

Holy Week at Home

LITURGIES FOR FAMILY AND INDIVIDUAL USE



St. Luke's Episcopal Church, 232 Wyoming Ave., Scranton, PA 18503

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A LETTER FROM MOTHER BARNES

Dear friends in Christ,

The liturgies of this most sacred week are unique and dear to us, and like generations of the faithful before us, we anticipate them each spring when we observe and re-member Our Lord Jesus Christ's triumphal entry into the city of Jerusalem, his agonizing passion and death upon the cross, and glorious resurrection.

This year, we find ourselves in circumstances we could never have imagined as a pandemic requires that we shelter in place in our homes. It has been challenging, both practically and emotionally, not to be able to worship together in-person. And yet, as the closing prayer in the Daily Office, which quotes Jesus words in Matthew 18 reminds us, when just two or three are gathered, be it in our homes or via livestream or in our churches, Christ is in the midst of us and hears our prayers.

As we experience solitude, loneliness, restlessness, and perhaps even fear, we are experiencing emotions not so different from those who followed Jesus so long ago. Unsure of the events that were transpiring as Jesus was apprehended by the authorities, the disciples denied and abandoned him, and following his death, they huddled in their homes, fearful of what was to come.

But he never abandoned them!

We occasionally have to venture out to get life sustaining things, such as food and medicine. That first Easter morning, a few women venture out into the world too. They were doing something they considered essential. Little did they know that would encounter the most life sustaining thing they could have imagined. Christ himself. Risen! The tomb, now empty! Christ is risen indeed! Death no longer has dominion over him! And so, overjoyed they ran and proclaimed the good news.

And this week, as we walk with Jesus, we can rest in the assurance that he is also walking with us. And like the women at the tomb, we look to the risen Christ in hope that we might endure these troubling days.

In this booklet, you will find resources to help you and your family observe Holy Week in your own setting. Most of this material is from Book of Common Prayer. Some material has been devised by leaders in the church who have been working to offer alternatives for this time of pandemic. The parts, including that of the Leader, may be said by anyone, clergy or lay.

St. Luke's will be supplementing the services with live streaming on our [parish Facebook page](#). Those live streamed services will be available for you to view at any time.

The schedule of streamed services will be:

- Palm Sunday, April 5, Morning Prayer with sermon at 9 AM; Evening Prayer at 5PM.
- Monday - Wednesday in Holy Week, April 6-8, Morning Prayer at 9AM; Evening Prayer at 5 PM.
- Maundy Thursday, April 9, Morning Prayer at 9 AM; Evening Prayer at 5 PM .
- Good Friday, April 10, The Solemn Liturgy of the Day with the Passion according to Saint John and the Solemn Collects at 12:00 PM. Stations of the Cross will be posted on the parish website and may be used as a private devotion.
- Holy Saturday, April 11, Liturgy of the Word, 9AM; The Great Vigil of Easter (p. 38), 8PM.
- Easter Day, April 12, Morning Prayer with sermon, 9 AM.

In addition to the offerings from St. Luke's, Bishop Kevin will be present to lead livestreamed worship at the Cathedral Church of the Nativity for the following services during Holy Week and Easter:

Palm Sunday | April 5 at 10am
Maundy Thursday | April 9 at 7pm
Good Friday | April 10 at noon
Holy Saturday | April 11 at 5pm
Easter Sunday | April 12 at 10am

All these services will be **livestreamed from this page**. **View the full schedule** for the Cathedral's livestreamed worship services.

Please know that you are, and will remain, in my prayers during this most sacred and solemn time. May we each look to Christ, assured of his victory over death and the promise of new life. May he who is our hope, our joy, and our life, abide with you and keep you always in his loving embrace.

Faithfully,

The Reverend Rebecca A. Barnes

CREATING SACRED SPACE AT HOME

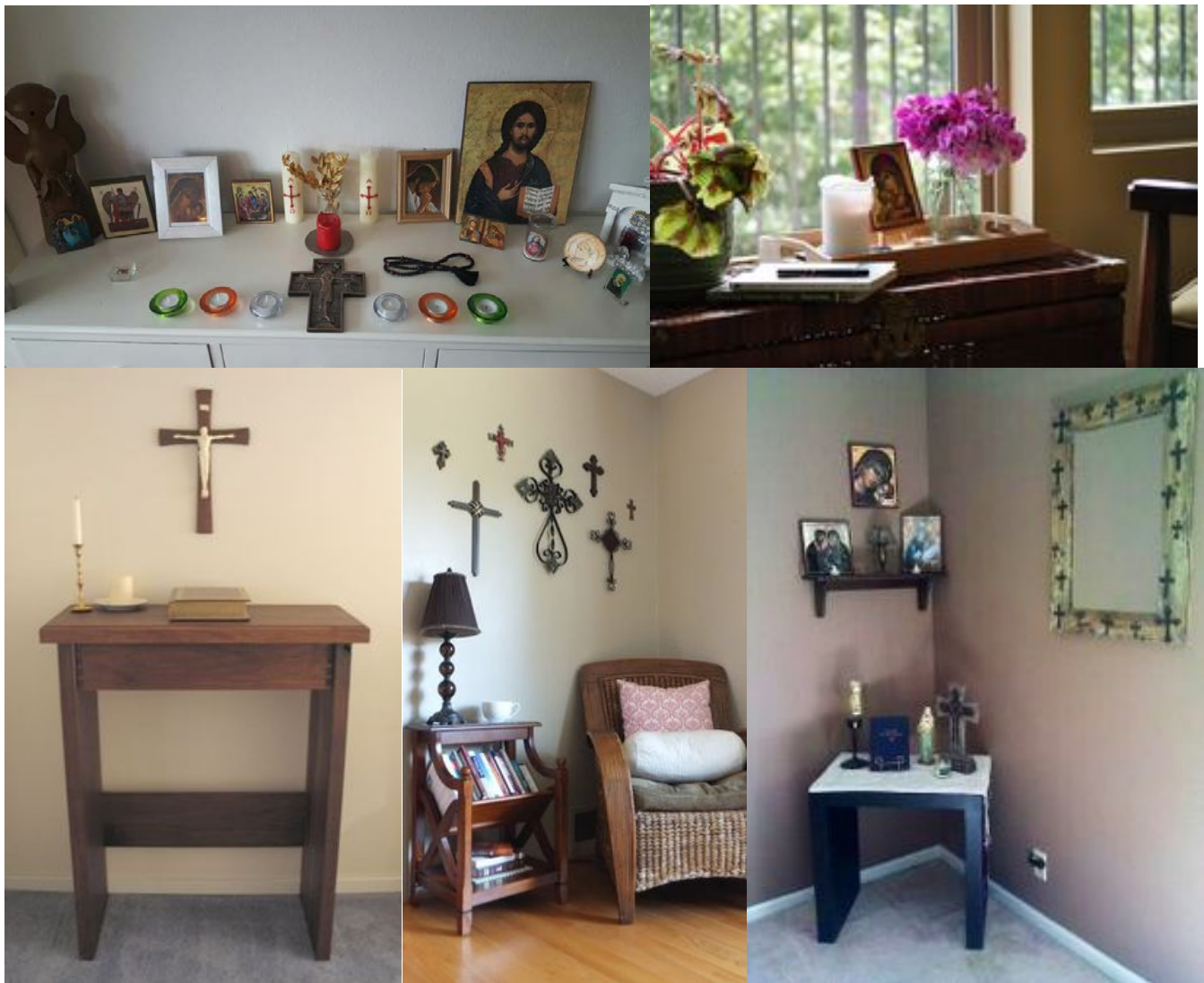
Many of us have been worshipping virtually via social media sites and while this is a wonderful way to stay connected and maintain community bonds, we also recognize that our homes can be places of prayer and deeper connection to God and each other. Creating a designated sacred space, in this time of physical distancing, is a wonderful activity to help connect to the wider community at prayer while we are not able to gather in our regular worship spaces. Sacred space at home can be something as simple as a window sill or as elaborate as a dedicated room, it can be permanent or moveable. No matter where the sacred space is located or constructed the purpose is the same; a space for prayer, meditation and reflection.

