

The background features a close-up of a white lily flower with dark brown stamens on the right side. The left side shows green grass with water droplets. The overall lighting is soft and warm, with a bokeh effect in the background.

easter

SUNDAY

Christ Is Risen!



Leader 1: The Lord is risen!

Leader 2: The Lord is risen indeed!

Leader 1: This is the day that the Lord has made; let us rejoice and be glad in it.

Leader 2: Alleluia! The Lord is risen indeed!

Glory to God #232

Jesus Christ Is Risen Today

*TEXT: Stanzas 1–3, Lyra Davidica, 1708; stanza 4, Charles Wesley, 1740; Spanish trans. Juan Bautista Cabrera, alt.; Korean trans. The Christian Literature Society of Korea; Korean trans. © The Christian Literature Society of Korea
MUSIC (EASTER HYMN 7.7.7.7 with alleluias): Lyra Davidica, 1708; adapt. from The Compleat Psalmodist, 1749*

1. Je - sus Christ is risen to - day,

Al - le - lu - ia!

our tri - um - phant ho - ly day,

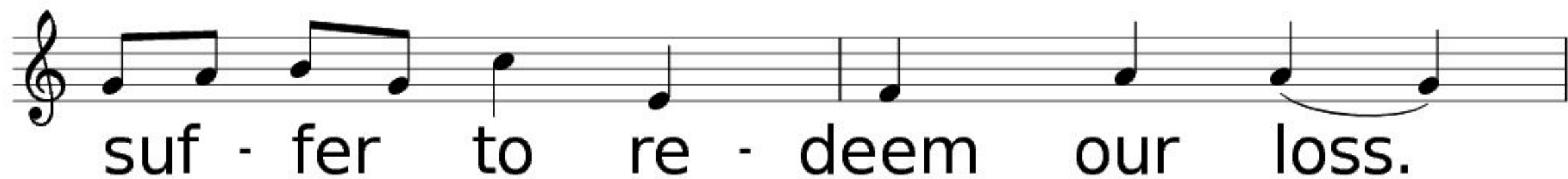
Al - le - lu - ia!



who did once up - on the cross,



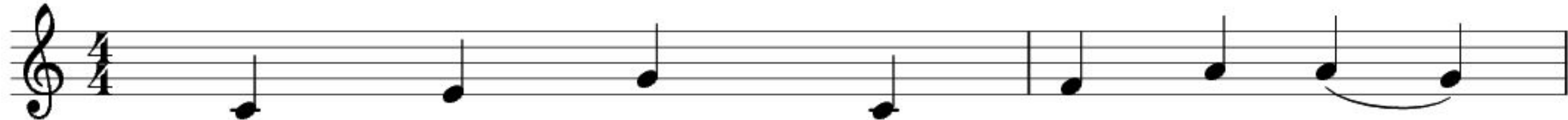
Al - le - lu - ia!



suf - fer to re - deem our loss.



Al - le - lu - ia!



2. Hymns of praise then let us sing,



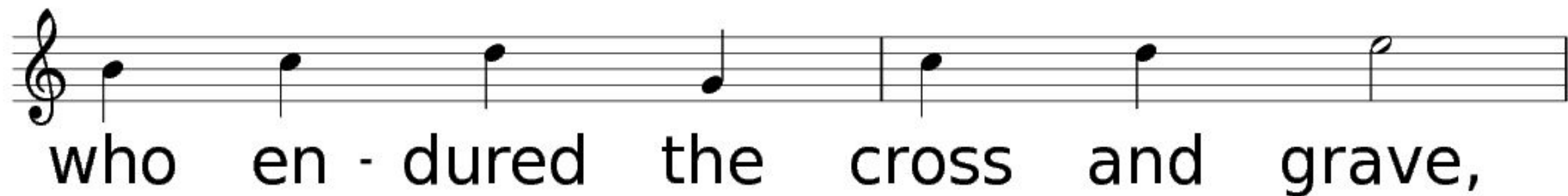
Al - - - le - lu - - ia!



un - to Christ, our heaven - ly King,



Al - - - le - lu - - ia!



who en - dured the cross and grave,



Al - - le - lu - - ia!



sin - ners to re - deem and save.



Al - - le - lu - - ia!



3. But the pains which he en - dured,



Al - - le - lu - - ia!



our sal - va - tion have pro - cured.



Al - - le - lu - - ia!



4. Sing we to our God a - bove,

Al - le - lu - ia!

praise e - ter - nal as God's love.

Al - le - lu - ia!

Praise our God, ye heavenly host,

Al - le - lu - ia!

Fa - ther, Son, and Ho - ly Ghost.

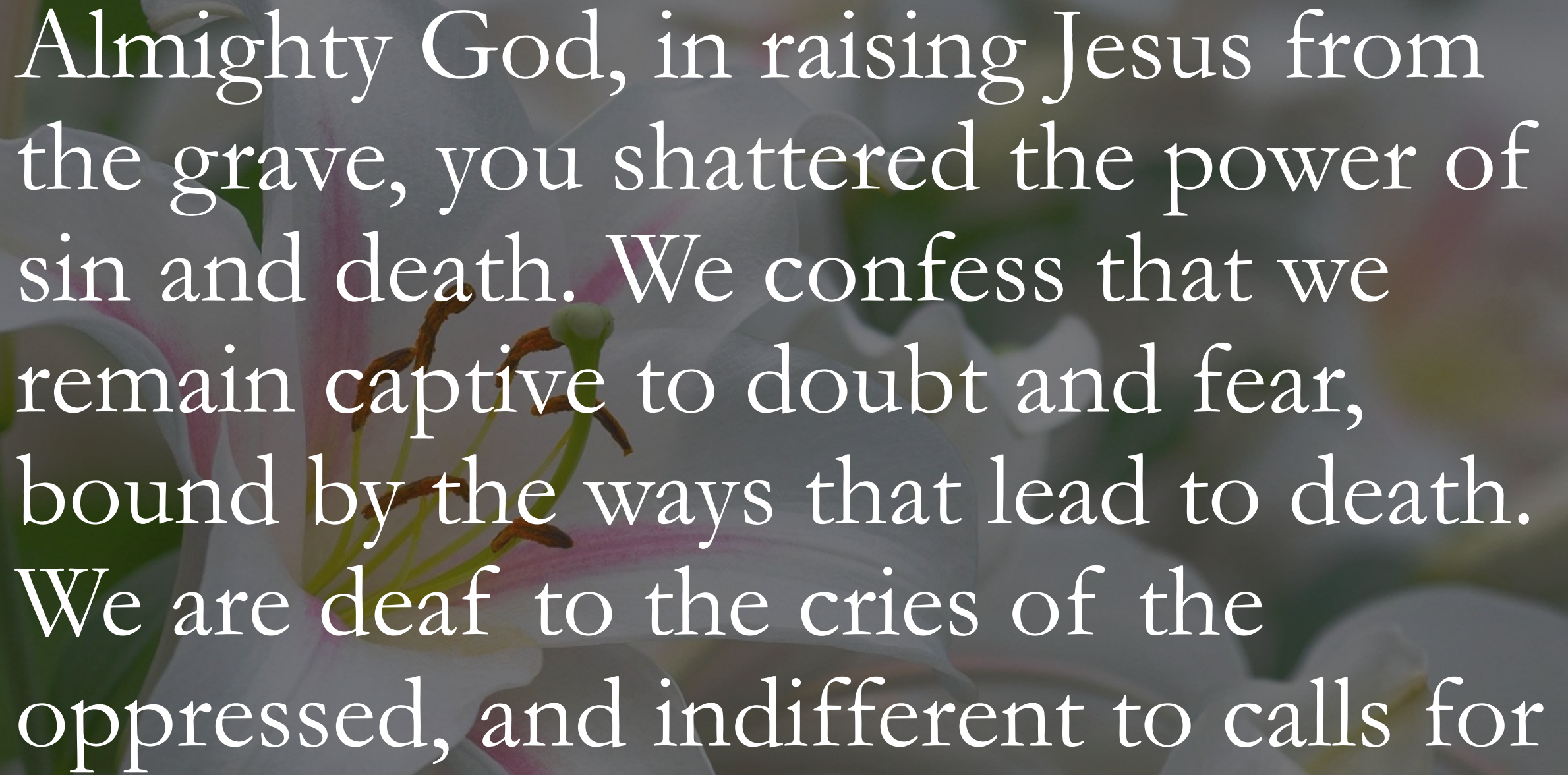
Al - le - lu - ia!

The background features a close-up of a white lily flower with dark brown stamens on the right side. The left side shows green grass with water droplets. The overall lighting is soft and warm, with a bokeh effect in the background.

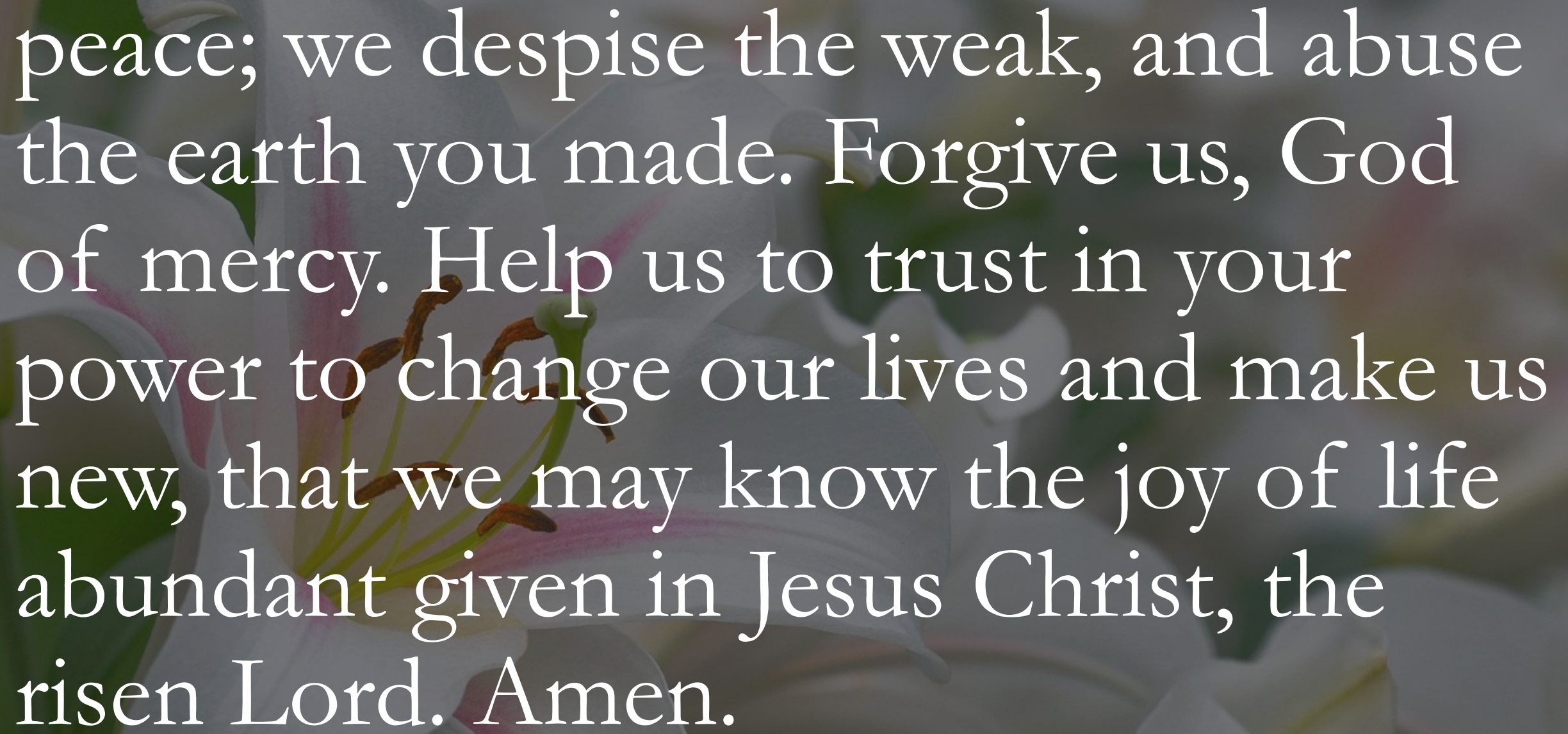
easter

SUNDAY

Christ Is Risen!



Almighty God, in raising Jesus from the grave, you shattered the power of sin and death. We confess that we remain captive to doubt and fear, bound by the ways that lead to death. We are deaf to the cries of the oppressed, and indifferent to calls for




peace; we despise the weak, and abuse the earth you made. Forgive us, God of mercy. Help us to trust in your power to change our lives and make us new, that we may know the joy of life abundant given in Jesus Christ, the risen Lord. Amen.

