each person, pouring water over their hands three times and allowing them to dry their hands on the towel.)

VIII. MOTZI “Blessing for Bread”

Pastor: Blessed are You,

All: **Lord our God, King of the Universe, who brings forth bread from the earth. Amen.**

IX. Z'ROA “The Meaning of the Lamb bone”

(The pastor raises the Lamb bone in the air for all to see.)

Pastor: Behold, the lamb.

Women: What is the meaning of the lamb?

Pastor: The Lamb is the animal which our forefathers killed to put its blood on their doorposts. When the angel of death passed into Egypt, it passed over the houses of our people. But it struck the first born of Egypt.

X. MATZAH “Eat the Matzah”

Pastor: Behold, the bread.

Men: What is the meaning of unleavened bread?

Pastor: This is the bread of affliction which our ancestors took with them out of Egypt. There was no time for leavening. We had to leave quickly.

XI. MAROR “Eat Bitter Herbs”

Pastor: Behold, the bitter herb.

Women: What is the meaning of the bitter herb?

Pastor: These herbs are used because the Egyptians embittered the lives of our ancestors in Egypt. We must look upon ourselves as if we personally had come out from Egypt. For it is not our ancestors alone whom he saved. The almighty one has also saved us. He brought us out that we might have life, that we might live in peace and happiness all of our days.

(All eat together of the bitter herb.)

Pastor: The bitter Herb speaks of the sorrow, the persecution, and the suffering of our people under the hand of Pharaoh; and as horseradish brings tears to the eyes, so also did the great affliction of our people bring tears to their eyes.

XII. KORECH “Eating of a Sandwich of Matzah, Bitter Herbs and Charoset”

(The matzah is combined with charoset and herbs in a sandwich, and they are all eaten together.)

Pastor: Behold, the Korech.

Men: What is the meaning of the korech?

Pastor: As the bitter herb is a symbol of suffering, the salt water a symbol of tears, the greens a symbol of hyssop, the wine a symbol of blood, so the charoset is a symbol of mortar representing the clay bricks which were made by our spiritual fathers in Egypt.

XIII. BETZAH “The Roasted Egg”

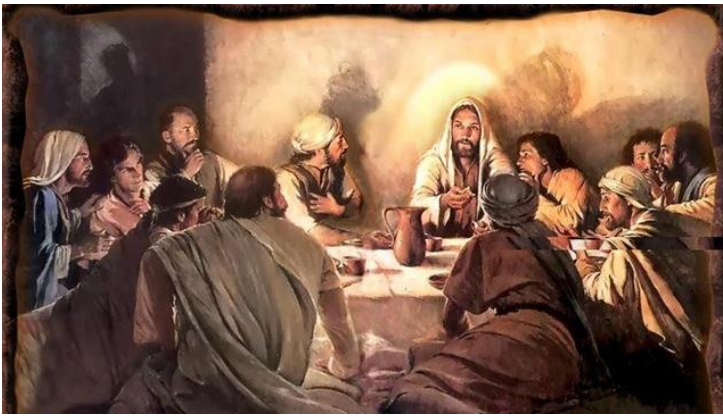
Pastor: Behold, the Betzah

Children": What is the meaning of the Betzah?

Pastor: In a traditional Seder, the Betzah is not spoken of because it reminds us of the offerings brought to the temple before it was destroyed. As the temple stands in ruins today, the Betzah is not mentioned. But we recognize that our temple has been raised, as Christ said “destroy this temple and in three days I will raise it up” (John 2). Many of us have brought offerings of food and of our company tonight to be shared in the fellowship of this table, whose Head is Christ, if you brought something that needs to be set out, please do so now.

XIV. SHULCHAN OREKH “The Passover Supper”

Pastor: The first portion of the Seder is concluded. Normally during this part of the Seder, we would stop and enjoy a meal and fellowship together. However, this year, we continue with the next part of the Haggadah.



XV. TZAFON “Eating the Middle Piece of Matzah”

(The Afikommen is found by a child and given to the Pastor. The afikommen is the portion of the middle matzah that was hidden. This is understood by Christians in this way: First, that Christ's body was hidden from view in the tomb between Good Friday and Easter. Second, that in the "great exchange" of Christ's death, that we have gained the sweetness of eternal life as He took the bitterness of our sins.)

(Please break off a piece of matzah and hold it in your hand.)

Pastor: We come now to the portion of the Seder that is most familiar to us as is recorded in Matthew's Gospel. It is notable that while these are the words said as the Words of Institution for the Sacrament of the Altar/Communion, this is not a celebration of the sacrament this evening.

All: **While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying:**

Fathers: **“Take and eat, this is My body. Do this in remembrance of Me.”**

XVI. BERACH "The Third Cup of Wine/Cup of Redemption"

Pastor: On that first Maundy Thursday, it was the third cup of wine, called from of old the “Cup of Redemption,” to which Jesus brought new significance:

All: **Then he took the cup, gave thanks and gave it to them, saying,**

Pastor: “Drink of it, all of you, this cup is the New Testament in My Blood, which is shed for you, for the forgiveness of all of your sins. This do, as often as you drink of it, in remembrance of Me.”

All: **Praise and Thanks to God for His grace and goodness to us all!**

(All drink the third cup of wine, the “Cup of Redemption.”)