HERE ARE A FEW SUGGESTIONS ON CREATING YOUR SACRED SPACE:

- Keep it simple, elegant and uncluttered. Clutter is the enemy of sacred space.
- If young children are a part of your household, have them help as much as possible.
- A place mat or fabric can be the base of your sacred space.
- Set-up your sacred space in an area readily accessible.
- A large tray makes a great sacred space that can be moved as needed.
- Add a cross as a focal point on the sacred space.
 - The cross can be large or small but should be relevant to the space.
 - Crosses can be made using material commonly found at home or out in nature.
 - A simple wooden cross works best and elaborate crosses that have significance can be used also.
- A Bible. A Bible connects us to our spiritual ancestors and reminds us that we are part of a wider story of salvation. Reading from the bible during times of worship also reinforces the connection to our regular pattern of worship.
- Add additional symbols.
 - A CONTAINER WITH WATER. Water reminds us of our connection to each other through baptism.
 - ROCKS/STONES. Rocks or stones make wonderful sensory objects that can serve as tangible symbols of prayer.
 - CANDLES. There are a variety of candles, including LED candles that can be incorporated into the sacred space. Candles also help connect us to the spaces we normally gather for worship.
 - ICON OR PHOTOS. Adding photos of loved ones, your worshipping community, icons of saints or other meaningful photos give a sense of connection outside our regular worship space. Icons can also be made as an individual or family activity.

- FLORA. During Lent dried grasses or twigs help remind us of the season. Adding fresh flowers during the Great 50 Days of Easter is a great way to celebrate at home.
- Set aside “Ritual” time. Create a ritual around using the sacred space. Lighting the candles (real or LED) can be a very powerful and meaningful activity (especially for younger children).

YOUR SACRED SPACE WILL SERVE AS THE FOCAL POINT FOR VIRTUAL WORSHIP
AS WELL AS FOR THE LITURGIES ESPECIALLY THOSE OF
HOLY WEEK AND THE EASTER SEASON.



Additional Resources for Creating a Sacred Space at home

[Making an Altar at Home - Sharon E. Pearson, Rows of Sharon](#)

[Creating A Lenten Prayer Space At Home - guidance for creating sacred space at home](#)

[How to Set Up a Prayer Table - from the Catechesis of the Good Shepherd](#)

[Holy Week in a Box by Building Faith Editors \(Building Faith\)](#)

[Holy Week At Home: Family Practices For The Triduum by Jerusalem Greer \(Building Faith\)](#)

[Maundy Thursday At Home: Stripping The Table by Jerusalem Greer \(Building Faith\)](#)

[Easter Sunrise Breakfast at Home by Traci Smith \(Building Faith\)](#)

TALKING & PRAYING THROUGH HOLY WEEK with children

[Holy Week, The Cross, and Children](#) by Elizabeth Windsor (Building Faith) can give adults confidence talking about the tough stuff with children.

[Coronavirus, Anxiety, Children and the Church](#) by Angela Compton Nelson (Building Faith)

[Faithful Parenting in a Pandemic](#) by Wendy Claire Barrie (WendyClaireBarrie.com) offers some good ideas for different ages to engage, reflect on what's happening, etc.

[Look for the Gifts: Praying with Children During a Pandemic](#) by Christine V. Hides (ChristineVHides.com) has a great idea for a prayer jar, but it's definitely not JUST for praying with children!

THE SUNDAY OF THE PASSION: PALM SUNDAY

INTRODUCTION: THE SUNDAY OF THE PASSION-PALM SUNDAY

Palm Sunday is the first day of Holy Week. The Gospels describe Jesus entering Jerusalem before his crucifixion, riding on a colt or a donkey. A crowd of people greeted him with cries of Hosanna, which is an expression of prayer or joy, and threw coats and branches at his feet to honor him. The Gospel According to John specifically mentions palm branches, which were a sign of victory in pre-Christian times. Although the use of imported palm branches has become the custom of the church in the Northern Hemisphere, the older tradition was to use local trees or shrubs, such as evergreens, palmettos, or grasses, where palms do not grow.

The observance of Palm Sunday dates back to at least the fourth century, recorded first by Egeria in her account of her pilgrimage to the Holy Land in the early 380s.

Today, many people fold the palm leaves to make crosses and some post them over doorways until Lent begins again the next year, when they are burnt and used for Ash Wednesday.

Palm Sunday is also called the Sunday of the Passion. The liturgy continues to tell the story of the Passion, or Jesus's crucifixion (the term is from the Latin "passio", which means suffering). The story is often sung or presented as a dramatic reading.

SUGGESTIONS FOR PALM SUNDAY AT HOME

There are many online opportunities to gather with communities of faith across difference. Gathering with others online to watch a livestream of the Palm Sunday liturgy is encouraged. The liturgy that follows can be done in addition to those offered online.

Fresh cut greenery, evergreens, shrubs or grasses, may be added to the sacred space.

With families in which young children are present, invite children to take an active part in the liturgy, leading the procession, preparing the sacred space, leading the prayers etc.

Retell the biblical readings in your own words where possible for non/early readers. Encourage children to act-out or draw the story being told.

THE SUNDAY OF THE PASSION: PALM SUNDAY LITURGY AT HOME

Hosanna in the highest heaven!



Gather at the sacred space. Place greenery, shrubs, grasses or evergreens, on or near the Sacred Space. Where possible avoid the use of flowering plants. For families with young children: Retell the biblical readings in your own words where possible for non/early readers. Encourage children to act-out or draw the story being told. After a period of silence the candles are lit.

THE LITURGY OF THE PALMS

Leader Blessed is the King who comes in the name of the Lord.

All **Peace in heaven and glory in the highest.**

Leader Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. **Amen.**

THE GOSPEL OF THE TRIUMPHAL ENTRY (Matthew 21:1-11)

Reader: A reading from the Gospel according to Matthew.

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, “Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, ‘The Lord needs them.’ And he will send them immediately.” This took place to fulfill what had been spoken through the prophet, saying, “Tell the daughter of Zion, look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey.” The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put

their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

Leader Let us pray.

Almighty God, we praise you for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. ***Amen.***

All together say

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

[Optional Procession] A recorded version of "All Glory Laud and Honor" or other suitable anthem may be played or sung with an indoor procession. Psalm 118:19-29 may also be said in procession or be said in place of the procession at the Sacred Space.

