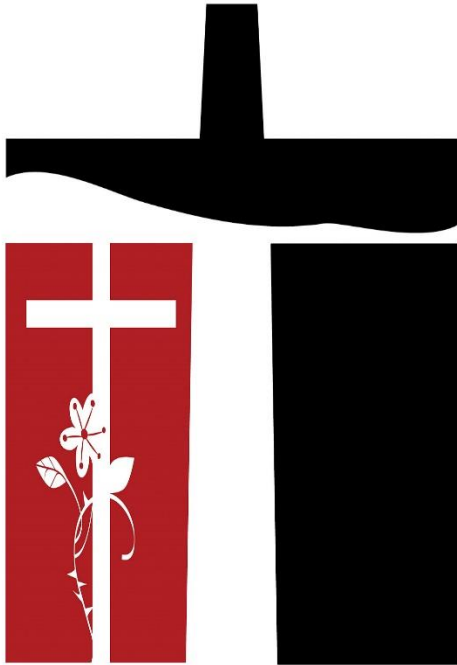




The Liturgies of Holy Week & Easter

A Ceremonial Guide for Dispersed Communities

THE EPISCOPAL DIOCESE OF MISSOURI
1210 Locust Street, St. Louis MO 63103



Introduction

Each year, the Church throughout the world, gathers in prayer and reflection to commemorate the most sacred time of the Christian calendar. Beginning with Palm/Passion Sunday and on through Holy Week towards the celebration of Easter, our faith is shaped by the events through which God's love is made real and present in the life, death and resurrection of Jesus Christ. We keep these annual commemorations in our own time and circumstances, knowing that Jesus has already died and risen.

We now find ourselves in a world where the Body of Christ is dispersed and unable to gather as we have in times past. New realities demand new ways of being. **These liturgies have been authorized by the office of the Bishop for use only during the period in which worshipping communities are not able to gather publically for worship.**

This ceremonial guide, along with the recommendations that follow, are by no means the totality of liturgical, formational, or theological tools available to communities of faith that comprise the Episcopal Diocese of Missouri. This guide is simply a starting point intended to remind us, as communities dispersed, that we are never alone and that we, the people of God, are the church no matter where we find ourselves. We are Christ for a world in need.

"Christ has no body now but yours.
No hands, no feet on earth but yours.
Yours are the eyes through which he looks compassion on this world.
Yours are the feet with which he walks to do good.
Yours are the hands through which he blesses all the world.
Yours are the hands, yours are the feet, yours are the eyes, you are his body.
Christ has no body now on earth but yours."
— Teresa of Avila

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Worshipping at Home

Creating a 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.

Examples of Sacred Spaces



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.

Since the faith community is unable to gather together during this time, the traditional procession with palm branches, or other greens, can be omitted. If it is desired to have an indoor procession, it may take place around the living space concluding with a stop at each room/space proclaiming; "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" The procession then concludes at the location of 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

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.

- L. Blessed is the King who comes in the name of the Lord.
- A. **Peace in heaven and glory in the highest.**
- L. Let us pray.
- A. **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.**

GOSPEL READING: MATTHEW 21:1-11

L. 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."

L. 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.

- L. Blessed is the one who comes in the name of the Lord!
- A. **Hosanna in the highest heaven!**
[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 118:19-29

This psalm is prayed in procession or at the Sacred Space.

Open for me the gates of righteousness;

I will enter them; I will offer thanks to the Lord.

"This is the gate of the Lord; those who are righteous may enter."

I will give thanks to the Lord who answered me and has become my salvation.

The same stone which the builders rejected has become the chief cornerstone.

This is the Lord's doing, and it is marvelous in our eyes.

On this day the Lord has acted; we will rejoice and be glad in it.

Hosanna, Lord, hosanna! Lord, send us now success.

Blessed is the one who comes in the name of the Lord;

we bless you from the house of the Lord.

God is the Lord and has shined upon us;

form a procession with branches up to the horns of the altar.

"You are my God, and I will thank you; you are my God, and I will exalt you."