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easter

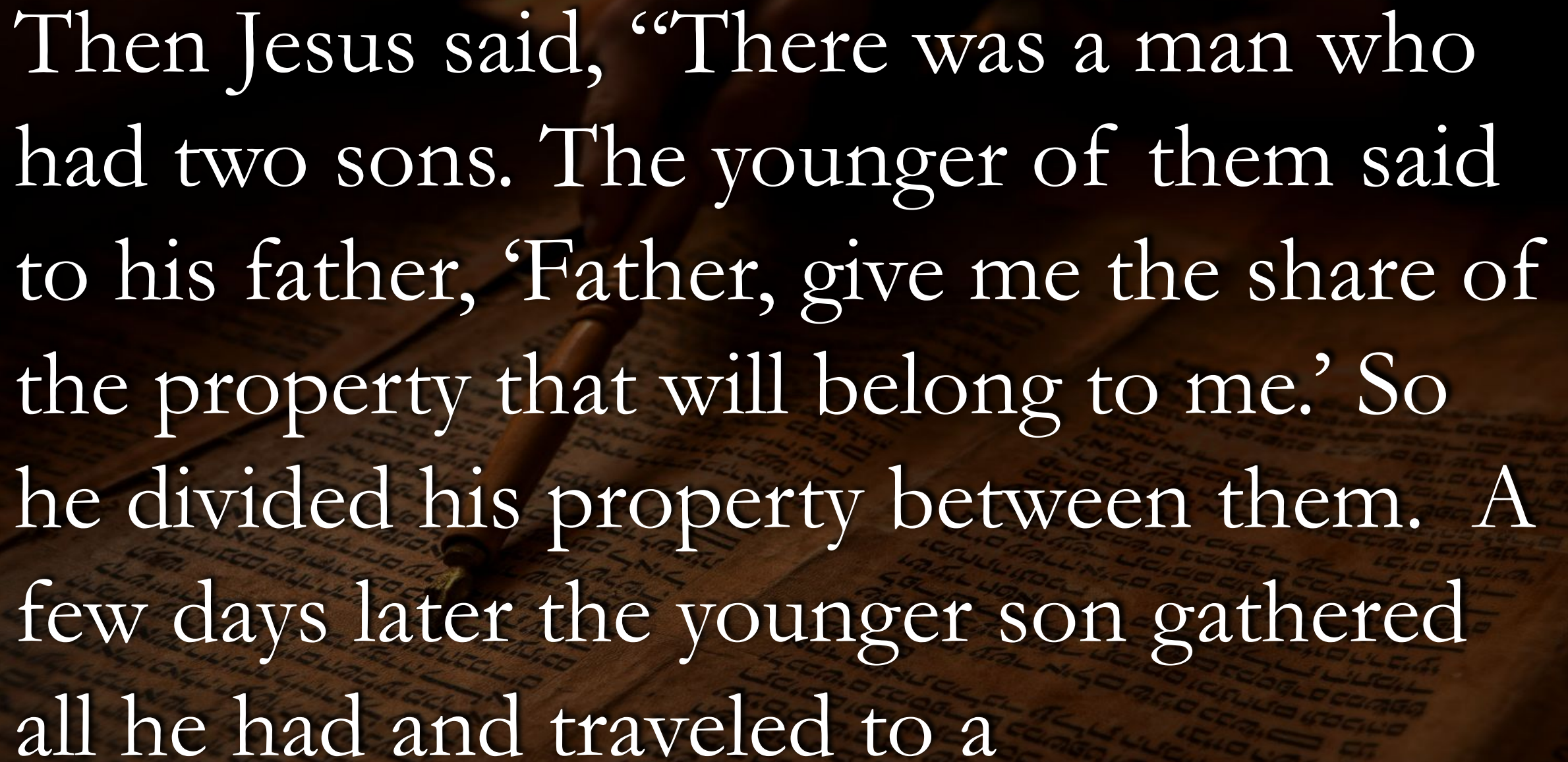
SUNDAY

Christ Is Risen!

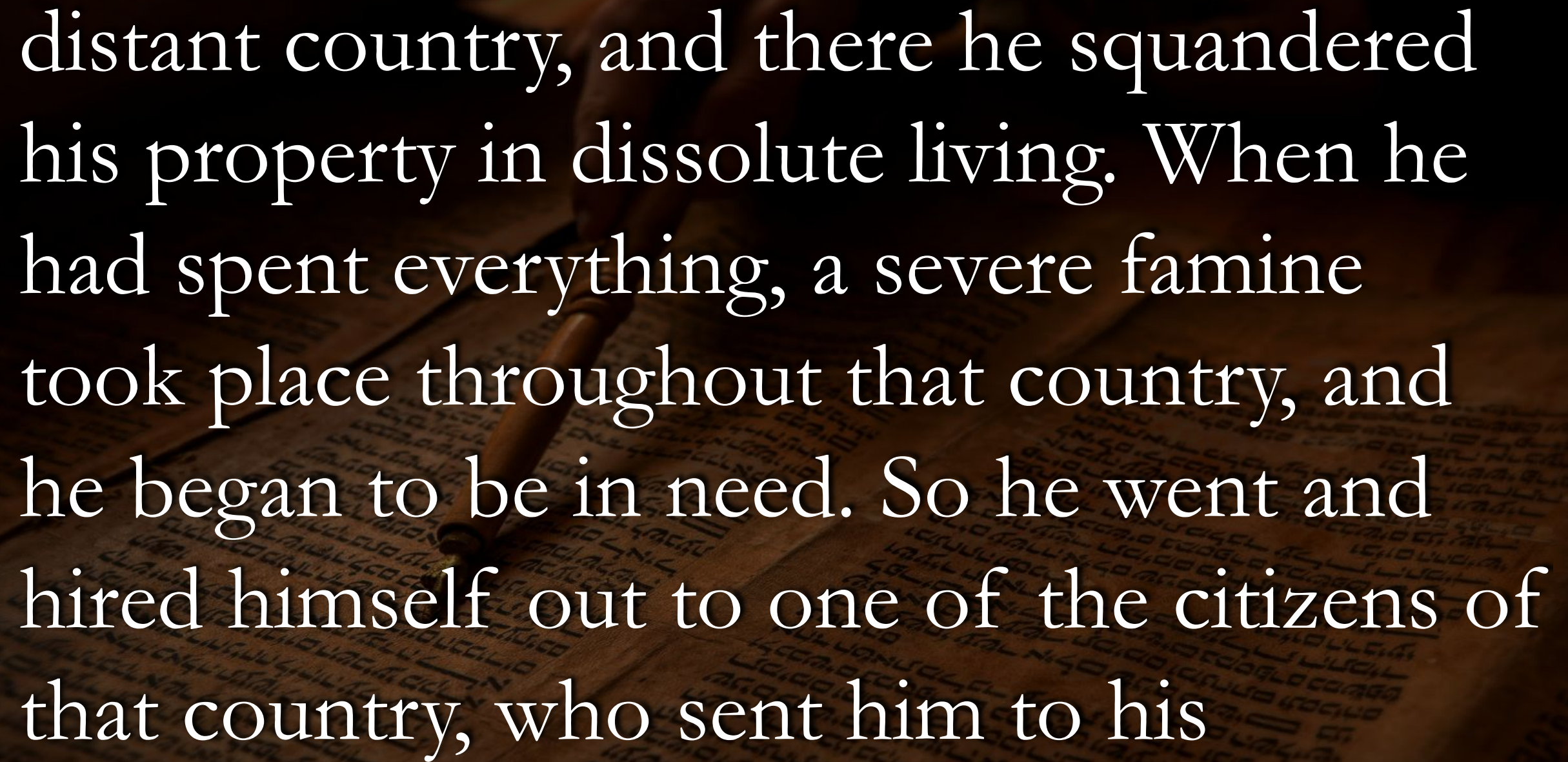
A close-up photograph of a hand holding a wooden quill pen over an open book. The book's pages are filled with dense, handwritten text in a cursive script, likely Hebrew. The lighting is warm and focused on the pen and the text, creating a sense of historical study or scholarship. The background is dark and out of focus.

Luke 15:11-32

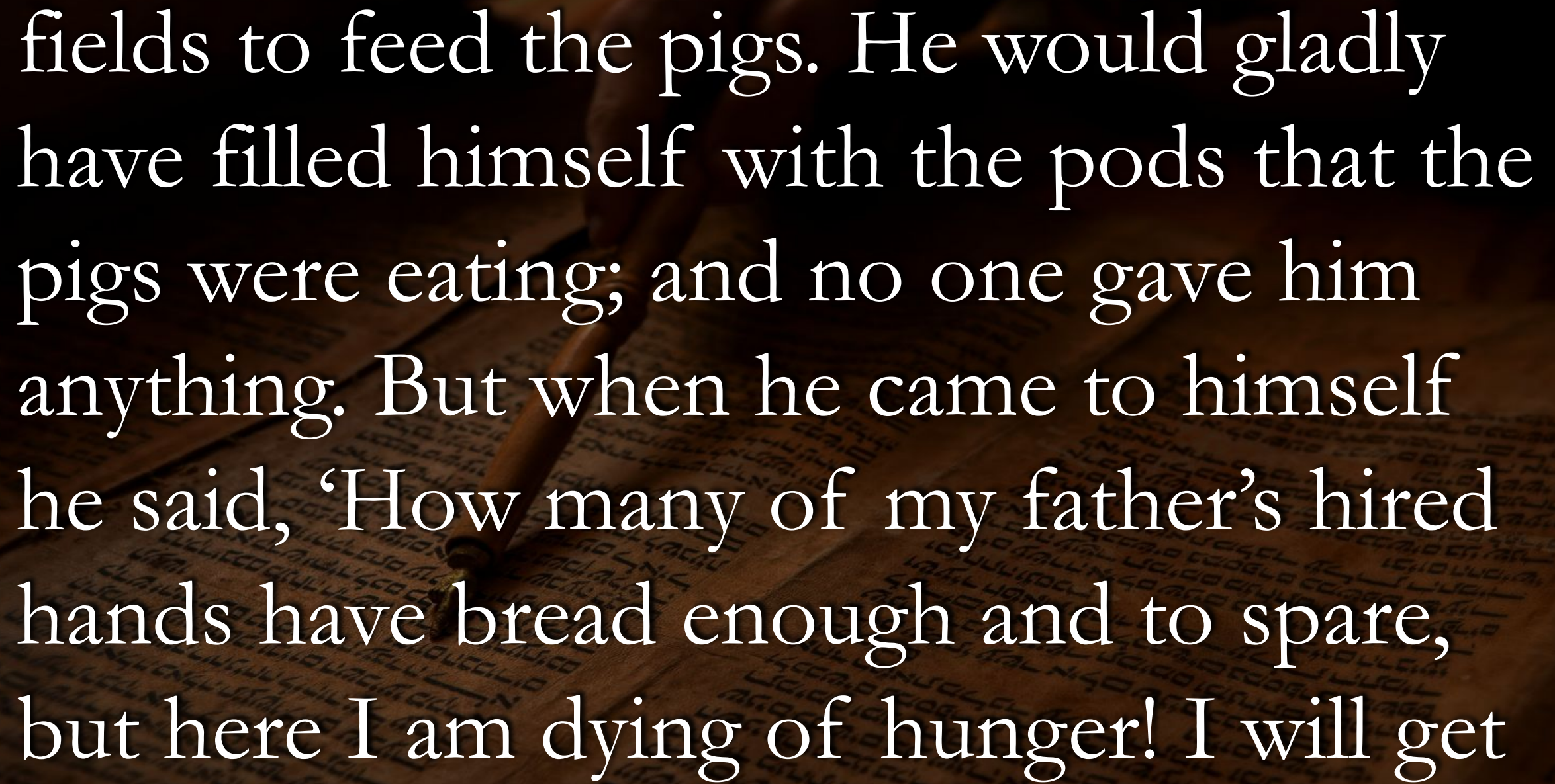
(NRSV)

A fountain pen with a gold nib and a dark barrel lies diagonally across an open book. The book's pages are filled with text, which is slightly blurred and dimly lit, serving as a background for the white text overlay. The overall scene is set in a dark, moody environment.