XVII. BAREKH “Grace After the Meal”

Pastor: Blessed are You,

All: O Lord, our God, our King, mightily praised, the God of gratitude, the Lord of wonders, goal of all our thanks, O King and God, the life of all the worlds. Blessed are You, O Lord, King of the Universe, Creator of the fruit of the vine. Amen.

XVIII. HALLEL “Singing of Songs of Praise”

Pastor: At this point in the Seder, the next portion of Psalms are read, Psalms 116 to 118
Psalm 116

I love the LORD, because he has heard my voice and my pleas for mercy. Because he inclined his ear to me, therefore I will call on him as long as I live.

The snares of death encompassed me; the pangs of Sheol laid hold on me; I suffered distress and anguish. Then I called on the name of the LORD: “O LORD, I pray, deliver my soul!”

Gracious is the LORD, and righteous; our God is merciful. The LORD preserves the simple; when I was brought low, he saved me.

Return, O my soul, to your rest; for the LORD has dealt bountifully with you.

For you have delivered my soul from death, my eyes from tears, my feet from stumbling; I will walk before the LORD in the land of the living.

I believed, even when I spoke: “I am greatly afflicted”; I said in my alarm, “All mankind are liars.”

What shall I render to the LORD for all his benefits to me? I will lift up the cup of salvation and call on the name of the LORD, I will pay my vows to the LORD in the presence of all his people. Precious in the sight of the LORD is the death of his saints.

O LORD, I am your servant; I am your servant, the son of your maidservant. You have loosed my bonds. I will offer to you the sacrifice of thanksgiving and call on the name of the LORD. I will pay my vows to the LORD in the presence of all his people, in the courts of the house of the LORD, in your midst, O Jerusalem. Praise the LORD!

Psalm 117

Praise the LORD, all nations! Extol him, all peoples! For great is his steadfast love toward us, and the faithfulness of the LORD endures forever. Praise the LORD!

Psalm 118

Oh give thanks to the LORD, for he is good; for his steadfast love endures forever! Let Israel say, “His steadfast love endures forever.” Let the house of Aaron say, “His steadfast love endures forever.” Let those who fear the LORD say, “His steadfast love endures forever.”

Out of my distress I called on the LORD; the LORD answered me and set me free. The LORD is on my side; I will not fear. What can man do to me? The LORD is on my side as my helper; I shall look in triumph on those who hate me.

It is better to take refuge in the LORD than to trust in man. It is better to take refuge in the LORD than to trust in princes. All nations surrounded me; in the name of the LORD I cut them off! They surrounded me, surrounded me on every side; in the name of the LORD I cut them off! They surrounded me like bees; they went out like a fire among thorns; in the name of the LORD I cut them off!

I was pushed hard, so that I was falling, but the LORD helped me. The LORD is my strength and my song; he has become my salvation. Glad songs of salvation are in the tents of the righteous: "The right hand of the LORD does valiantly, the right hand of the LORD exalts, the right hand of the LORD does valiantly!" I shall not die, but I shall live, and recount the deeds of the LORD.

The LORD has disciplined me severely, but he has not given me over to death. Open to me the gates of righteousness, that I may enter through them and give thanks to the LORD. This is the gate of the LORD; the righteous shall enter through it.

I thank you that you have answered me and have become my salvation. The stone that the builders rejected has become the cornerstone. This is the LORD's doing; it is marvelous in our eyes.

This is the day that the LORD has made; let us rejoice and be glad in it. Save us, we pray, O LORD! O LORD, we pray, give us success! Blessed is he who comes in the name of the LORD! We bless you from the house of the LORD.

The LORD is God, and he has made his light to shine upon us. Bind the festal sacrifice with cords, up to the horns of the altar! You are my God, and I will give thanks to you; you are my God; I will extol you.

Oh give thanks to the LORD, for he is good; for his steadfast love endures forever!

(All drink the fourth cup of wine, the "Cup of Hope.")

XIX. NIRTZAH "Affirmation of God's Acceptance"

Pastor: Blessed are You,

All: O Lord our God, King of the universe, who did feed the entire world with Your goodness, with grace, with loving kindness and with pity. He gives bread to all flesh, for His loving kindness endures forever. And in His great goodness, food has not been and shall not be lacking for us, forever and ever, for the sake of His great name; for He is God, who feeds and supports all, and does good unto all, and prepares food for all His creatures which He created.

Pastor: At this time, we ask the Child at each table to go and look outside for the second coming of our Messiah. Please go, and tell us if you see either of them outside.

(The youngest go and check the door to see if the Messiah, our Lord Jesus, has arrived to usher in the Resurrection of all people. If not, they return. If they do, we continue celebrating for eternity.)

Pastor: The *Seder* of Passover is now complete, even as our salvation and redemption are complete. Just as we were privileged to celebrate it this year, so may we be privileged to do so in the future, dining together at God's table for eternity.

All: Next year in the Resurrection!

Pastor: The Lord bless you and keep you; The Lord make His face shine upon you, and be gracious to you; The Lord lift up His countenance upon you, and give you shalom.

All: Amen.

Join us tomorrow as we gather for Good Friday
here at University Lutheran at 7pm

and again

On Easter Sunday as we gather to celebrate our
Risen Lord

9 am – Early Easter Service

11 am – Late Easter Service