PSALM 118:1-2, 19-29 *This psalm is prayed in procession or at the Sacred Space*

- 1 Give thanks to the LORD, for he is good; *
his mercy endures for ever.
- 2 Let Israel now proclaim, *
"His mercy endures for ever."
- 19 Open for me the gates of righteousness; *
I will enter them;
I will offer thanks to the LORD.
- 20 "This is the gate of the LORD; *
he who is righteous may enter."
- 21 I will give thanks to you, for you answered me *
and have become my salvation.
- 22 The same stone which the builders rejected *
has become the chief cornerstone.

23 This is the LORD's doing, *
and it is marvelous in our eyes.
24 On this day the LORD has acted; *
we will rejoice and be glad in it.
25 Hosannah, LORD, hosannah! *
LORD, send us now success.
26 Blessed is he who comes in the name of the Lord; *
we bless you from the house of the LORD.
27 God is the LORD; he has shined upon us; *
form a procession with branches up to the horns of the altar.
28 "You are my God, and I will thank you; *
you are my God, and I will exalt you."
29 Give thanks to the LORD, for he is good; *
his mercy endures for ever.

THE COLLECT FOR THE SUNDAY OF THE PASSION

Leader Blessed be the God of our salvation
All Who bears our burdens and forgives our sins.
Leader Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

LITURGY OF THE WORD

THE FIRST READING Isaiah 50:4-9a

Reader A reading from the Book of the Prophet Isaiah
The Lord GOD has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.

Morning by morning he wakens--
 wakens my ear
 to listen as those who are taught.
The Lord GOD has opened my ear,
 and I was not rebellious,
 I did not turn backward.
I gave my back to those who struck me,
 and my cheeks to those who pulled out the beard;
I did not hide my face
 from insult and spitting.
The Lord GOD helps me;
 therefore I have not been disgraced;
therefore I have set my face like flint,
 and I know that I shall not be put to shame;
 he who vindicates me is near.
Who will contend with me?
 Let us stand up together.
Who are my adversaries?
 Let them confront me.
It is the Lord GOD who helps me;
 who will declare me guilty?

Reader The Word of the Lord.

All **Thanks be to God.**

PSALM Psalm 31:9-16

- 9 Have mercy on me, O LORD, for I am in trouble; *
 my eye is consumed with sorrow,
 and also my throat and my belly.
- 10 For my life is wasted with grief,
 and my years with sighing; *
 my strength fails me because of affliction,
 and my bones are consumed.
- 11 I have become a reproach to all my enemies and even to my neighbors,
 a dismay to those of my acquaintance; *
 when they see me in the street they avoid me.
- 12 I am forgotten like a dead man, out of mind; *
 I am as useless as a broken pot.

- 13 For I have heard the whispering of the crowd;
fear is all around; *
they put their heads together against me;
they plot to take my life.
- 14 But as for me, I have trusted in you, O LORD. *
I have said, "You are my God.
- 15 My times are in your hand; *
rescue me from the hand of my enemies,
and from those who persecute me.
- 16 Make your face to shine upon your servant, *
and in your loving-kindness save me."

THE SECOND READING

Philippians 2:5-11

Reader A reading from the Letter of St. Paul to the Philippians

Let the same mind be in you that was in Christ Jesus,

who, though he was in the form of God,
did not regard equality with God
as something to be exploited,

but emptied himself,
taking the form of a slave,
being born in human likeness.

And being found in human form,
he humbled himself
and became obedient to the point of death--
even death on a cross.

Therefore God also highly exalted him
and gave him the name
that is above every name,

so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,

and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

Reader The Word of the Lord.

All **Thanks be to God.**

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO SAINT MATTHEW

Matthew 27:11-54 or Matthew 26:14-27:66

The Gospel is then read. The shorter form of the Passion Gospel is included below. The longer form may be used. Different voices may be incorporated into the gospel narrative. In households with young children it is encouraged to retell the gospel in your own words.

Reader A reading from the Gospel of our Savior Jesus Christ according to Matthew.

Jesus stood before the governor; and the governor asked him, “Are you the King of the Jews?” Jesus said, “You say so.” But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, “Do you not hear how many accusations they make against you?” But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?” For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.” Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” Pilate said to them, “Then what should I do with Jesus who is called the Messiah?” All of them said, “Let him be crucified!” Then he asked, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified!”

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, “I am innocent of this man’s blood; see to it yourselves.” Then the people as a whole answered, “His blood be on us and on our children!” So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, “Hail, King of the Jews!” They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not

drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

REFLECTION

By Debbie Thomas Posted April 2019: journeywithjesus.net

Like many of you, I've celebrated Palm Sunday every year since I was a little kid. I know how to make clever crosses out of palm branches. I know all the verses of "All Glory, Laud, and Honor." I know how to shout "Hosanna!" at the top of my lungs as Jesus makes his triumphant entry into Jerusalem. But what I didn't know until this week is what the word "hosanna" actually means. All these years, I thought it meant some churchy version of "We adore you!" or "You rock!" or "Go, king!" It doesn't. In Hebrew, it means something less adulatory and more desperate. Less generous and more demanding. It means, "Save now!" This is the meaning of my hosanna. Save now. Not, "I love you." Not, "Your will be done." Not, "I praise you as you are, you gentle, vulnerable, weeping, suffering God." Save now.

In light of the readings we have just heard or read and the changes in our daily lives because of a global pandemic, what new meanings does "Hosanna" take on for you? How might that carry you through the days ahead?

THE PRAYERS OF THE PEOPLE *adapted from Prayers for the Christian People.*

Leader On this day the church hears again the passion of our Lord, into which we are baptized. We follow along the steep road into Jerusalem as pilgrims continue to do, recalling the love poured out for all. Recreated by the mind of Christ, let us pray for the whole people of God in Christ Jesus, and for all people according to their needs, saying: Lord, make your face to shine upon your servants.

Leader For the whole church throughout the world, its bishops, clergy, and all the baptized; let us pray to the Lord.

All Lord, make your face to shine upon your servants.

Leader For those who are preparing for baptism, and for their teachers and sponsors. For schools, everywhere, who continue to educate in extraordinary times. Let us pray to the Lord.

All Lord, make your face to shine upon your servants.

Leader For peace among nations and forbearance among all people, for the building of hope in our Holy Land. Let us pray to the Lord.

All Lord, make your face to shine upon your servants.

Leader For this assembly and all gatherings during this time of pandemic. Let us pray to the Lord.

All Lord, make your face to shine upon your servants.

Leader For the weary, for the sick, for those who are consumed with sorrow, for the forgotten, for the isolated, for those living in refugee camps, and for all who have commended themselves to us for any need, [especially N.], let us pray to the Lord.

All Lord, make your face to shine upon your servants.

Leader For all who are in harm's way, especially healthcare workers, and those essential at this time, let us pray to the Lord.

All Lord, make your face to shine upon your servants.

Leader For all who have died, [especially N.], let us pray to the Lord.

All Lord, make your face to shine upon your servants.