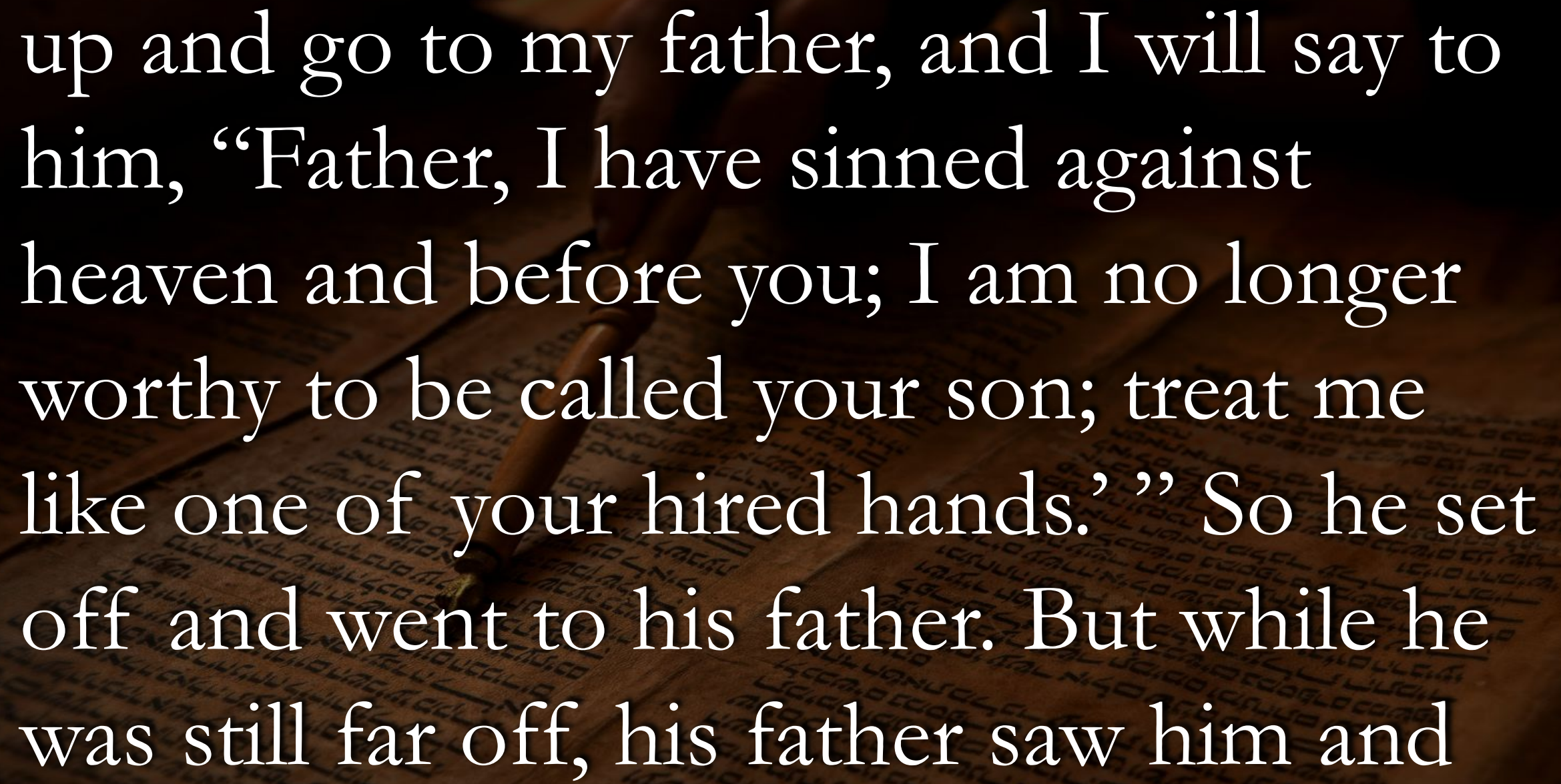
Then Jesus said, “There was a man who had two sons. The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he divided his property between them. A few days later the younger son gathered all he had and traveled to a

A hand holding a quill pen is positioned over an open book with handwritten text. The background is dark and slightly blurred, focusing attention on the text and the quill. The text is white and reads:

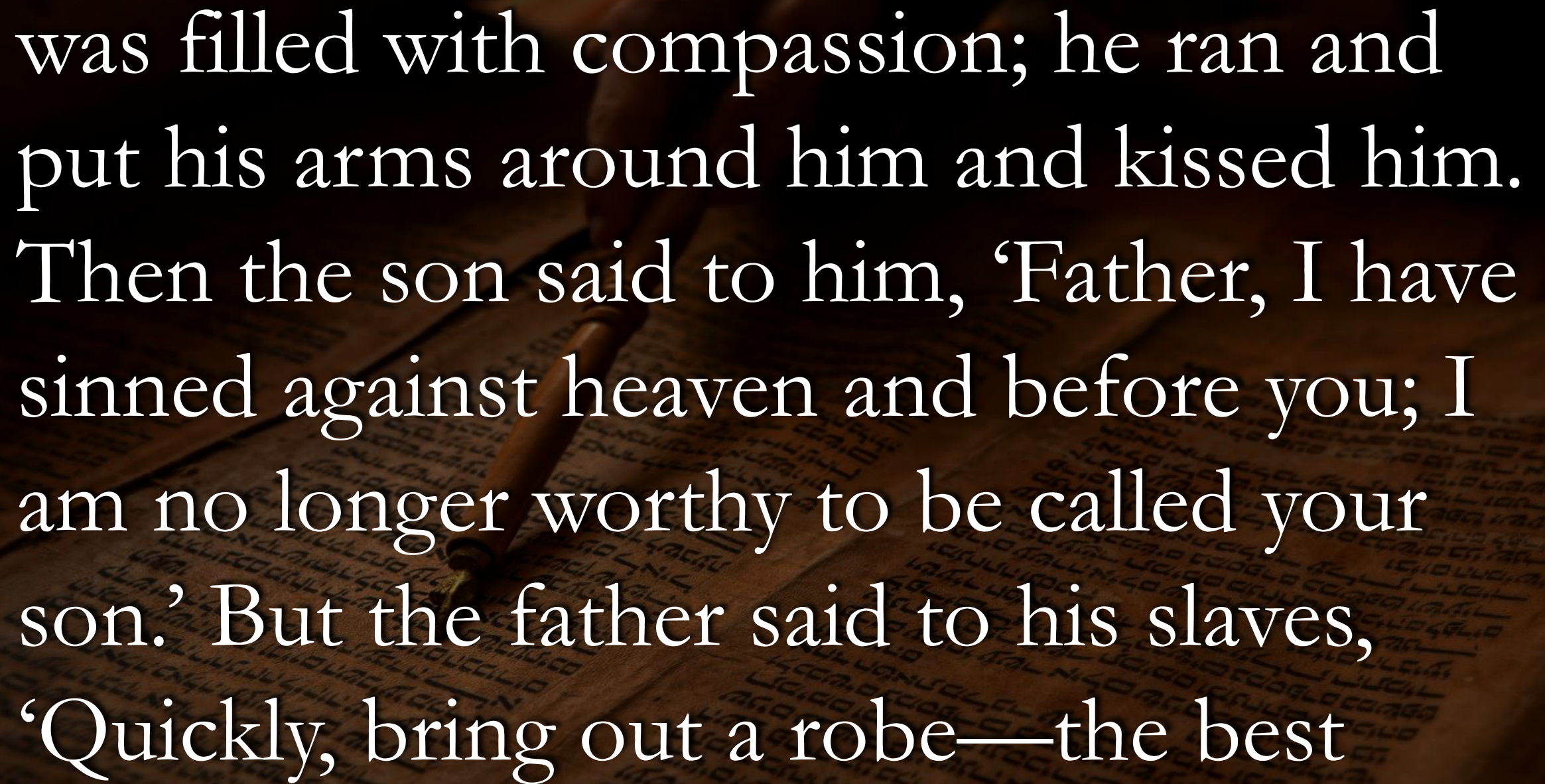
distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his

A hand holding a quill pen is positioned over an open book. The book's pages are filled with text, and the quill is resting on one of the pages. The background is dark, and the lighting highlights the hand and the quill.

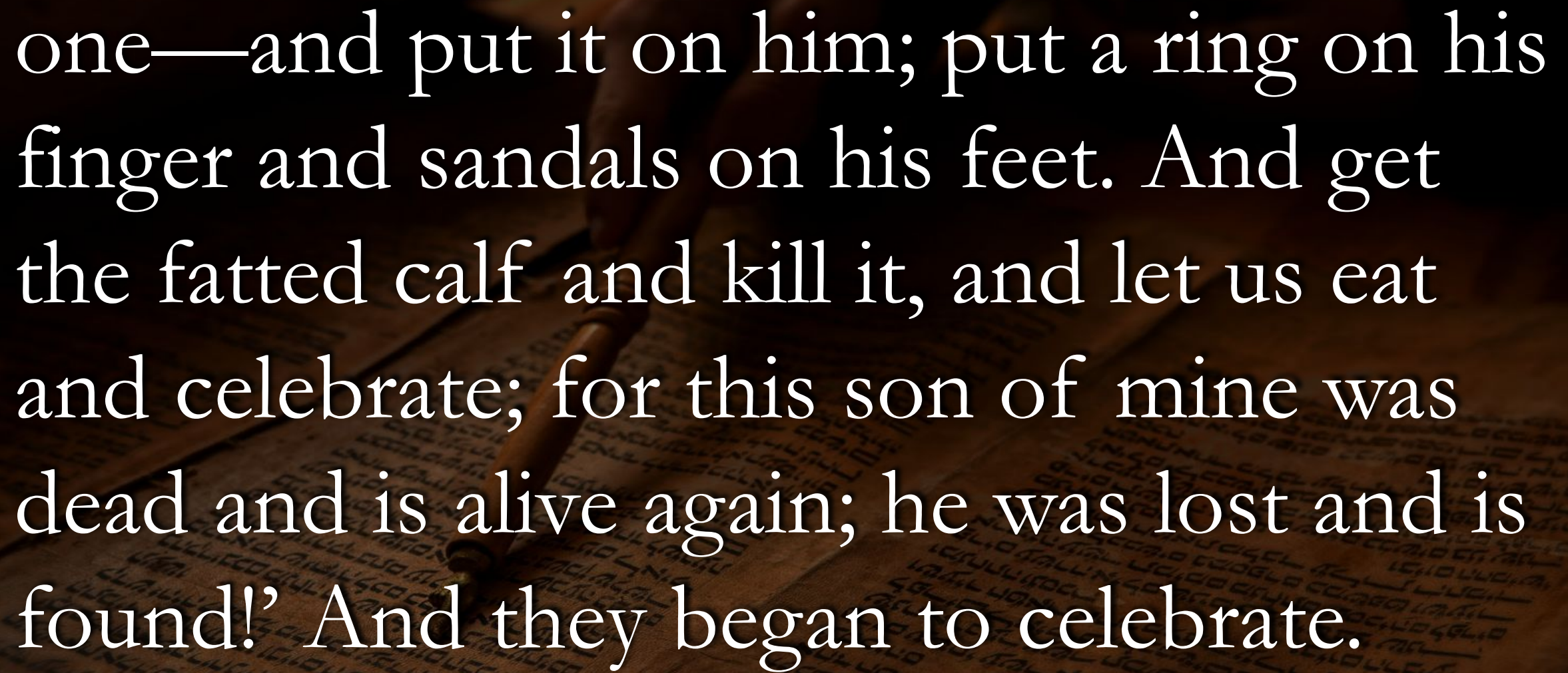
fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get

The background of the image is a close-up, slightly blurred photograph of an open book. The pages are filled with text, and a quill pen is positioned diagonally across the center of the book, resting on the pages. The lighting is warm and focused on the book, creating a sense of depth and texture. The text overlaid on the image is in a white, serif font, which stands out clearly against the darker, textured background of the book and quill.

up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.’ ” So he set off and went to his father. But while he was still far off, his father saw him and