Give thanks to the Lord who is good; the mercy of the Lord endures for ever.

L. Blessed be the God of our salvation

A. ***Who bears our burdens and forgives our sins.***

L. Let us pray.

A. ***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.***

THE FIRST READING: ISAIAH 50:4-9A

L. 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?

L. The word of the Lord.

A. ***Thanks be to God.***

THE PSALM OF THE DAY: PSALM 31:9-13

Have mercy on me, O Lord, for I am in trouble;
my eye is consumed with sorrow,
and also my throat and my belly.
For my life is wasted with grief, and my years with sighing;
my strength fails me because of affliction, and my bones are consumed.
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.
I am forgotten like a corpse, out of mind;
I am as useless as a ¹broken pot.
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. But as for me, I have trusted in you, O Lord.
I have said, "You are my God." My times are in your hand;
rescue me from the hand of my enemies, and from those who persecute me.
Make your face to shine upon your servant, and in your lovingkindness save me."

THE SECOND READING: PHILIPPIANS 2:5-11

L. A reading from the Letter 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.

L. Hear what the Holy Spirit is saying to the churches.
A. ***Thanks be to God.***

THE GOSPEL READING: 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.

L. 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

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.

By Debbie Thomas

Posted April 2019: journeywithjesus.net

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?

If possible tune in to a sermon online.

THE PRAYERS OF THE PEOPLE

Adapted from Prayers for the Christian People.

- L. 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.
- L. For the whole church throughout the world, its bishops, clergy, and all the baptized; let us pray **to the Lord**.
- A. **Lord, make your face to shine upon your servants.**
- L. 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.
- A. **Lord, make your face to shine upon your servants.**
- L. For peace among nations and forbearance among all people, for the building of hope in our Holy Land. Let us pray to the Lord.

- A. ***Lord, make your face to shine upon your servants.***
- L. For this assembly and all gatherings during this time of pandemic. Let us pray to the Lord.
- A. ***Lord, make your face to shine upon your servants.***
- L. 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.
- A. ***Lord, make your face to shine upon your servants.***
- L. For all who are in harm's way, especially healthcare workers, and those essential at this time, let us pray to the Lord.
- A. ***Lord, make your face to shine upon your servants.***
- L. For all who have died, [especially N.], let us pray to the Lord.
- A. ***Lord, make your face to shine upon your servants.***
- L. 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

- L. Rejoicing in God's new creation, as our Savior taught us, so we pray
- A. ***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***
- L. 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:
- A. ***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

- L. 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.

A hymn may be sung or recorded music may be used.

The candles are extinguished.

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.

Please note that two forms to re-member and commemorate the events of Maundy Thursday are included below. Form 1 follows a more traditional gathering while Form 2 is centered on a meal.

Inviting family members and friends to join either form of worship via video conference is highly recommended.

Maundy Thursday Liturgy at Home: Form 1

Gather at the sacred space. Set out a bowl of warm water and a clean towel.

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.

- L. Blessed be our God.
A. **For ever and ever. Amen.**

Then pray the prayer for this night:

- L. Holy God, source of all love, on the night of his betrayal, Jesus gave us a new commandment, to love one another as he loves us. Write this commandment in our hearts, and give us the will to serve others as he was servant of all, your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

Then read this reading:

FIRST READING: Exodus 12:1–14

The LORD said to Moses and Aaron in the land of Egypt: ²This month shall mark for you the beginning of months; it shall be the first month of the year for you. ³Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. ⁴If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. ⁵Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. ⁶You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. ⁷They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. ⁸They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. ⁹Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. ¹⁰You shall let none of it remain until the morning; anything that remains until the morning you shall burn. ¹¹This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD. ¹²For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. ¹³The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. ¹⁴This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

- L. Hear what the Holy Spirit is saying to God's people.
A. **Thanks be to God.**

Then pray this Psalm:

PSALM 116

¹I love the LORD, who has heard my voice,
and listened to my supplication,
²for the LORD has given ear to me
whenever I called.
¹²How shall I repay the LORD
for all the good things God has done for me?
¹³I will lift the cup of salvation
and call on the name of the LORD.
¹⁴I will fulfill my vows to the LORD
in the presence of all God's people.
¹⁵Precious in your sight, O LORD,
is the death of your servants.
¹⁶O LORD, truly I am your servant;
I am your servant, the child of your handmaid; you have freed me from my bonds.
¹⁷I will offer you the sacrifice of thanksgiving
and call upon the name of the LORD.
¹⁸I will fulfill my vows to the LORD
in the presence of all God's people,
¹⁹in the courts of the LORD's house,
in the midst of you, O Jerusalem.

Then read this reading:

SECOND READING: 1 Corinthians 11:23–26

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, ²⁴and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." ²⁵In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." ²⁶For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

L. Hear what the Holy Spirit is saying to the churches.
A. *Thanks be to God.*

Then read the Gospel:

GOSPEL: John 13:1–17, 31b–35

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. ²The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper ³Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, ⁴got up from the table, took off his outer robe, and tied a towel around himself. ⁵Then 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. ⁶He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" ⁷Jesus answered, "You do not know now what I am doing, but later you will understand." ⁸Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." ⁹Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹⁰Jesus 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." ¹¹For 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?" ¹³You call me Teacher and Lord — and you are right, for that is what I am. ¹⁴So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵For I have set you an example that you also should do as I have done to you. ¹⁶Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷If you know these things, you are blessed if you do them. ^{31b}Now the Son of Man has been glorified, and God has been glorified in him. ³²If God has been glorified in him, God will also glorify him in himself and will glorify him at once. ³³Little 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.' ³⁴I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. ³⁵By this everyone will know that you are my disciples, if you have love for one another."

L. Here ends the reading.

Having read these readings, think of this:

This word about the love of Jesus is always the beginning of any time. By remembering the Passover and the Last Supper and the footwashing, we are not trying to get back to an old time. In the face of the suffering and death with which the world is filled, our trying would not come to much. But God's word comes to us now. To our time. Even when we cannot meet for the holy supper together, this word — which takes these three nights to say — comes to us: Jesus Christ is our forgiveness. He is the Lamb whose blood marks the doors of our houses and bodies. In the power of the Spirit, he has washed our feet and our lives. And he turns us toward our neighbors. In this word — and in the cross proclaimed tomorrow and the resurrection proclaimed on Saturday night — Easter comes out to hold us already.

Here or later you may access the Maundy Thursday sermon provided by your clergy or online.

If you have the Hymnal 1982, you might now read or sing

Hymn # 602 "Jesu, Jesu, fill us with your love"

Refrain: Jesu, Jesu, fill us with your love,
show us how to serve
the neighbors we have from you.

1 Kneels at the feet of his friends,
Silently washes their feet,
Master who pours out himself for them. [Refrain]

2 Neighbors are rich and poor,
Neighbors are black and white,
Neighbors are near and far away. [Refrain]

3 These are the ones we should serve,
These are the ones we should love.
All are neighbors to us and you. [Refrain]

4 Kneel at the feet of our friends,
Silently washing their feet,
This is the way we should live with you. [Refrain]

Here you may wash your hands or feet, using the water in the bowl, recalling Jesus washing his disciples' feet.

- L. We begin by washing, as we were washed in our baptism. We cleanse our hands/feet as we were cleansed in the waters of new birth. We do this not because we are afraid, but because we were commanded to love, and to cleanse our hands, and gather in spirit, is how we love the vulnerable, whom Jesus loved.
- A. ***May we be instruments of love. May the sacrifices we make be for the good of our human family near and far. Amen.***

Each person present then washes their hands or feet.

Then you may pray together the intercessions for our church and world:

L. United with Christians around the globe on this Maundy Thursday, let us pray for the church, the earth, our troubled world, and all in need, responding to each petition with the words ***Your mercy is great.***

A brief silence.

L. Blessed are you, holy God, for the church. Gather all the baptized around your presence in the Word. Strengthen the body of your people even when we cannot assemble for worship. Give our bishops and all our clergy faithfulness and creativity for their ministry in this time, and accompany those preparing for baptism.