Leader Into your hands, O God, we commend ourselves and all for whom we pray, through your Son, Jesus Christ our Lord. ***Amen.***

THE LORD'S PRAYER

Leader As our Savior taught us, so we pray

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, the power and the glory, for ever and ever. Amen.

Leader Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified:

All Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

CLOSING PRAYER

Leader Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. **Amen.**

Silence is kept for a time. The candles are extinguished.



Jesus takes up the Cross

Woodcut by Jean Marchand (1883–1940)

MAUNDY THURSDAY

INTRODUCTION: MAUNDY THURSDAY

A series of three services over three days mark the heart of Holy Week, the most sacred week in Christianity. In Latin these three days are called the “Triduum” (which simply means “the three days”). Maundy Thursday begins the cycle of the three sacred days. On Maundy Thursday, the Church universal, scattered throughout the world, remembers Jesus’ “last supper” with his disciples. Scripture tells us that they gathered in an “upper room” for the Passover meal. They feasted and enjoyed one another’s fellowship. Jesus surprised them all, first by washing their feet, then by his strange words about the bread and the wine. The former practice is remembered with varying degrees of symbolism and formality by many Christian communities. The latter practice evolved quickly as the Eucharist, the Holy Communion, the Lord’s Supper. And on Maundy Thursday we re-member both events. During this time of physically distancing, commemorating Jesus’ commands to his disciples serves to connect us with the Body of Christ scattered throughout the world. Although we may not be able to gather physically in our accustomed places of worship, we are none the less connected spiritually with our sisters and brothers in Christ.



Jesus washing Peter's feet

Ford Madox Brown (1821-1893)

MAUNDY THURSDAY LITURGY AT HOME: AGAPÉ MEAL

The following liturgy is to take place beginning during the evening meal. Prepare a simple, preferably meatless meal to share in your home that is fitting with your own dietary requirements and Lenten fast. A Mediterranean style meal is often chosen for Agapé Meals, but any foods are fine as long as they are simple. Salads, soups, simple meatless proteins, fruits and nuts, and simple grains or pastas can all be fine. Include a bit of bread and wine, according to what is in keeping with your dietary requirements.

In a separate room, or at the sacred space/home altar that you have prepared, a bowl of warm water and a clean towel will be needed for footwashing (optional, but strongly encouraged) following the meal.

THE BLESSING OF THE FOOD

Leader Blessed are you, O Lord our God, King of the universe. You have blessed the earth to bring forth food to satisfy our hunger. Let this food strengthen us in the fast that is before us, that following our Savior in the way of the cross, we may come to the joy of his resurrection. For yours is the kingdom and the power and the glory, now and for ever. Amen.

The meal is then eaten. At the conclusion of the meal, the following Gospel passage is read.

Reader A reading from the Gospel according to John.

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord--and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them."

Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

All items are left on the table. All then process in silence to the sacred space set apart for this week or to another room. For families with young children: Retell the biblical readings in your own words where possible for non/early readers. Encourage children to join in the footwashing.

Leader The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, "Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done."

THE FOOTWASHING

The people then wash each others feet. If this is not possible, water from a vessel may be sprinkled upon each person's bare feet. If this is done individually, think upon Christ as the water touches your feet.

When the footwashing is complete, read the following mediation for Maundy Thursday from this year's [Lenten Mediations from Episcopal Relief and Development](#).

REFLECTION

"After he had washed their feet, had put on his robe, and had returned to the table, he said to them..." "I have set you an example, that you also should do as I have done to you." (John 13:12a, 15)

Last year a mother and her two children wandered into our church just as the altar guild began clearing away items used during the foot washing ceremony. From the celebrant's chair, I watched the altar guild quietly return a pitcher and basin as another member greeted our guests and invited them to participate. The daughter let go of her mother's hand, removed her sandals and gingerly walked forward. My own daughter then rose from her acolyte chair beside me, knelt down in front of the visiting child and washed her feet.

The act of washing a stranger's feet surely offers an example for us to follow, but that's not what brought tears to my eyes. It was instead watching my yellowhaired, pale-skinned daughter tenderly wash the feet of a child her age with meticulously braided hair and dark-brown skin. It was a profoundly holy moment. Families of color never wandered into the church of my childhood, but if they had, I am certain no one would have voluntarily knelt down to wash their feet. In that moment I was reminded how often our children with their unblemished points of view set Christ-like examples for us follow. — Allison Sandlin Liles

A period of silence may be kept.

Leader Let us remember the teachings of Christ.

People Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

Leader I give you a new commandment: Love one another as I have loved you.

People Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

Leader By this shall the world know that you are my disciples: That you have love for one another.

The items in the sacred space are removed and put away reverently. Only a simple cloth and wooden cross remains in the sacred space for the Good Friday service. The people then return to clear the dinner table. All members shall participate in whatever ways are appropriate.

The Three Days continue tomorrow with the service for Good Friday

GOOD FRIDAY

INTRODUCTION: GOOD FRIDAY

For Christians, Good Friday is a crucial day of the year because it celebrates what we believe to be the most momentous weekend in the history of the world. It is a day of fasting and special acts of discipline and self-denial. Ever since Jesus died and was raised, Christians have proclaimed the cross and resurrection of Jesus to be the decisive turning point for all creation. In the early church candidates for baptism, joined by others, fasted for a day or two before the Paschal feast.

Paul considered it to be “of first importance” that Jesus died for sins, was buried, and was raised to life on the third day, all in accordance with what God had promised all along in the Scriptures. On Good Friday we remember the day Jesus suffered and died by crucifixion as the ultimate sacrifice.

Still, why call the day of Jesus’ death “Good Friday” instead of “Bad Friday” or something similar? Some Christian traditions do take this approach: in German, for example, the day is called Karfreitag, or “Sorrowful Friday.” In English, in fact, the origin of the term “Good” is debated: some believe it developed from an older name, “God’s Friday.” Regardless of the origin, the name Good Friday is entirely appropriate because the suffering and death of Jesus, as terrible as it was, marked the dramatic culmination of God’s plan to save his people from their sins through love.

Please note that several forms of at home liturgies are included for Good Friday. The devotion known as the “Stations of the Cross” can be found in multiple forms online and is not included here. A copy may be found on our parish website.

Inviting family members and friends to be a part of the Good Friday observance during this time of physical distancing via social media is encouraged.



GOOD FRIDAY LITURGY AT HOME

Silence is used throughout this liturgy as a way of offering intentional time for reflection and personal prayer. Silence allows us to focus our minds and our hearts to the present moment.

Gather at the sacred space. A simple wooden cross is placed in the sacred space. Dried branches or twigs may be used to make a cross or can be added to the space.

For families with young children: Retell the biblical readings in your own words where possible, for non/early readers. Encourage children to act-out or draw the story being told.

Silence is kept for a time.

OPENING SENTENCE AND COLLECT OF THE DAY

Leader Blessed be our God.

All For ever and ever. Amen.

Leader Let us pray.

A time of silent personal prayer follows.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE FIRST READING Isaiah 52:13-53:12

See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.

Just as there were many who were astonished at him
--so marred was his appearance, beyond human semblance,
and his form beyond that of mortals--

so he shall startle many nations;
kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

Who has believed what we have heard?
And to whom has the arm of the LORD been revealed?
For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.
He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.

Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.
But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.
All we like sheep have gone astray;
we have all turned to our own way,
and the LORD has laid on him the iniquity of us all.

He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.
By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.
They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

Yet it was the will of the LORD to crush him with pain.
 When you make his life an offering for sin,
 he shall see his offspring, and shall prolong his days;
 through him the will of the LORD shall prosper.
 Out of his anguish he shall see light;
 he shall find satisfaction through his knowledge.
 The righteous one, my servant, shall make many righteous,
 and he shall bear their iniquities.
 Therefore I will allot him a portion with the great,
 and he shall divide the spoil with the strong;
 because he poured out himself to death,
 and was numbered with the transgressors;
 yet he bore the sin of many,
 and made intercession for the transgressors.

<i>Reader</i>	The Word of the Lord.
<i>People</i>	Thanks be to God.

Psalm 22 *Deus, Deus meus*

- 1 My God, my God, why have you forsaken me? *
 and are so far from my cry
 and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; *
 by night as well, but I find no rest.
- 3 Yet you are the Holy One, *
 enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; *
 they trusted, and you delivered them.
- 5 They cried out to you and were delivered; *
 they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, *
 scorned by all and despised by the people.
- 7 All who see me laugh me to scorn; *
 they curl their lips and wag their heads, saying,
- 8 "He trusted in the LORD; let him deliver him; *
 let him rescue him, if he delights in him."
- 9 Yet you are he who took me out of the womb, *
 and kept me safe upon my mother's breast.

- 10 I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother's womb.
- 11 Be not far from me, for trouble is near, *
and there is none to help.
- 12 Many young bulls encircle me; *
strong bulls of Bashan surround me.
- 13 They open wide their jaws at me, *
like a ravening and a roaring lion.
- 14 I am poured out like water;
all my bones are out of joint; *
my heart within my breast is melting wax.
- 15 My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.
- 16 Packs of dogs close me in,
and gangs of evildoers circle around me; *
they pierce my hands and my feet;
I can count all my bones.
- 17 They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.
- 18 Be not far away, O LORD; *
you are my strength; hasten to help me.
- 19 Save me from the sword, *
my life from the power of the dog.
- 20 Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.
- 22 Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.
- 23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.
- 24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied,
and those who seek the LORD shall praise him: *
"May your heart live for ever!"

- 26 All the ends of the earth shall remember and turn to the LORD, *
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the LORD; *
he rules over the nations.
- 28 To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.
- 29 My soul shall live for him;
my descendants shall serve him; *
they shall be known as the LORD's for ever.
- 30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.

THE SECOND READING Hebrews 10:16-25

The Holy Spirit testifies saying,

"This is the covenant that I will make with them
after those days, says the Lord:

I will put my laws in their hearts,
and I will write them on their minds,"

he also adds,

"I will remember their sins and their lawless deeds no more."

Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Reader The Word of the Lord.

People **Thanks be to God.**

THE PASSION GOSPEL

John 18:1-19:42

Leader The Passion of our Lord Jesus Christ according to John.

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation

for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves,
and for my clothing they cast lots."

And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

SOLEMN REFLECTION

MEDITATION

"GOD SO LOVED THE WORLD," John writes, "that he gave his only son, that whoever believes in him should not perish but have eternal life." That is to say that God so loved the world that he gave his only son even to this obscene horror; so loved the world that in some ultimately indescribable way and at some ultimately immeasurable cost he gave the world himself. Out of this terrible death, John says, came eternal life not just in the sense of resurrection to life after death but in the sense of life so precious even this side of death that to live it is to stand with one foot already in eternity. To participate in the sacrificial life and death of Jesus Christ is to live already in his kingdom. This is the essence of the Christian message, the heart of the Good News, and it is why the cross has become the chief Christian symbol. A cross of all things—a guillotine, a gallows—but the cross at the same time as the crossroads of eternity and time, as the place where such a mighty heart was broken that the healing power of God himself could flow through it into a sick and broken world. It was for this reason that of all the possible words they could have used to describe the day of his death, the word they settled on was "good." *Good Friday.*

- Originally published in *The Faces of Jesus* by Frederick Buechner

THE SOLEMN COLLECTS

If you have multiple people in the household who are able, alternate readers of the collects (Almighty God...) and the bidding prayers (Let us pray for...).

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service
For all bishops and other ministers
and the people whom they serve
For Sean, our Bishop, and all the people of this diocese
For all Christians in this community
For those about to be baptized

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. Amen.

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For Donald, the President of the United States
For the Congress and the Supreme Court
For the Members and Representatives of the United Nations
For all who serve the common good

That by God's help they may seek justice and truth, and live in peace and concord.

Silence

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. Amen.

Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute
and the oppressed
For the sick, the wounded, and the crippled

For those in loneliness, fear, and anguish
For those who face temptation, doubt, and despair
For the sorrowful and bereaved
For prisoners and captives, and those in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love,
and stir up in us the will and patience to minister to their needs.

Silence

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. Amen.

Let us pray for all who have not received the Gospel of Christ;

For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin or indifference
For the contemptuous and the scornful
For those who are enemies of the cross of Christ and
persecutors of his disciples
For those who in the name of Christ have persecuted others

That God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. Amen.

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God

alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Silence

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

VENERATION OF THE CROSS

A simple wooden cross is placed in the sacred space. The cross may be touched, held or passed to all who are present for a time of silence, reflective prayer.

ABOUT VENERATION OF THE CROSS

The earliest description of this ceremony is found in the late fourth century treatise "The Pilgrimage of Egeria." In this diary she describes the Good Friday ceremonies in Jerusalem. During that service, fragments that were believed to be of the true cross were placed on a table in front of the bishop. The people came forward, bowed toward the table, and kissed the sacred wood. Variations of the ceremony developed throughout Christianity. The custom was restored in the 1979 BCP (p. 281), in which a wooden cross may be brought into the church and placed in the sight of the people. Veneration of the cross may take many different devotional forms, from a simple touch to prostration before the cross. Regardless of the type of devotional practice, they all stem from a desire to experience God's love even on the cross.

Anthem 1

A Leader begins, all others are invited to reads the parts in italics.

We glory in your cross, O Lord,
*and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.
*Let your ways be known upon earth,
your saving health among all nations.*

Let the peoples praise you, O God;
let all the peoples praise you.
*We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

A period of silent reflection follows.

Anthem 2

We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.
If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.
*We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.*

A period of silent reflection follows.

Anthem 3

O Savior of the world,
who by thy cross and precious blood hast redeemed us:
Save us and help us, we humbly beseech thee, O Lord.

THE LORD'S PRAYER

Leader And now, as our Savior Christ has taught us, we are bold to say,

**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,
for ever and ever. Amen.

The service concludes with the following prayer.

Leader Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever.

All Amen.

Sit in silence for a time. The cross may be covered and remains in the sacred space.



The Twelfth Station – Jesus Dies on the Cross
As depicted in the stations at St. Luke's.