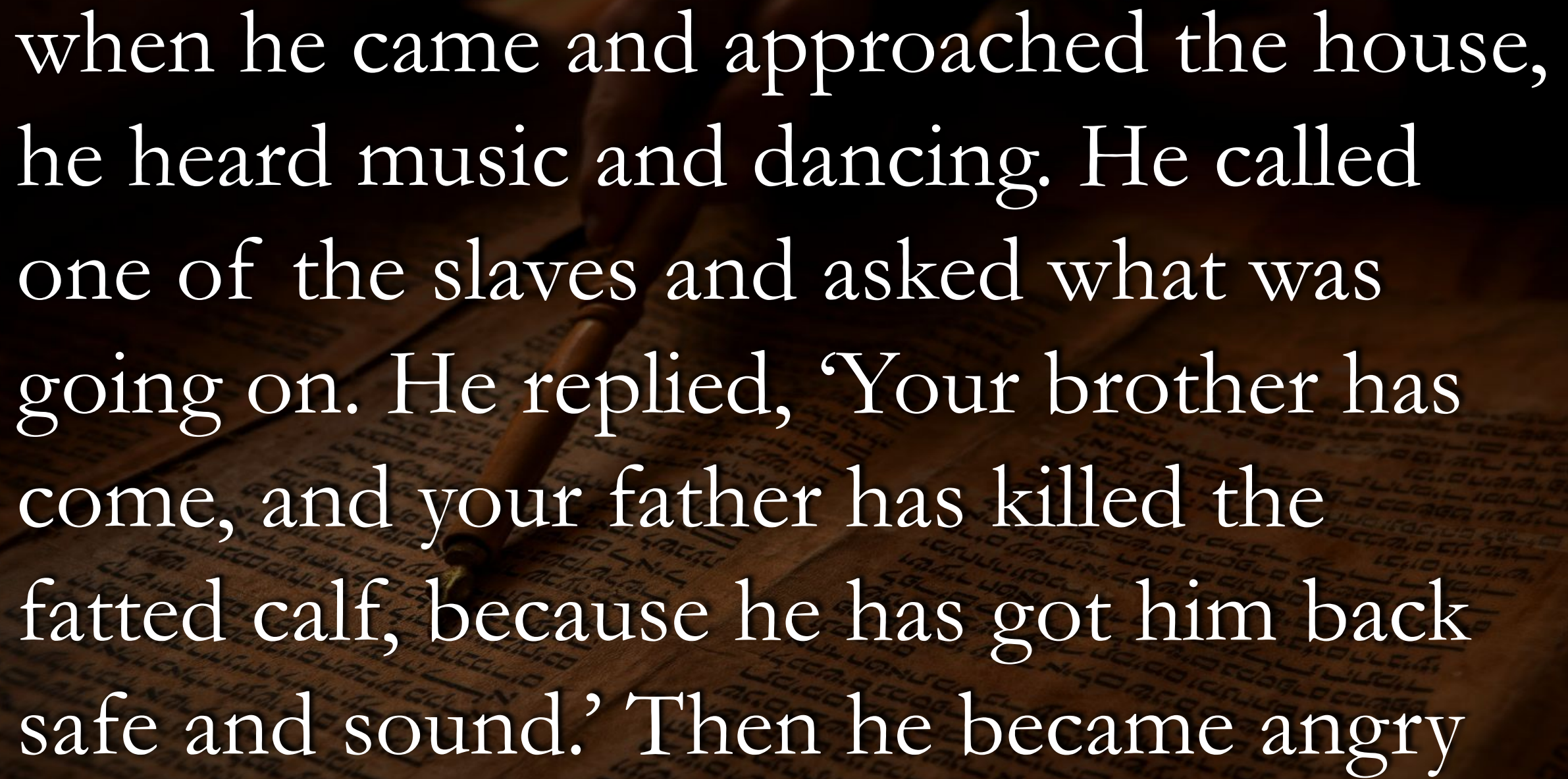
A close-up photograph of a hand holding a quill pen over an open book. The book's pages are filled with handwritten text in a cursive script, likely Hebrew. The lighting is warm and focused on the pen and the text, creating a sense of historical or religious significance. The background is dark and out of focus.

was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ But the father said to his slaves, ‘Quickly, bring out a robe—the best

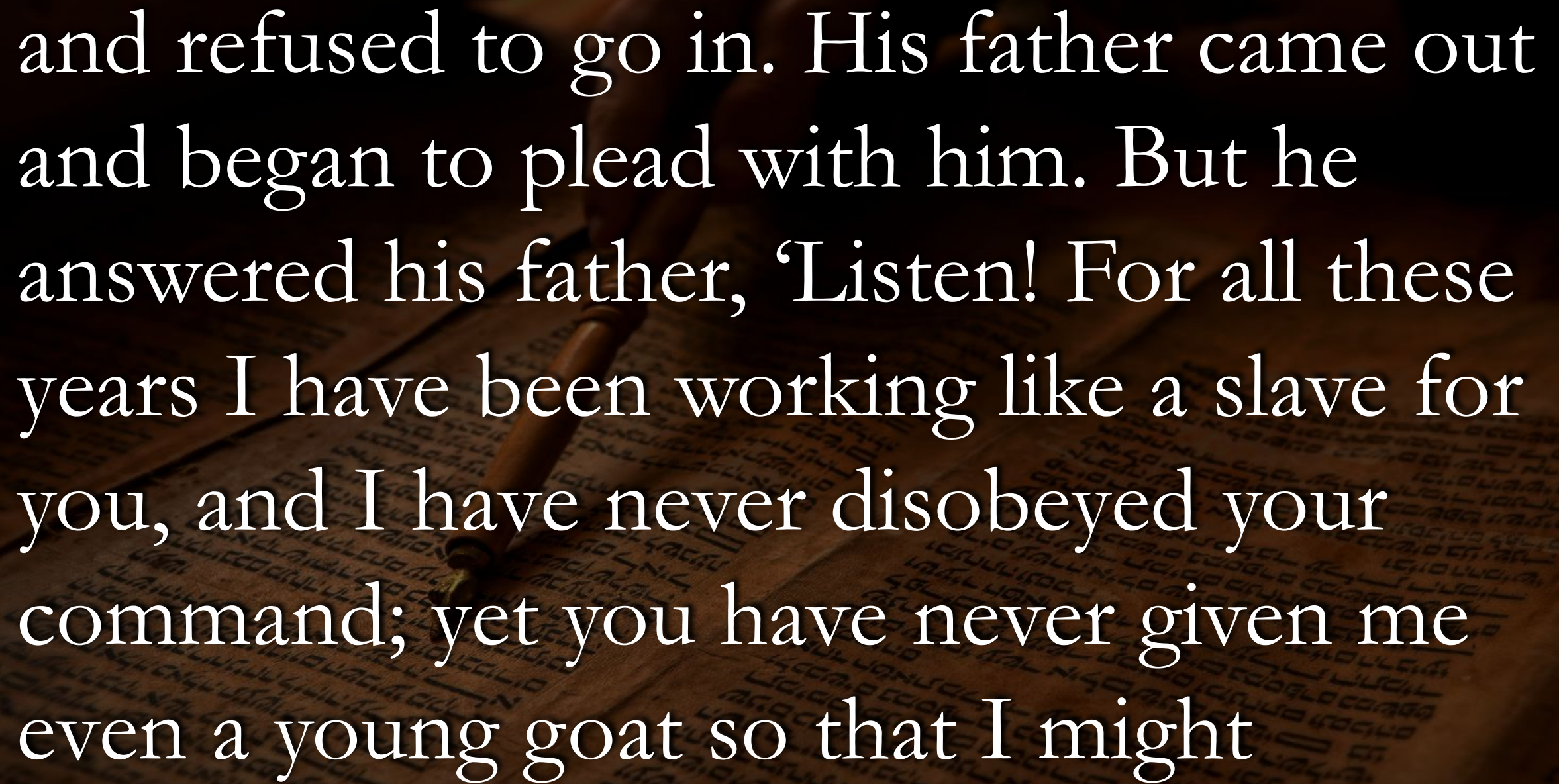


one—and put it on him; put a ring on his finger and sandals on his feet. And get the fattened calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate.

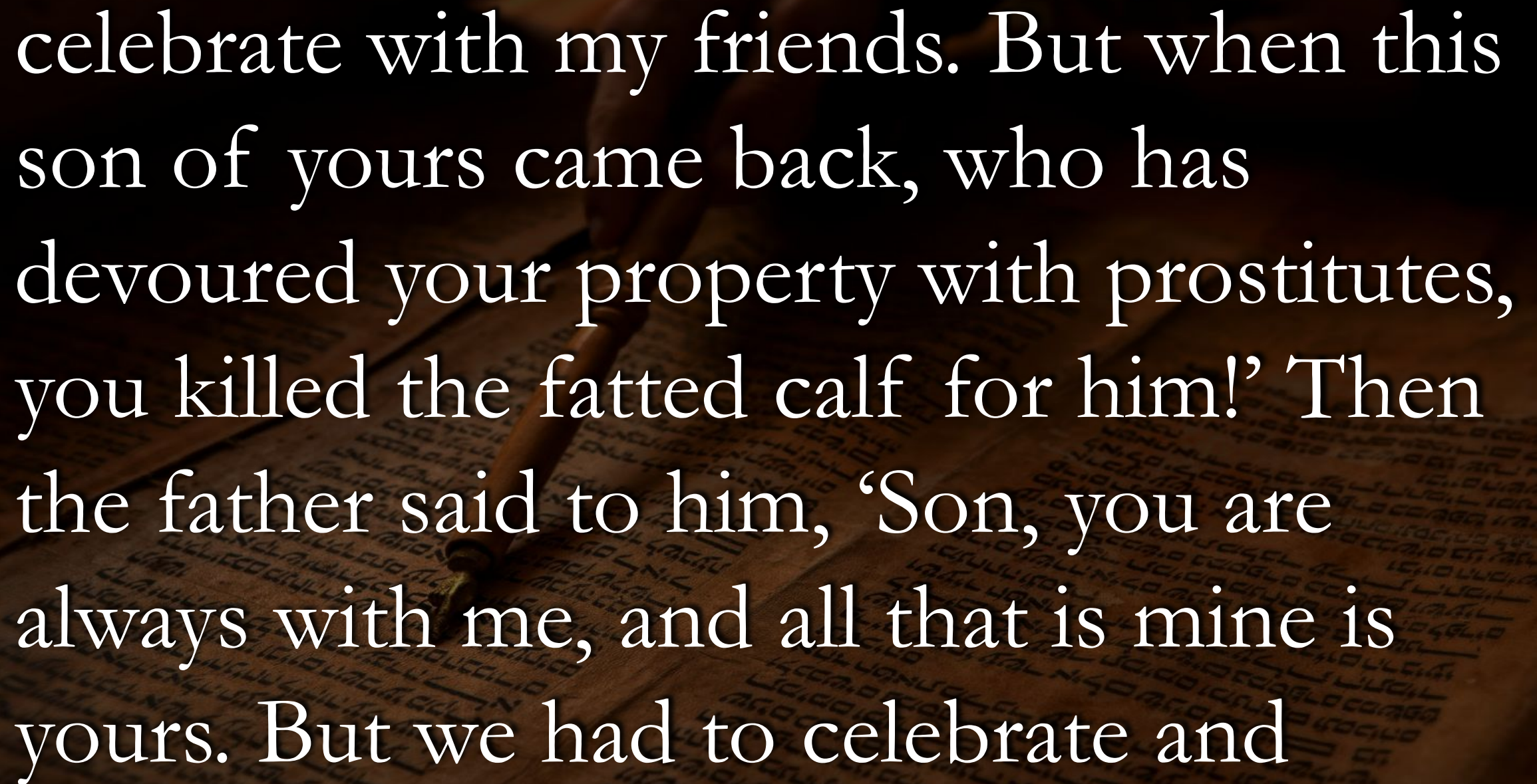
“Now his elder son was in the field; and

The background of the image shows an open book with a quill pen resting on its pages. The text is overlaid on this background in a white, serif font. The text is a narrative passage, likely from a religious text, describing a scene where a man approaches a house and hears music and dancing. He asks a slave about the situation, and the slave informs him that his brother has returned and his father has killed a calf in celebration. The man then becomes angry.

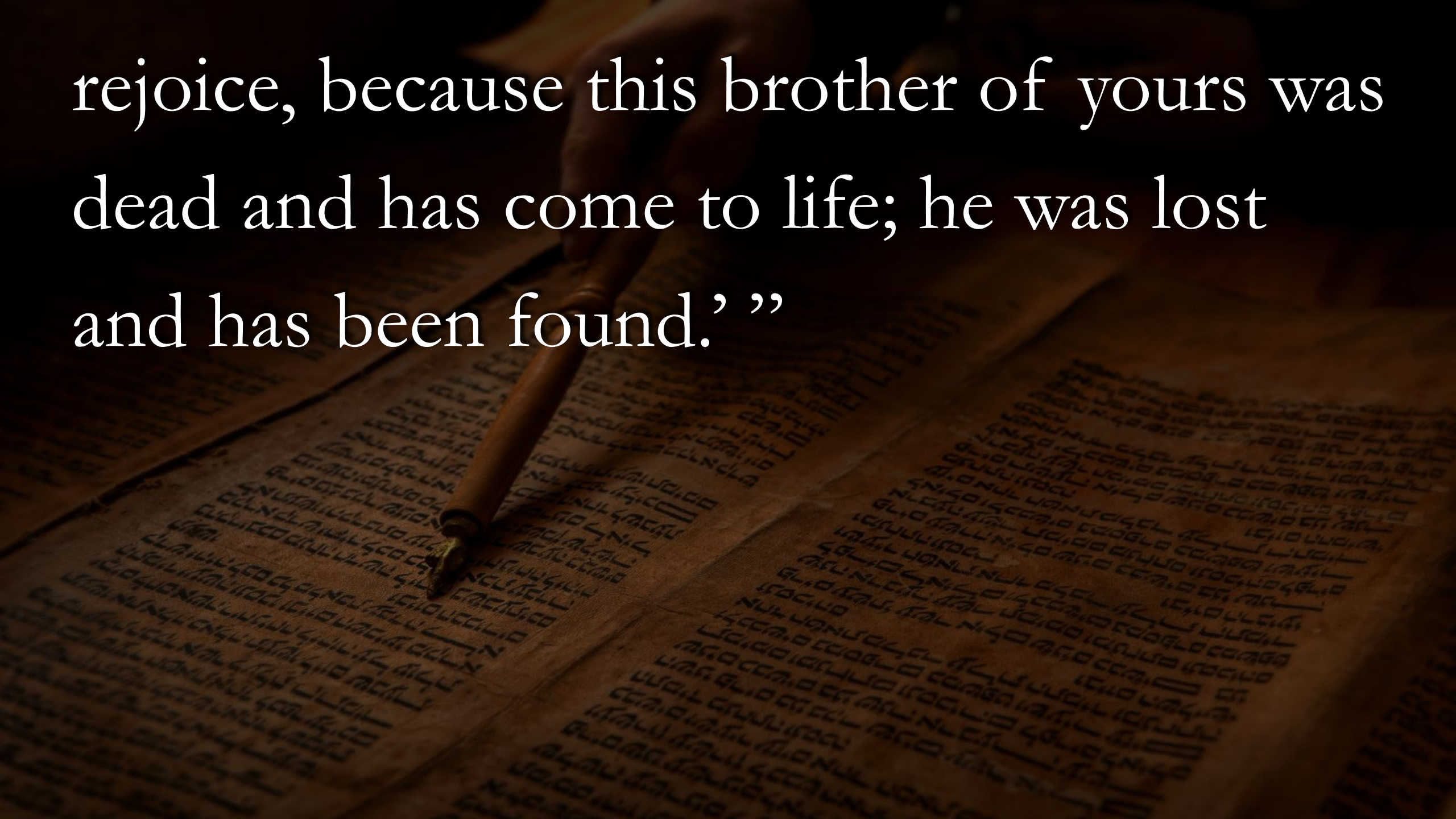
when he came and approached the house,
he heard music and dancing. He called
one of the slaves and asked what was
going on. He replied, 'Your brother has
come, and your father has killed the
fatted calf, because he has got him back
safe and sound.' Then he became angry