A brief silence.

Hear us, holy God.

A. ***Your mercy is great.***

L. Blessed are you, bountiful God, for this good earth and for the flowering of springtime. Save dry lands from destructive droughts. Protect the waters from pollution. Allow in this time the planting of fields for food. Make us into care-givers of your plants and animals.

A brief silence.

Hear us, bountiful God.

A. ***Your mercy is great.***

L. Blessed are you, sovereign God, for our nation. Inspire all people to live in peace and concord. Grant wisdom and courage to heads of state and to legislators as they face the coronavirus. Lead our elected officials to champion the cause of the needy.

A brief silence.

Hear us, sovereign God.

A. ***Your mercy is great.***

L. Blessed are you, faithful God, for you accompany suffering humanity with love. Abide wherever the coronavirus has struck. Visit all who mourn their dead; all who have contracted the virus; those who are quarantined or stranded away from home; those who have lost their employment; those who fear the present and the future. Support physicians, nurses, and home health aides; medical researchers; and the World Health Organization.

A brief silence.

Hear us, faithful God.

A. ***Your mercy is great.***

L. Blessed are you, gracious God, for you care for the needy. We beg you to feed the hungry, protect the refugee, embrace the distressed, house the homeless, nurse the sick, and comfort the dying. Especially we pray for those we name before you now, either silently or aloud...

A brief silence.

Hear us, gracious God.

A. **Your mercy is great.**

L. Blessed are you, loving God, that your Son knelt before us, your unworthy servants. Preserve our lives, comfort our anxiety, and receive now the petitions of our hearts.

A longer period of silence.

Hear us, loving God.

A. **Your mercy is great.**

L. Blessed are you, eternal God, for all who have died in the faith, and those whom we name before you here.

A brief silence.

L. At the end, bring us with them into your everlasting glory. Hear us, eternal God.

A. **Your mercy is great.**

L. Receive, merciful God, our prayers, for the sake of Jesus Christ, the host of our meal of life, who died and rose that we might live with you, now and forever. **Amen.**

A hymn or song may be sung here.

The items in the sacred space are removed and put away reverently. Only a simple cloth and wooden cross remains in the sacred space.

Finally, remembering Jesus going to his arrest and his death, the events from which all the mercy that fills this night flows, pray this Psalm.

PSALM 88

1 O Lord, my | God, my Savior,
by day and night I | cry to you.
2 Let my prayer enter in- | to your presence;
incline your ear to my | lamentation.
3 For I am | full of trouble;
my life is at the brink | of the grave.
4 I am counted among those who go down | to the pit;
I have become like one who | has no strength;
5 lost among the dead, like the slain who lie | in the grave,
whom you remember no more, for they are cut off | from your hand.

6 You have laid me in the depths | of the pit,
in dark places, and in | the abyss.

7 Your anger weighs up- | on me heavily,
and all your great waves | overwhelm me.

8 You have put my friends far from me; you have made me to be ab-|horred by them;
I am in prison and can-|not get free.

9 My sight has failed me be- | cause of trouble;
Lord, I have called upon you daily; I have stretched out my | hands to you.

10 Do you work wonders | for the dead?
Will those who have died stand up and | give you thanks?

11 Will your lovingkindness be declared | in the grave,
your faithfulness in the land | of destruction?

12 Will your wonders be known | in the dark
or your righteousness in the country where all | is forgotten?

13 But as for me, O Lord, I cry to | you for help;
in the morning my prayer | comes before you.

14 Lord, why have you re-|jected me?
Why have you hidden your | face from me?

15 Ever since my youth, I have been wretched and at the | point of death;
I have borne your terrors | and am helpless.

16 Your blazing anger has swept | over me;
your terrors | have destroyed me;

17 they surround me all day long | like a flood;
they encompass me on | every side.

18 My friend and my neighbor you have put a- | way from me,
and darkness is my on-|ly companion.

The Three Days continue tomorrow with the service for Good Friday.