The Three Days continue tomorrow with the service for Good Friday

A VIGIL FOR EASTER & THE SUNDAY OF THE RESURRECTION AT HOME

INTRODUCTION: GREAT VIGIL OF EASTER & THE SUNDAY OF THE RESURRECTION

The yearly celebration of Jesus' resurrection is the oldest feast of the Christian Church, and the resurrection has been a central belief of the Christian faith from its beginning. As Paul said, if Christ is not risen, our preaching is in vain and we are a people most miserable. Of course, every Sunday's worship is a celebration of the risen Lord, but a special day for the resurrection has been part of the life of the church from its early days. The earliest Christians generally celebrated the resurrection on the 14th of Nisan (our March-April), the date of the Jewish Passover.

WHY IS EASTER'S DATE DIFFERENT EVERY YEAR? During the first three centuries of the Church, when believers were frequently under persecution, there was little effort to establish uniform observances of the Christian festivals. Some of the Gentile Christians began celebrating Easter in the nearest Sunday to the Passover, since Jesus actually arose on a Sunday. This especially became the case in the western part of the Roman Empire. In Rome itself, different congregations celebrated Easter on different days. However, when Constantine became emperor and Christianity was no longer illegal, it was possible to consider more carefully the date of Easter. One of the purposes of the Council of Nicea in 325 was to settle that date. Constantine wanted Christianity to be totally separated from Judaism and did not want Easter to be celebrated on the Jewish Passover. The Council of Nicea accordingly required the feast of the resurrection to be celebrated on a Sunday and never on the Jewish Passover. Easter was to be the Sunday after the first full moon after the spring equinox. Despite the differences among churches surrounding the celebration of Jesus' resurrection, there has been through the ages an unanimous agreement that the Resurrection is a most joyous event and the basis of all Christian hope. "Easter Sunday is a dazzling diamond that radiates the splendor of Redemption and Resurrection into the hearts of the faithful everywhere. Its various facets cast the brilliance of eternity over the twilight of time, and enrapture the soul with the deathless pledge of a Second Spring. The keener are the eyes of faith, the more penetrating is the vision of personal immortality behind the veil of death: When Christ rose, Death itself died." - Francis Weiser Page 45

THE GREAT VIGIL OF EASTER – This service will also be [live streamed](#) at 8PM.

The Great Vigil of Easter is the pinnacle of the church year. Though we cannot celebrate together with the Eucharist, the heart of the Vigil liturgy -- the recounting of salvation history and God's saving works through history and, ultimately, the cross and resurrection -- can and should still be proclaimed with joy.

The liturgy begins properly in darkness with the lighting of the new fire. Gather around the sacred space in darkness or semi-darkness. An unlit candle may be placed in the center of the sacred space along with a bowl of water and a cross. Vigil readings are provided.

If lighting a fire is not practical in your setting, you may use an electric candle, a flashlight, or any other object that emits light.

THE LIGHTING OF THE NEW FIRE

Leader Dear friends in Christ: On this most holy night, in which our Lord Jesus passed over from death to life, the Church invites her members, dispersed throughout the world, to gather in vigil and prayer. For this is the Passover of the Lord, in which, by hearing his Word and celebrating his Sacraments, we share in his victory over death.

Let us pray.

O God, through your Son you have bestowed upon your people the brightness of your light: Sanctify this new fire, and grant that in this Paschal feast we may so burn with heavenly desires, that with pure minds we may attain to the festival of everlasting light; through Jesus Christ our Lord. ***Amen.***

Candles are then lighted from the newly kindled fire. A procession may proceed to the sacred space if not already gathered there, pausing three times and singing or saying

Leader The light of Christ.

All **Thanks be to God.**

THE EXSULTET

Then an appointed person sings or says the Exsultet.

Rejoice now, heavenly hosts and choirs of angels, and let your trumpets shout Salvation for the victory of our mighty King.

Rejoice and sing now, all the round earth, bright with a glorious splendor, for darkness has been vanquished by our eternal King. Rejoice and be glad now, Mother Church, and let your holy courts, in radiant light, resound with the praises of your people.

Leader The Lord be with you.

***All* And also with you.**

Leader Let us give thanks to the Lord our God.

***All* It is right to give him thanks and praise.**

It is truly right and good, always and everywhere, with our whole heart and mind and voice, to praise you, the invisible, almighty, and eternal God, and your only-begotten Son, Jesus Christ our Lord; for he is the true Paschal Lamb, who at the feast of the Passover paid for us the debt of Adam's sin, and by his blood delivered your faithful people.

This is the night, when you brought our fathers, the children of Israel, out of bondage in Egypt, and led them through the Red Sea on dry land.

This is the night, when all who believe in Christ are delivered from the gloom of sin, and are restored to grace and holiness of life.

This is the night, when Christ broke the bonds of death and hell, and rose victorious from the grave.

How wonderful and beyond our knowing, O God, is your mercy and loving-kindness to us, that to redeem a slave, you gave a Son.

How holy is this night, when wickedness is put to flight, and sin is washed away. It restores innocence to the fallen, and joy to those who mourn. It casts out pride and hatred, and brings peace and concord.

How blessed is this night, when earth and heaven are joined and man is reconciled to God.

May Christ, the Morning Star who knows no setting, find us ever faithful -- he who gives his light to all creation, and who lives and reigns for ever and ever. **Amen.**

THE LITURGY OF THE WORD

Leader Let us hear the record of God's saving deeds in history, how he saved his people in ages past; and let us pray that our God will bring each of us to the fullness of redemption.

The Story of Creation

Genesis 1:1-2:4a

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." 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. God called the dome Sky. And there was evening and there was morning, the second day.

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. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. 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. 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. And there was evening and there was morning, the third day.

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, and let them be lights in the dome of the sky to give light upon the earth." And it was so. God made the two great lights--the greater light to rule the day and the lesser light to rule the night--and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

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." 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. God blessed them, saying, "Be fruitful and multiply and fill the waters in

the seas, and let birds multiply on the earth." And there was evening and there was morning, the fifth day.

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. 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.

Then God said, "Let us make humankind 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."

So God created humankind in his image, in the image of God he created them; male and female he created them.

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." 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. 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. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation. These are the generations of the heavens and the earth when they were created.

Psalm 36:5-10 (*in unison*)

**5 Your love, O LORD, reaches to the heavens, *
and your faithfulness to the clouds.**

**6 Your righteousness is like the strong mountains,
your justice like the great deep; *
you save both man and beast, O LORD.**

7 How priceless is your love, O God! *
your people take refuge under the
shadow of your wings.

8 They feast upon the abundance of your house; *
you give them drink from the river of your delights.

9 For with you is the well of life, *
and in your light we see light.

10 Continue your loving-kindness to those who know
you,*
and your favor to those who are true of heart.

Let us pray.

Silence

O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature:
Grant that we may share the divine life of him who humbled himself to share our humanity, your
Son Jesus Christ our Lord. **Amen.**

Israel's deliverance at the Red Sea

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

As Pharaoh drew near, the Israelites looked back, and there were the Egyptians advancing on them. In great fear the Israelites cried out to the LORD. They said to Moses, "Was it because there were no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us, bringing us out of Egypt? Is this not the very thing we told you in Egypt, 'Let us alone and let us serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness." But Moses said to the people, "Do not be afraid, stand firm, and see the deliverance that the LORD will accomplish for you today; for the Egyptians whom you see today you shall never see again. The LORD will fight for you, and you have only to keep still."