The background of the image shows an open book with a quill pen resting on its pages. The text is overlaid on this background in a white, serif font. The text is a biblical passage, likely from the parable of the unforgiving servant in the Gospel of Matthew.

and refused to go in. His father came out and began to plead with him. But he answered his father, 'Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might

A hand holding a quill pen is positioned over an open book. The book's pages are filled with Hebrew text, which is slightly blurred. The background is dark, and the overall lighting is warm, highlighting the hand and the quill. The text overlaid on the image is white and reads: celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fattened calf for him!’ Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. But we had to celebrate and

rejoice, because this brother of yours was
dead and has come to life; he was lost
and has been found.' ”



The background features a close-up of a white lily flower with dark brown stamens on the right side. The left side shows green grass with water droplets. The overall lighting is soft and warm, with a bokeh effect in the background.

easter

SUNDAY

Christ Is Risen!

Glory to God #418

Softly and Tenderly Jesus Is Calling

TEXT: Will L. Thompson, 1880

MUSIC (SOFTLY AND TENDERLY 11.7.11.7 with refrain): Will L. Thompson, 1880



1. Soft - ly and ten - der - ly Je - sus



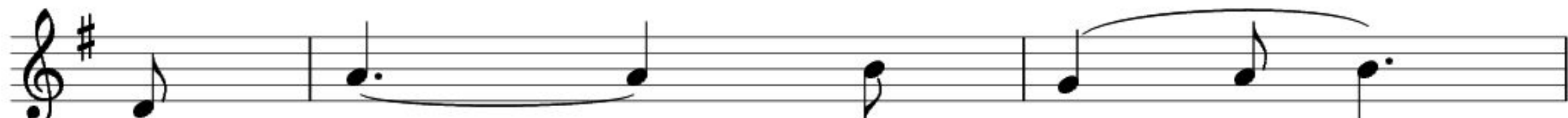
is call - ing, call - ing for you and for me.



See, on the por - tals he's wait - ing



and watch - ing, watch - ing for you and for me.



"Come home, come home!"

The first line of music is written on a single staff in G major (one sharp). It consists of six measures. The first measure has a quarter note G4. The second measure has a dotted half note G4. The third measure has a quarter note A4. The fourth measure has a quarter note B4. The fifth measure has a quarter note C5. The sixth measure has a dotted half note C5. A slur covers the last three notes (A4, B4, C5).



You who are wear-y, come home."

The second line of music is written on a single staff in G major. It consists of six measures. The first measure has a quarter note G4. The second measure has a quarter note A4. The third measure has a quarter note B4. The fourth measure has a dotted half note G4. The fifth measure has a quarter note A4. The sixth measure has a dotted half note G4. A slur covers the last three notes (A4, B4, G4).



Ear-nest-ly, ten-der-ly, Je-sus is call-ing,

The third line of music is written on a single staff in G major. It consists of six measures. The first measure has a quarter note G4. The second measure has a quarter note A4. The third measure has a quarter note B4. The fourth measure has a quarter note C5. The fifth measure has a quarter note B4. The sixth measure has a quarter note A4. A slur covers the first three notes (G4, A4, B4).



call-ing, "O sin-ner, come home!"

The fourth line of music is written on a single staff in G major. It consists of six measures. The first measure has a quarter note G4. The second measure has a quarter note A4. The third measure has a quarter note B4. The fourth measure has a quarter note C5. The fifth measure has a quarter note B4. The sixth measure has a quarter note A4. A slur covers the first three notes (G4, A4, B4).



2. Why should we tar - ry when Je - sus



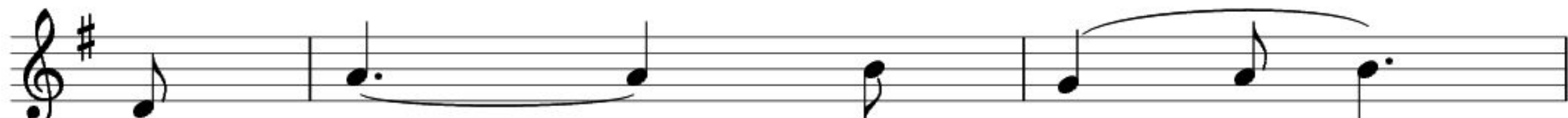
is plead - ing, plead - ing for you and for me?



Why should we lin - ger and heed not



his mer - cies, mer - cies for you and for me?



"Come home, come home!"

The first line of music is written on a single staff in G major (one sharp). It consists of six measures. The first measure has a quarter note G4. The second measure has a dotted half note G4. The third measure has a quarter note A4. The fourth measure has a quarter note B4. The fifth measure has a quarter note C5. The sixth measure has a dotted half note C5. A slur covers the last three notes (A4, B4, C5).



You who are wear-y, come home."

The second line of music is written on a single staff in G major. It consists of six measures. The first measure has a quarter note G4. The second measure has a quarter note A4. The third measure has a quarter note B4. The fourth measure has a dotted half note G4. The fifth measure has a quarter note A4. The sixth measure has a dotted half note G4. A slur covers the last three notes (A4, B4, G4).



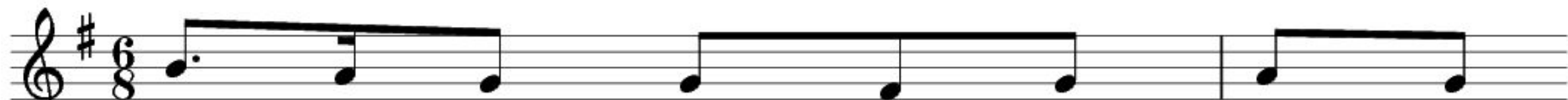
Ear-nest-ly, ten-der-ly, Je-sus is call-ing,

The third line of music is written on a single staff in G major. It consists of six measures. The first measure has a quarter note G4. The second measure has a quarter note A4. The third measure has a quarter note B4. The fourth measure has a quarter note C5. The fifth measure has a quarter note B4. The sixth measure has a quarter note A4. A slur covers the first three notes (G4, A4, B4).




call-ing, "O sin-ner, come home!"

The fourth line of music is written on a single staff in G major. It consists of six measures. The first measure has a quarter note G4. The second measure has a quarter note A4. The third measure has a quarter note B4. The fourth measure has a quarter note C5. The fifth measure has a quarter note B4. The sixth measure has a quarter note A4. A slur covers the first three notes (G4, A4, B4).



3. O for the won - der - ful love he



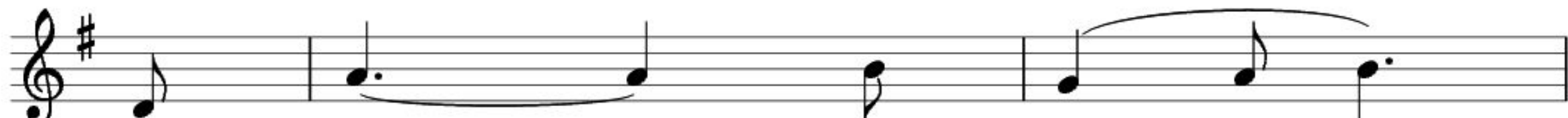
has prom-ised, prom-ised for you and for me!



Though we have sinned, he has mer - cy



and par-don, par-don for you and for me.



"Come home, come home!"

The first line of music is written on a single staff in G major (one sharp). It consists of six measures. The first measure contains a quarter note G4. The second measure contains a dotted half note G4. The third measure contains a quarter note A4. The fourth measure contains a quarter note B4. The fifth and sixth measures contain a half note C5, with a slur over both notes.



You who are wear-y, come home."

The second line of music is written on a single staff in G major. It consists of six measures. The first three measures contain a half note G4, a quarter note A4, and a quarter note B4. The fourth measure contains a dotted half note C5. The fifth and sixth measures contain a half note D5, with a slur over both notes.



Ear-nest-ly, ten-der-ly, Je-sus is call-ing,

The third line of music is written on a single staff in G major. It consists of six measures. The first measure contains a dotted half note G4. The second measure contains a quarter note A4. The third measure contains a quarter note B4. The fourth measure contains a quarter note C5. The fifth measure contains a quarter note B4. The sixth measure contains a quarter note A4.



call-ing, "O sin-ner, come home!"

The fourth line of music is written on a single staff in G major. It consists of six measures. The first measure contains a dotted half note G4. The second measure contains a quarter note A4. The third measure contains a quarter note B4. The fourth measure contains a quarter note C5. The fifth measure contains a quarter note B4. The sixth measure contains a quarter note A4.

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easter

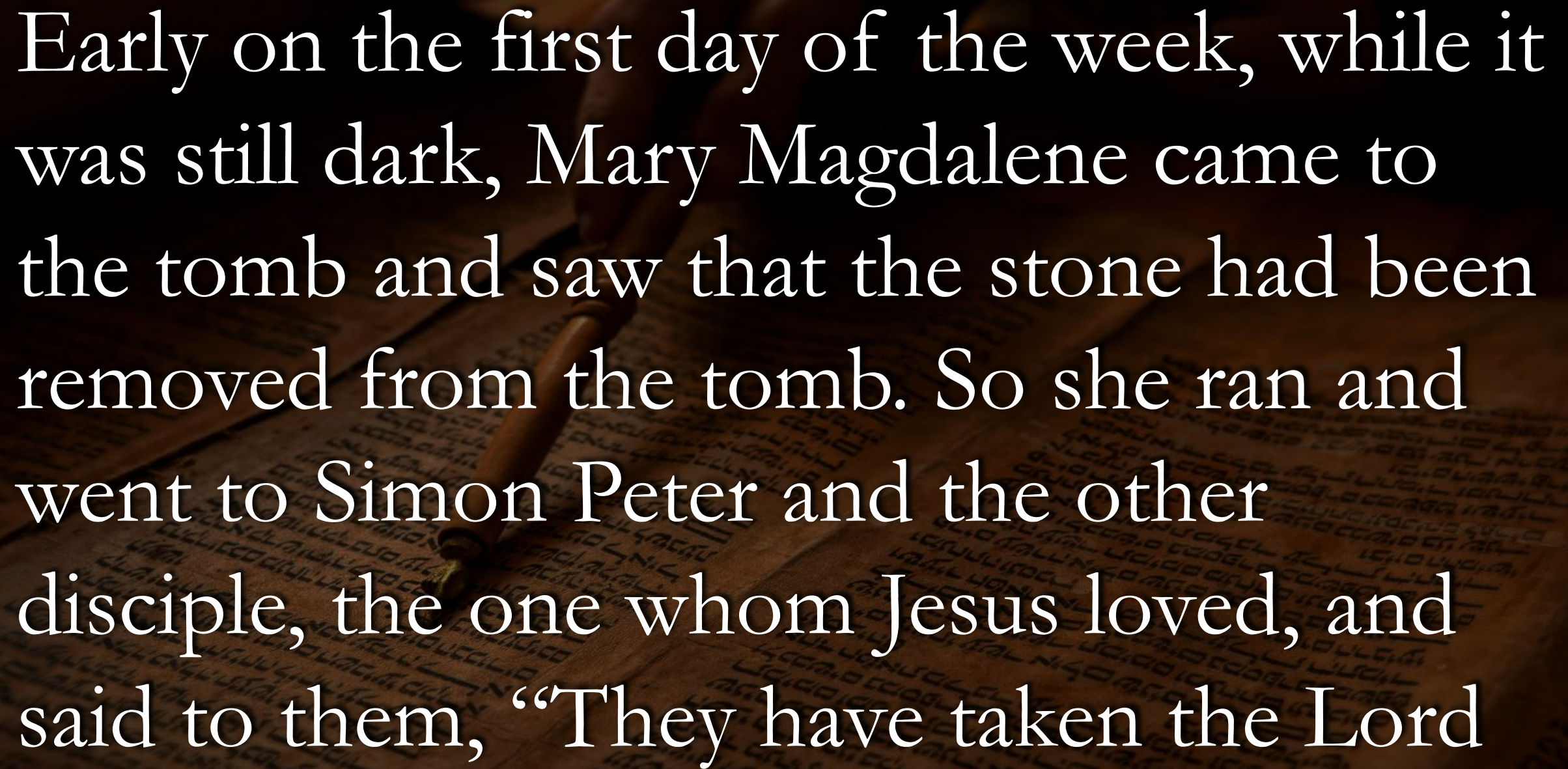
SUNDAY

Christ Is Risen!