Maundy Thursday Liturgy at Home: Form 2

Agape Meal

Preparation for the Liturgy

1. *Prepare a simple 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 Agape 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.*
2. *Set up what you need to wash each other's hands or feet. A bowl, a pitcher with warm water, and a few towels are sufficient. If you wish to use a bit of soap, feel free. Set a washing space in the room, just a bit away from the table. Have what you need for good washing and drying of hands at a nearby sink.*
3. *Set your table with your meal, and bring a Bible and a Book of Common Prayer to the table with you.*
4. *Candles are ceremonially lit during the meal. Be prepared with candles and lighter.*
5. *Be prepared to clear your table completely at the conclusion of the service.*

Gathering

Standing at the place where the meal is to be shared. A hymn or song may be sung.

L. Blessed be our God.

A. ***For ever and ever. Amen.***

L. Almighty God, whose dear Son, on the night before he suffered, gave freely of himself to his beloved in the washing of feet and in instituting the Sacrament of his Body and Blood: Mercifully grant that as we gather in our households we may remember these great gifts of love by Jesus Christ our Lord, and follow his great command to love one another as he eternally loves us all; who has given himself for the whole world, and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

All are seated for the meal.

L. Let us pray.

A brief silence is kept.

L. Gracious God, we welcome your presence with us. May the food and companionship we share nourish our bodies, hearts and minds. And may our spirits be refreshed as we live in the light of your presence with us now, and at all times and places. *Amen.*

All are now seated for the meal.

A series of questions introduce the meal. The youngest person present is invited to ask the questions.

Question *Why do we gather here at home on this night?*

- L. We gather, on this night, to be united with Christ, with Christians around the world, and with our spiritual ancestors who have gone before around the sharing of a common meal in Jesus' presence. May this table, like our hearts and hands be open to all who are in need and see God's presence.
- A. ***God, you are the source of our life. Gather us now together, we pray. Form us into a holy community of your own people. Mold us by the breath of your Holy Spirit. Reveal in this corporate body the face of your anointed Christ. Amen.***

Question *Why do we light candles on this night?*

- L. We light candles, to remind us of Jesus who said, "I am the light of the world; whoever follows me will not walk in darkness but will have the light of life".

Candles are lit around the table.

- L. You who send forth the light,
- A. ***Create the morning, make the sun to rise on good and the evil, enlighten the blindness of our minds with the knowledge of truth; lift up the light of your countenance upon us, that in your light we may see light and, at the last, be in the light of grace and the light of glory. Amen.***

Question *Why do we share bread on this night?*

- L. We share bread on this night as a symbol of Jesus who said, "I am the bread of life. The bread that I shall give is myself for the life of the world".

Bread is passed around the table.

- L. Blessed are you, O Lord our God, Ruler of the universe.
- A. ***You bring forth bread from the earth; and on this night you have given us the bread of life in the Body of your Son Jesus Christ. As grain scattered upon the earth is gathered into one loaf, so gather your Church in every place into the kingdom of your Son. To you be glory and power forever and ever. Amen.***

Question *Why do we share wine on this night?*

- L. We drink wine on this night as a reminder that like the water and grape juice we can be transformed into a new creation in Christ. Jesus said "this wine is my blood of the new covenant, whenever you drink it do this in remembrance of me."

Wine is poured and passed around the table.

- L. Blessed are you, O Lord our God, Ruler of the universe.
- A. ***You create the fruit of the vine; and on this night you refresh us with the cup of salvation in the Blood of your Son Jesus Christ. Glory to you for ever and ever. Amen.***

Question *What is so special about this meal tonight?*

L. On this night we share special food to remind us that it is through love, God's love for us and our love for each other, that Christ came into the world. Jesus said, "A new commandment I give you, 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."

Other foods are passed around the table.

L. Blessed are you, O Lord our God, Ruler of the universe.

A. ***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 liturgy continues with the meal.

At the end of the meal psalm 88 is prayed by all gathered. At the conclusion of the psalm the table is cleared reverently and in silence.