Then the LORD said to Moses, "Why do you cry out to me? Tell the Israelites to go forward. But you lift up your staff, and stretch out your hand over the sea and divide it, that the Israelites may go into the sea on dry ground. Then I will harden the hearts of the Egyptians so that they will go in after them; and so I will gain glory for myself over Pharaoh and all his army, his chariots, and his

chariot drivers. And the Egyptians shall know that I am the LORD, when I have gained glory for myself over Pharaoh, his chariots, and his chariot drivers."

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The LORD drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the LORD in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the LORD is fighting for them against Egypt."

Then the LORD said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the LORD tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the LORD saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the LORD did against the Egyptians. So the people feared the LORD and believed in the LORD and in his servant Moses.

Then the prophet Miriam, Aaron's sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. And Miriam sang to them:

"Sing to the LORD, for he has triumphed gloriously; horse and rider he has thrown into the sea."

Canticle 8, The Song of Moses *(in unison)*

I will sing to the Lord, for he is lofty and uplifted; *
the horse and its rider has he hurled into the sea.
The Lord is my strength and my refuge; *
the Lord has become my Savior.
This is my God and I will praise him, *
the God of my people and I will exalt him.

The Lord is a mighty warrior; *
Yahweh is his Name.
The chariots of Pharaoh and his army has he hurled into the sea; *
the finest of those who bear armor have been
drowned in the Red Sea.
The fathomless deep has overwhelmed them; *
they sank into the depths like a stone.
Your right hand, O Lord, is glorious in might; *
your right hand, O Lord, has overthrown the enemy.
Who can be compared with you, O Lord, among the gods? *
who is like you, glorious in holiness,
awesome in renown, and worker of wonders?
You stretched forth your right hand; *
the earth swallowed them up.
With your constant love you led the people you redeemed; *
with your might you brought them in safety to
your holy dwelling.
You will bring them in and plant them *
on the mount of your possession,
The resting-place you have made for yourself, O Lord, *
the sanctuary, O Lord, that your hand has established.
The Lord shall reign *
for ever and for ever.

Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

Let us pray.

Silence

O God, whose wonderful deeds of old shine forth even to our own day, you once delivered by the power of your mighty arm your chosen people from slavery under Pharaoh, to be a sign for us of the salvation of all nations by the water of Baptism: Grant that all the peoples of the earth may be numbered among the offspring of Abraham, and rejoice in the inheritance of Israel; through Jesus Christ our Lord. **Amen.**

The hand of the LORD came upon me, and he brought me out by the spirit of the LORD and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord GOD, you know." Then he said to me, "Prophecy to these bones, and say to them: O dry bones, hear the word of the LORD. Thus says the Lord GOD to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the LORD."

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophecy to the breath, prophecy, mortal, and say to the breath: Thus says the Lord GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophecy, and say to them, Thus says the Lord GOD: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the LORD, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the LORD, have spoken and will act," says the LORD.

Psalm 30

- 1 I will exalt you, O LORD,
because you have lifted me up *
and have not let my enemies triumph over me.
- 2 O LORD my God, I cried out to you, *
and you restored me to health.
- 3 You brought me up, O LORD, from the dead; *
you restored my life as I was going down to the grave.

- 4 Sing to the LORD, you servants of his; *
give thanks for the remembrance of his holiness.
- 5 For his wrath endures but the twinkling of an eye, *
his favor for a lifetime.
- 6 Weeping may spend the night, *
but joy comes in the morning.
- 7 While I felt secure, I said,
I shall never be disturbed. *
You, LORD, with your favor, made me as strong as
the mountains."
- 8 Then you hid your face, *
and I was filled with fear.
- 9 I cried to you, O LORD; *
I pleaded with the Lord, saying,
- 10 "What profit is there in my blood, if I go down to the Pit? *
will the dust praise you or declare your faithfulness?
- 11 Hear, O LORD, and have mercy upon me; *
O LORD, be my helper."
- 12 You have turned my wailing into dancing; *
you have put off my sack-cloth and clothed me with joy.
- 13 Therefore my heart sings to you without ceasing; *
O LORD my God, I will give you thanks for ever.

Let us pray.

Silence

Almighty God, by the Passover of your Son you have brought us out of sin into righteousness and out of death into life: Grant to those who are sealed by your Holy Spirit the will and the power to proclaim you to all the world; through Jesus Christ our Lord. **Amen.**

The gathering of God's people

Zephaniah 3:14-20

Sing aloud, O daughter Zion;
shout, O Israel!

Rejoice and exult with all your heart,
O daughter Jerusalem!

The LORD has taken away the judgments against you,
he has turned away your enemies.

The king of Israel, the LORD, is in your midst;
you shall fear disaster no more.

On that day it shall be said to Jerusalem:

Do not fear, O Zion;
do not let your hands grow weak.

The LORD, your God, is in your midst,
a warrior who gives victory;

he will rejoice over you with gladness,
he will renew you in his love;

he will exult over you with loud singing
as on a day of festival.

I will remove disaster from you,
so that you will not bear reproach for it.

I will deal with all your oppressors
at that time.

And I will save the lame
and gather the outcast,

and I will change their shame into praise
and renown in all the earth.

At that time I will bring you home,
at the time when I gather you;

for I will make you renowned and praised
among all the peoples of the earth,

when I restore your fortunes
before your eyes, says the LORD.

Psalm 98

- 1 Sing to the LORD a new song, *
for he has done marvelous
things.
- 2 With his right hand and his holy arm *
has he won for himself the victory.
- 3 The LORD has made known his victory; *
his righteousness has he openly shown in
the sight of the nations.
- 4 He remembers his mercy and faithfulness to
the house of Israel, *
and all the ends of the earth have seen the
victory of our God.
- 5 Shout with joy to the LORD, all you lands; *
lift up your voice, rejoice, and sing.
- 6 Sing to the LORD with the harp, *
with the harp and the voice of song.
- 7 With trumpets and the sound of the horn *
shout with joy before the King, the LORD.
- 8 Let the sea make a noise and all that is in it, *
the lands and those who dwell therein.
- 9 Let the rivers clap their hands, *
and let the hills ring out with joy before the LORD,
when he comes to judge the earth.
- 10 In righteousness shall he judge the world *
and the peoples with equity.

Let us pray.

Silence

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord. **Amen.**

THE EASTER PROCLAMATION

At this point in the liturgy, additional candles may be lit, bells may be rung, instruments (even homemade!) may be played! Then follows this proclamation:

Leader Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

CANTICLE

Christ our Passover *Pascha nostrum (in unison)*

Alleluia.

Christ our Passover has been sacrificed for us; *

therefore let us keep the feast,

Not with old leaven, the leaven of malice and evil, *

but with the unleavened bread of sincerity and truth. Alleluia.

Christ being raised from the dead will never die again; *

death no longer has dominion over him.

The death that he died, he died to sin, once for all; *

but the life he lives, he lives to God.

So also consider yourselves dead to sin, *

and alive to God in Jesus Christ our Lord. Alleluia.

Christ has been raised from the dead, *

the first fruits of those who have fallen asleep.

For since by a man came death, *

by a man has come also the resurrection of the dead.