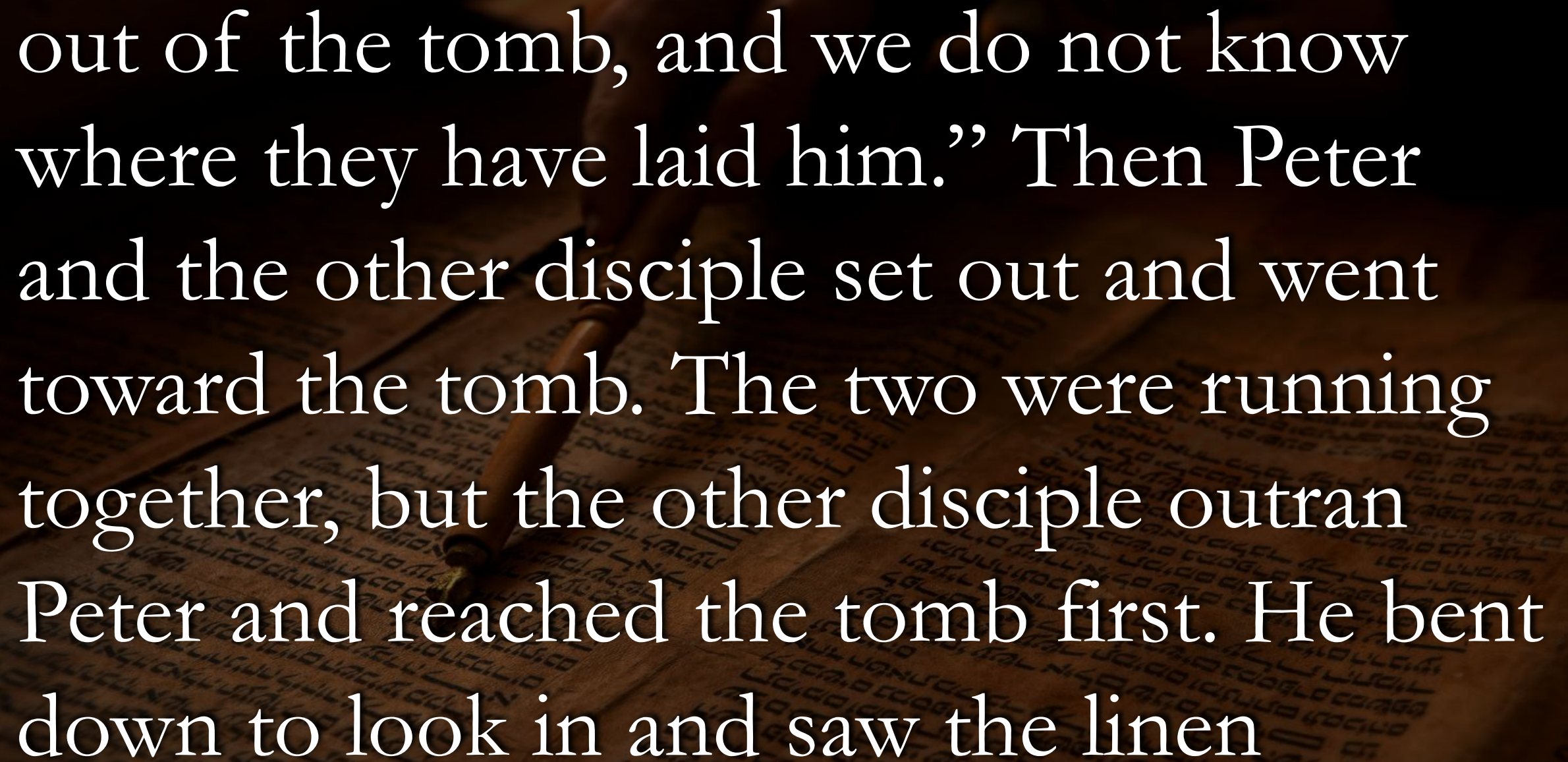
A close-up photograph of a hand holding a wooden quill pen over an open manuscript. The manuscript pages are filled with dense Latin text in a Gothic script. The lighting is warm and focused on the quill and the text it is pointing to. The background is softly blurred, showing more of the manuscript and the hand holding it.

John 20:1-9, 21:1, 15-17

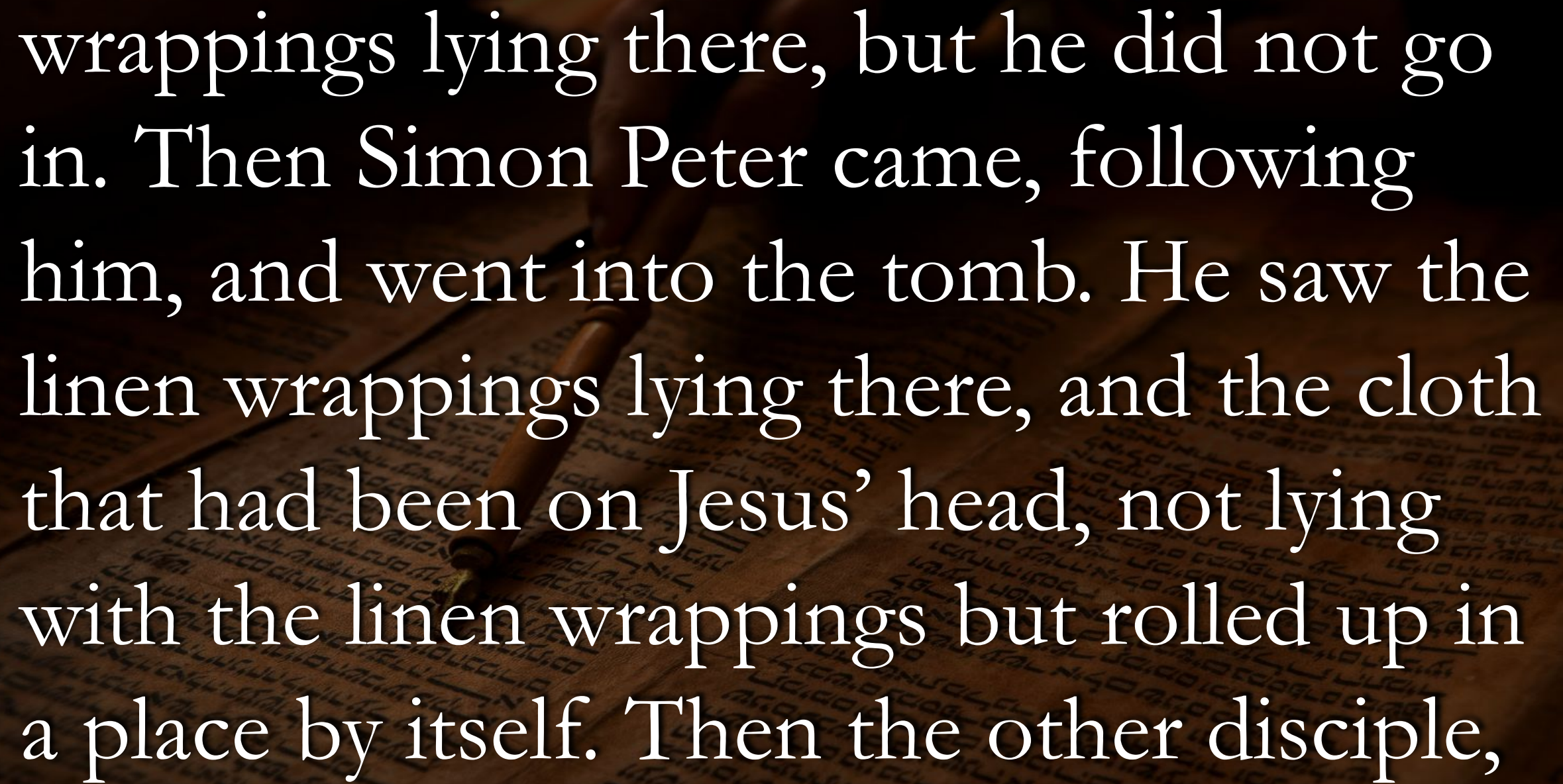
(NRSV)

The background of the image is a close-up, slightly blurred photograph of an open book. The pages are filled with dense, handwritten text in a dark ink. A quill pen, with its dark, pointed tip, lies diagonally across the pages, resting on the right side of the book. The lighting is warm and focused, highlighting the texture of the paper and the fine details of the handwriting. The overall tone is historical and scholarly.

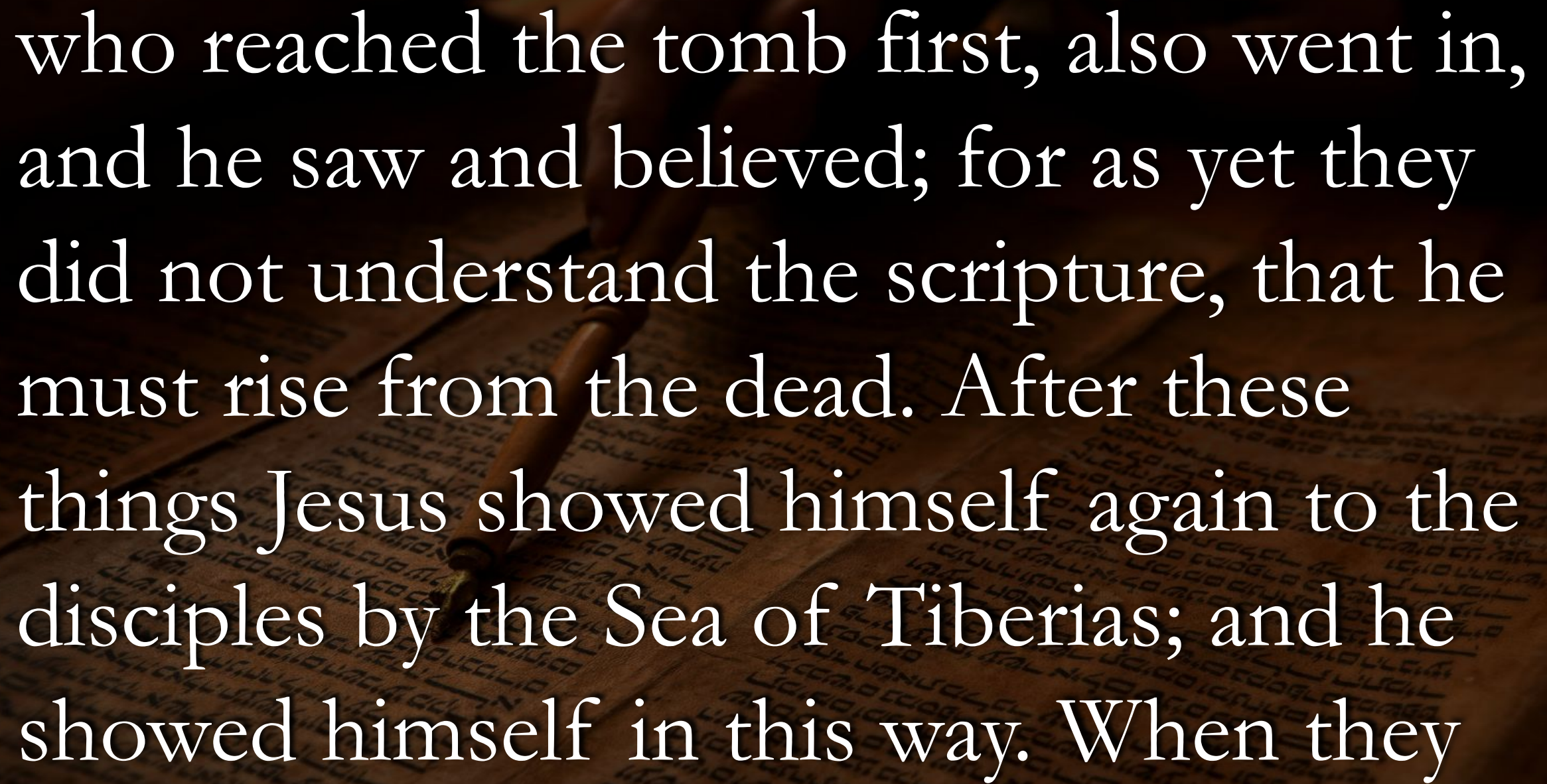
Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord

The background of the image shows an open book with a quill pen resting on its pages. The text is overlaid on this background in a white, serif font. The text is a biblical passage describing the discovery of the empty tomb.