For as in Adam all die, *

so in Christ shall all be made alive. Alleluia.

Let us pray.

Almighty God, who for our redemption gave your only-begotten Son to the death of the cross, and by his glorious resurrection delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE GOSPEL

Matthew 28:1-10

Reader A reading from the Gospel of Matthew.

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him the guards shook and became like dead men. But the angel said to the women, “Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, ‘He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.’ This is my message for you.” So they left the tomb quickly with fear and great joy, and ran to tell his disciples. Suddenly Jesus met them and said, “Greetings!” And they came to him, took hold of his feet, and worshiped him. Then Jesus said to them, “Do not be afraid; go and tell my brothers to go to Galilee; there they will see me.”

The Word of the Lord.

Thanks be to God.

THE HOMILY *Easter Homily of St. John Chrysostom (c. 400)*

Are there any who are devout lovers of God?
Let them enjoy this beautiful bright festival!

Are there any who are grateful servants?
Let them rejoice and enter into the joy of their Lord!

Are there any weary with fasting?
Let them now receive their wages!

If any have toiled from the first hour,
let them receive their due reward;
If any have come after the third hour,
let him with gratitude join in the Feast!
And he that arrived after the sixth hour,
let him not doubt; for he too shall sustain no loss.
And if any delayed until the ninth hour,
let him not hesitate; but let him come too.
And he who arrived only at the eleventh hour,
let him not be afraid by reason of his delay.
For the Lord is gracious and receives the last even as the first.
He gives rest to him that comes at the eleventh hour,
as well as to him that toiled from the first.

To this one He gives, and upon another He bestows.
He accepts the works as He greets the endeavor.
The deed He honors and the intention He commends.
Let us all enter into the joy of the Lord!

First and last alike receive your reward;
rich and poor, rejoice together!
Sober and slothful, celebrate the day!
You that have kept the fast, and you that have not,
rejoice today for the Table is richly laden!

Feast royally on it, the calf is a fatted one.
Let no one go away hungry. Partake, all, of the cup of faith.
Enjoy all the riches of His goodness!

Let no one grieve at his poverty,
for the universal kingdom has been revealed.

Let no one mourn that he has fallen again and again;
for forgiveness has risen from the grave.

Let no one fear death, for the Death of our Savior has set us free.
He has destroyed it by enduring it.
He destroyed Hell when He descended into it.
He put it into an uproar even as it tasted of His flesh.

Isaiah foretold this when he said,
"You, O Hell, have been troubled by encountering Him below."
Hell was in an uproar because it was done away with.
It was in an uproar because it is mocked.
It was in an uproar, for it is destroyed.
It is in an uproar, for it is annihilated.
It is in an uproar, for it is now made captive.

Hell took a body, and discovered God.
It took earth, and encountered Heaven.
It took what it saw, and was overcome by what it did not see.

O death, where is thy sting?
O Hell, where is thy victory?

Christ is Risen, and you, o death, are annihilated!
Christ is Risen, and the evil ones are cast down!
Christ is Risen, and the angels rejoice!
Christ is Risen, and life is liberated!

Christ is Risen, and the tomb is emptied of its dead;
for Christ having risen from the dead,
is become the first-fruits of those who have fallen asleep.

To Him be Glory and Power forever and ever. Amen!

RENEWAL OF BAPTISMAL VOWS

Leader Through the Pascal mystery, dear friends, we are buried with Christ by Baptism into his death, and raised with him to newness of life. I call upon you, therefore, now that our Lenten observance is ended to join with those who are committing themselves to Christ and to renew the solemn promises and vows of Holy Baptism.

Leader Do you believe in God the Father?

People **I believe in God, the Father almighty,
creator of heaven and earth.**

Leader Do you believe in Jesus Christ, the Son of God?

People **I believe in Jesus Christ, his only Son, our Lord,
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.**

Leader Do you believe in God the Holy Spirit?

People **I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.**

Leader Will you continue in the apostles' teaching and
fellowship, in the breaking of the bread, and in the prayers?

People **I will, with God's help.**

Leader Will you persevere in resisting evil, and, whenever
you fall into sin, repent and return to the Lord?

People **I will, with God's help.**

Leader Will you proclaim by word and example the Good
News of God in Christ?

People **I will, with God's help.**

Leader Will you seek and serve Christ in all persons, loving
your neighbor as yourself?

People **I will, with God's help.**

Leader Will you strive for justice and peace among all people,
and respect the dignity of every human being?

People **I will, with God's help.**

Leader May Almighty God, the Father of our Lord Jesus Christ, who has given us a new
birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins,
keep us in eternal life by his grace, in Christ Jesus our Lord. Amen.

THE PRAYERS

A Prayer in Time of Isolation

Almighty God: Our times are in your hand. We call upon you in this hour of our need, when we are
lonely and must stand apart. Be our strength, O Sovereign Lord, our calm in the midst of raging
seas, our refuge and our dwelling place. Sanctify to us this time drawn away from others, even as
your Son, O Father, drew away to a lonely place for prayer. Deepen our need of you, O Lord, that
every breath may be a whisper of the Spirit's prompting, a renewed searching of the deep things of
God. Stir up in us the great act of intercession, that we may spend our time apart in prayer for the
world you created and sustain. Bless us in our turning toward you, and make us a blessing to those
who stand in need of you, the whole fragile earth. All this we ask in the name of great Physician,
even Jesus Christ our Lord. **Amen.**

A Prayer for Sick Persons

O Father of mercies and God of all comfort, our only help in time of need: We humbly beseech
thee to behold, visit, and relieve all thy sick servants for whom our prayers are desired. Look upon
them with the eyes of thy mercy; comfort them with a sense of thy goodness; preserve them from
the temptations of the enemy; and give them patience under their afflictions. In thy good time,
restore them to health, and enable them to lead the remainder of their lives in thy fear, and to thy
glory; and grant that finally they may dwell with thee in life everlasting; through Jesus Christ our
Lord. **Amen.**

A Collect for the Great Vigil of Easter

O God, who made this most holy night to shine with the glory of the Lord's resurrection: Stir up in your Church that Spirit of adoption which is given to us in Baptism, that we, being renewed both in body and mind, may worship you insincerity and truth; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

THE BLESSING AND DISMISSAL

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among us, and remain with us always. **Amen.**

Leader Let us bless the Lord. Alleluia, alleluia!

People **Thanks be to God. Alleluia, alleluia!**

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ADDITIONAL TEXTS

The Rev. Deon K. Johnson, Bishop-elect, Diocese of Missouri

The Rev. Loren Lasch, Canon for Christian Formation, Diocese of Missouri

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Holy Thursday Meditation <https://www.episcopalrelief.org/wp-content/uploads/2020/01/2020-Lenten-Meditations-EN.pdf>

Good Friday Meditation <https://www.frederickbuechner.com/quote-of-the-day/2017/4/14/good-friday>

ARTWORK

Jesus Triumphant Entry Stained Glass, Photo, The Rev. Rebecca Barnes

Jesus takes up the Cross, Jean Marchand <http://sacredartmeditations.com/themes/detail/14>

Jesus Washing the Feet of Peter: <https://www.tate.org.uk/art/artworks/brown-jesus-washing-peters-feet-n01394>