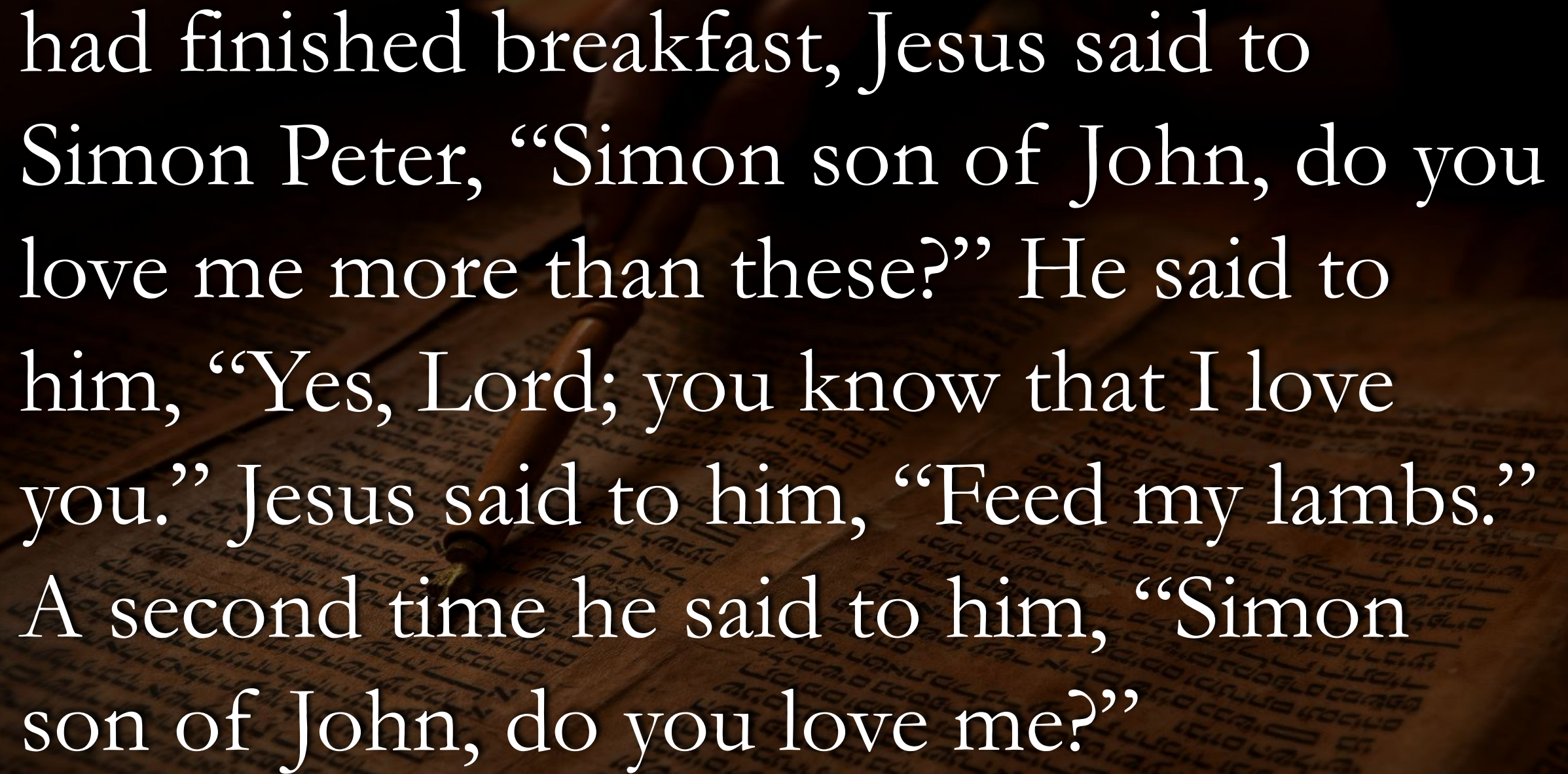
out of the tomb, and we do not know where they have laid him.” Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen

The background of the image is a close-up, slightly blurred photograph of an open book. The pages are filled with text, and a quill pen is positioned diagonally across the center of the book, resting on the pages. The lighting is warm and focused on the book, creating a scholarly or historical atmosphere.

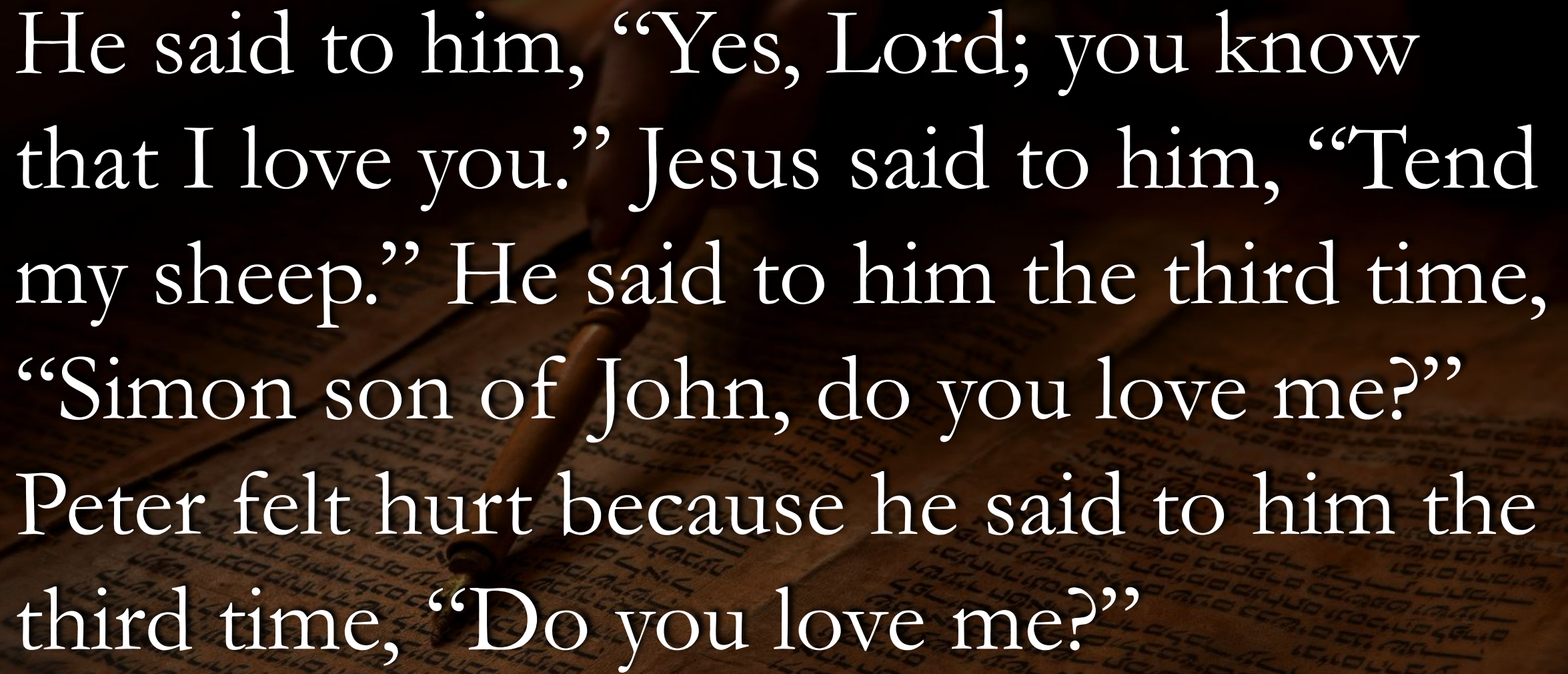
wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple,

A close-up photograph of a hand holding a quill pen, poised to write on an open book. The book's pages are filled with dense, handwritten text in a cursive script, likely Hebrew. The lighting is warm and focused on the pen and the immediate pages, creating a sense of historical or scholarly activity. The background is softly blurred, showing more of the book's pages.

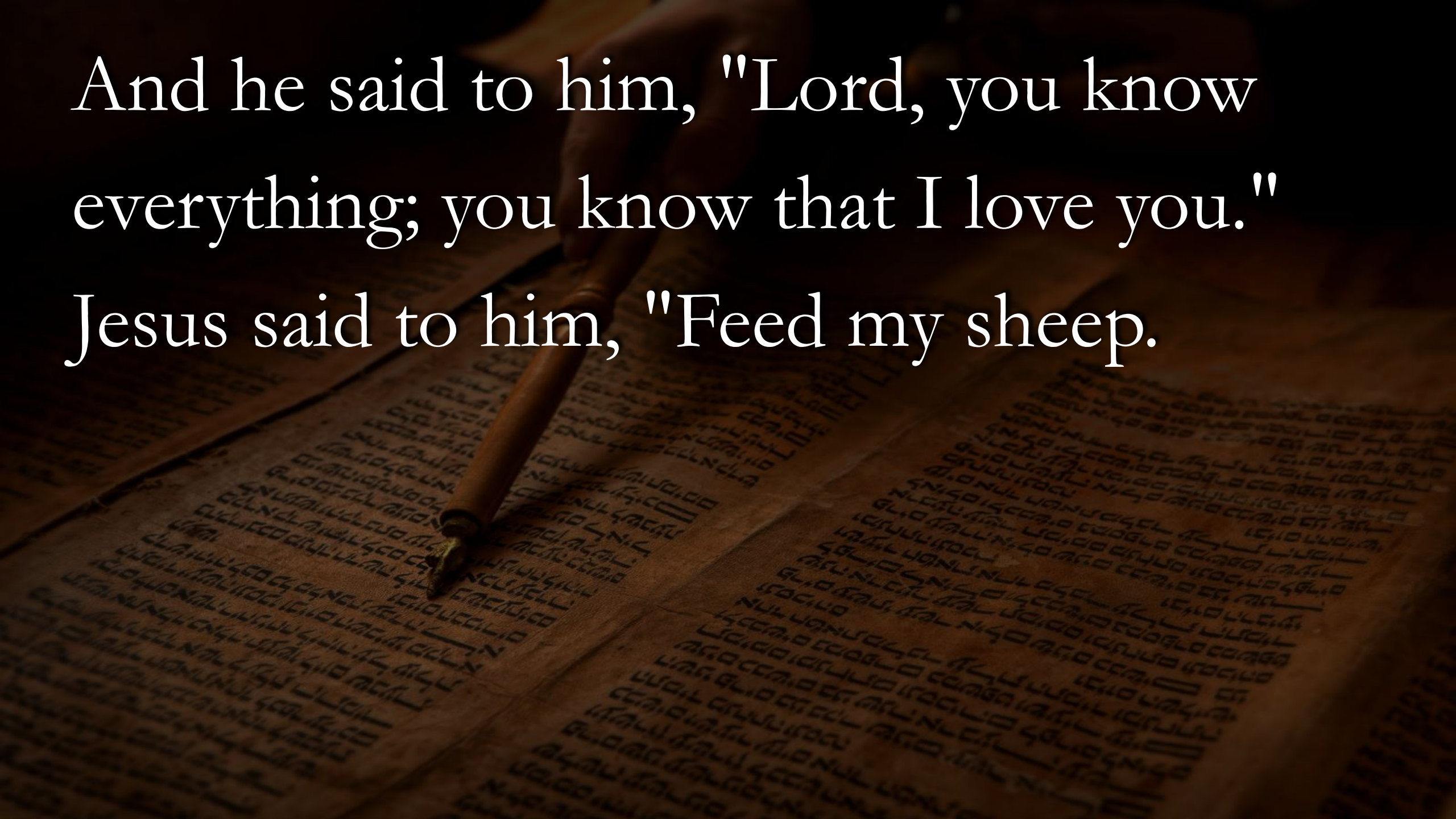
who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. When they

The background of the image shows an open book with a quill pen resting on its pages. The text is overlaid in white, serif font. The text reads: had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.” A second time he said to him, “Simon son of John, do you love me?”

had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.” A second time he said to him, “Simon son of John, do you love me?”



He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Tend my sheep.” He said to him the third time, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “Do you love me?”

A close-up, low-angle shot of a hand holding a quill pen over an open book. The book's pages are filled with dense, handwritten text in a cursive script, likely Hebrew. The lighting is warm and focused, highlighting the texture of the paper and the fine details of the quill. The background is softly blurred, emphasizing the central action of writing or reading.

And he said to him, "Lord, you know everything; you know that I love you."
Jesus said to him, "Feed my sheep.

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easter

SUNDAY

Christ Is Risen!



The Pharisee and the Tax Collector



The Sower



The Laborers in the Vineyard



The Lost Sheep



The Dishonest Manager

Parables of Jesus



The Rich Man and Lazarus



The Widow and the Unjust Judge



The Great Dinner



The Fig Tree




The Prodigal Son



Parables of Jesus

The term resurrection comes from the Greek word *anastasis*, which means to rise up. Although today, the term resurrection applies almost exclusively to Jesus, this was not the case in the ancient world.



The living know that they will die,
but the dead know nothing; they
have no more reward, and even the
memory of them is lost.

Ecclesiastes 9:5

For in death there is no
remembrance of you; in Sheol who
can give you praise?

Psalm 6:5



For the Jews, the only way they could envision an afterlife was if you physically came back to life after you died. You literally had to be given a new body so you could keep on living.



Jesus' followers came to believe that Jesus' resurrection was proof that one day we will overcome death as well.



The prodigal son believed the path of selfishness would allow him to experience life to its fullest, but that path left him destitute. He was not physically dead, but on the inside, emotionally and spiritually, there was nothing alive.



What Jesus is trying to tell us through this parable is that unconditional love is central to God's being. This means that there is nothing we can do to prevent God from loving us.



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easter

SUNDAY

Christ Is Risen!

This is the good news which we received,
in which we stand, and by which we are
saved: that Christ died for our sins
according to the Scriptures, that he was
buried, that he was raised on the third day;
and that he appeared to Peter, then to the
Twelve and to many faithful witnesses.

We believe he is the Christ, the Son of the living God. He is the first and the last, the beginning and the end. He is our Lord and our God. Amen.

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easter

SUNDAY

Christ Is Risen!

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 debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory, forever. Amen.

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easter

SUNDAY

Christ Is Risen!

Glory to God #238

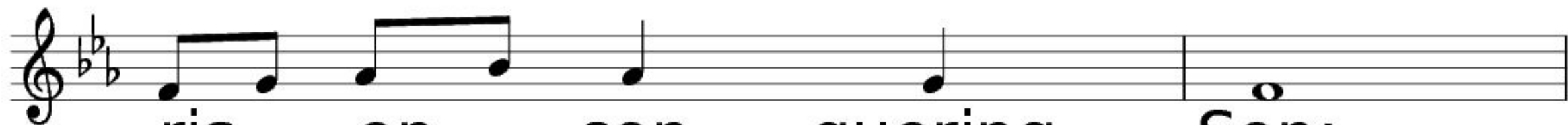
Thine Is the Glory

TEXT: Edmond Louis Budry, 1884; trans. R. Birch Hoyle, 1923, alt.

MUSIC (JUDAS MACCABEUS 5.5.6.5.6.5.6.5 with refrain): George Frederick Handel, 1748



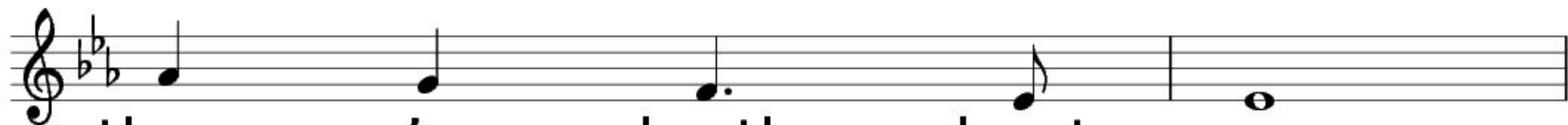
1. Thine is the glo - ry,



ris - en, con - quering Son;



end - less is the vic - tory




thou o'er death hast won.



An - gels in bright rai - ment




rolled the stone a - way,



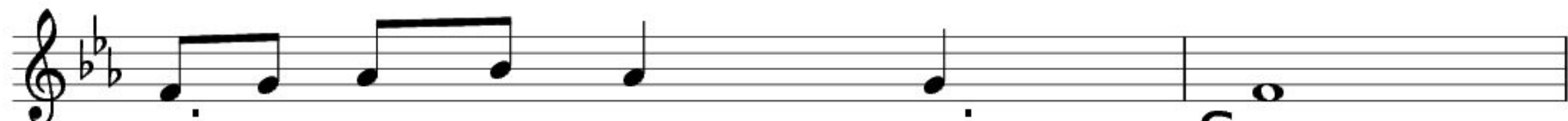
kept the fold - ed grave - clothes




where thy bod - y lay.



Thine is the glo - ry,




ris - en, con - quering Son;



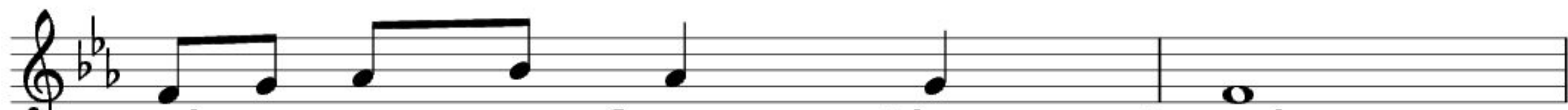
end - less is the vic - tory




thou o'er death hast won!



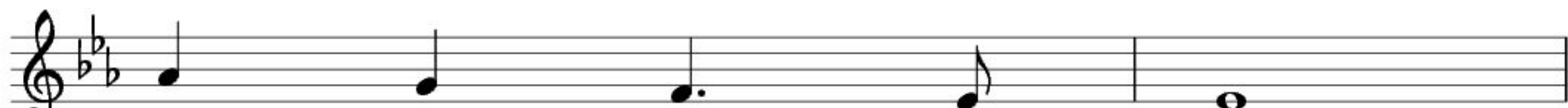
2. Lo! Je - sus meets us,



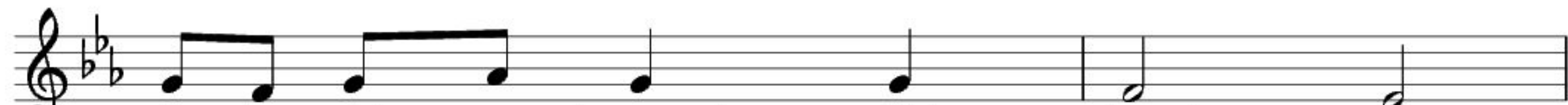
ri - sen from the tomb;



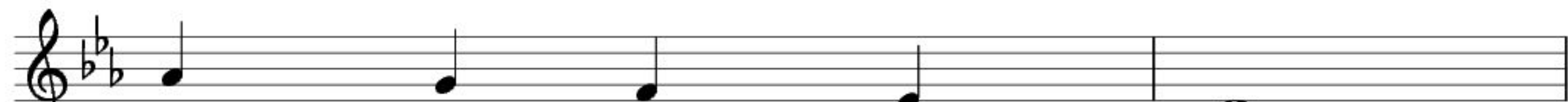
lov - ing - ly he greets us,



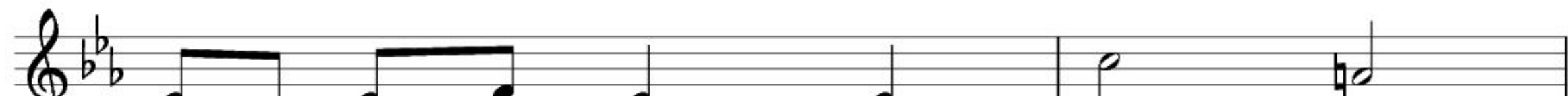
scat - ters fear and gloom.



Let the church with glad - ness




hymns of tri - umph sing,



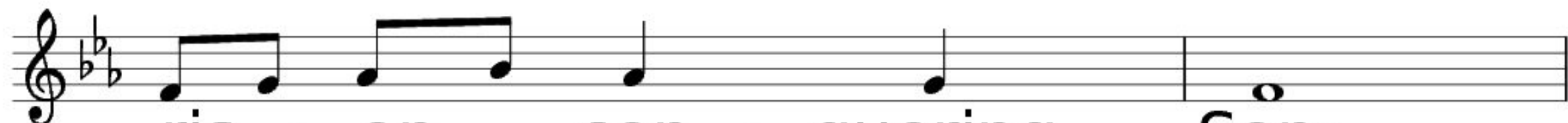
for the Lord now liv - eth;




death hath lost its sting.



Thine is the glo - ry,



ris - en, con - quering Son;



end - less is the vic - tory



thou o'er death hast won!



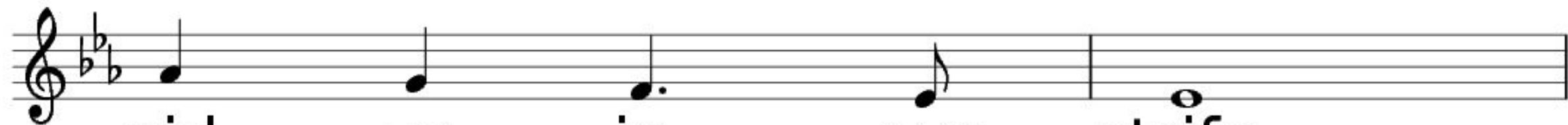
3. No more we doubt thee,



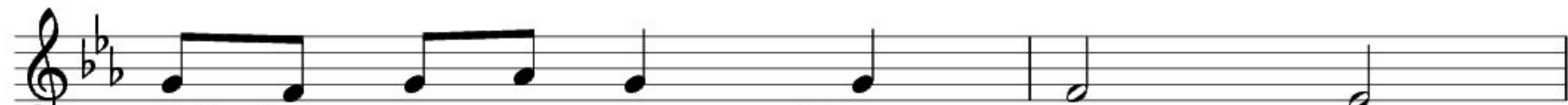
glo - rious Prince of life!



Life is naught with - out thee;



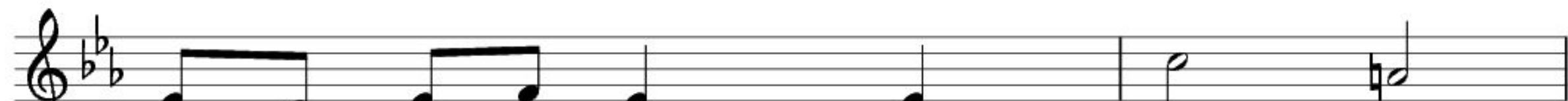
aid us in our strife.



Make us more than con - querors




through thy death - less love;



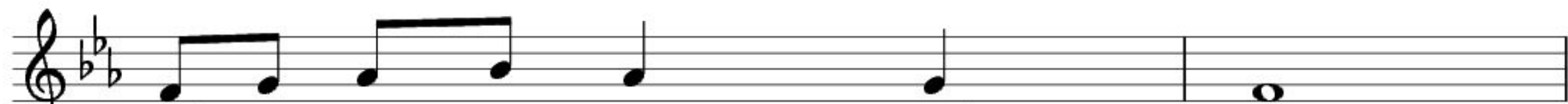
bring us safe through Jor - dan



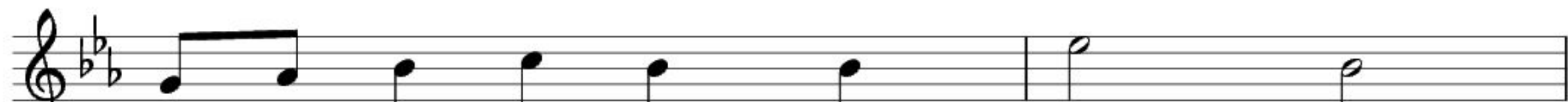
to thy home a - bove.



Thine is the glo - ry,



ris - en, con - quering Son;



end - less is the vic - tory



thou o'er death hast won!

A vibrant background for an Easter Sunday graphic. On the right, a large, detailed white lily flower with dark brown stamens is in focus. The left side features a soft-focus green field of grass with dew drops. The overall lighting is bright and warm, with a subtle circular glow around the lily.

easter

SUNDAY

Christ Is Risen!



CHOOSE *Love*
SO WE CAN **BE** *the* **LIGHT**
THAT *Changes*
THE *World*