PSALM 88

1 O Lord, my God, my Savior,
by day and night I cry to you.
2 Let my prayer enter into your presence;
incline your ear to my lamentation.
3 For I am full of trouble;
my life is at the brink of the grave.
4 I am counted among those who go down to the pit;
I have become like one who has no strength;
5 lost among the dead, like the slain who lie in the grave,
whom you remember no more, for they are cut off from your hand.
6 You have laid me in the depths of the pit,
in dark places, and in the abyss.
7 Your anger weighs upon me heavily,
and all your great waves overwhelm me.
8 You have put my friends far from me; you have made me to be abhorred by them;
I am in prison and cannot get free.
9 My sight has failed me because of trouble;
Lord, I have called upon you daily; I have stretched out my hands to you.
10 Do you work wonders for the dead?
Will those who have died stand up and give you thanks?
11 Will your lovingkindness be declared in the grave,
your faithfulness in the land of destruction?
12 Will your wonders be known in the dark
or your righteousness in the country where all is forgotten?
13 But as for me, O Lord, I cry to you for help;
in the morning my prayer comes before you.
14 Lord, why have you rejected me?

Why have you hidden your face from me?
15 Ever since my youth, I have been wretched and at the point of death;
I have borne your terrors and am helpless.
16 Your blazing anger has swept over me;
your terrors have destroyed me;
17 they surround me all day long like a flood;
they encompass me on every side.
18 My friend and my neighbor you have put away from me,
and darkness is my only companion.

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.

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. Candles may be lit. 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.

L. Blessed be our God.

A. **For ever and ever. Amen.**

L. Let us pray.

A time of silent personal prayer follows.

L. 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

L. A reading from the book of the Prophet Isaiah

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.

L. Here ends the reading.

Silence is kept for a time.

The Psalm of the Day: Psalm 22:1-11

- 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.

THE SECOND READING: HEBREWS 10:16-25

L. A reading from the Letter to the Hebrews

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.

L. Here ends the reading.

Silence is kept for a time.

THE PASSION GOSPEL READING: JOHN 18:1-19:42

Multiple voices may be used to read the Passion Gospel.

L. 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. **Silence is kept for a time.**

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.

REFLECTION

A time of reflection follows the Gospel reading.

Here a sermon from online may be read or viewed.

A hymn or song may be sung.

THE SOLEMN COLLECTS

The solemn collects may be prayed kneeling, standing, or seated as any are able.

L. God sent Jesus Christ 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.

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

A. ***Let us pray for the holy catholic Church of Christ throughout the world; for all those who meet in homes on these holy days for those isolated due to illness or age that all your people might be one.***

Silence

L. 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.**

A. ***Let us pray for all nations and peoples of the earth, and for those to whom their care is entrusted, that by God's help they may seek justice and truth, and live in peace and concord.***

Silence

L. 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.

A. ***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, selfishness, and despair
For the sorrowful and bereaved
For prisoners and captives, and those in mortal danger***

- L. May God in mercy 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

- L. 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.**

- A. ***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

- L. 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.**

THE 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.

- L. Behold the wood of the Cross on which hung the world's salvation.
A. ***Come, let us adore.***

THE ANTHEMS.

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

Silence

THE LORD'S PRAYER

- L. As Jesus taught us we now pray.
A. ***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***

Silence

FINAL PRAYER

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. Amen.

Sit in silence for a time.

The candles are extinguished. The cross may be covered and remains in the sacred space.

Good Friday Liturgy with young children

Today we take a strange walk with Jesus and his friends. We begin with a happy time when Jesus gathered with his friends for a meal and then we joyfully enter Jerusalem singing "Hosanna". But then a scary thing happens. Jesus dies and is buried in a tomb. But the story doesn't end there...that is just the beginning.

- L. Let us pray.
- A. ***Dear God, look on us your family, a family that Jesus loves. Jesus was willing to suffer and die on the cross, out of love for us. Help us to be ready, to welcome Jesus, in all we do and say. This is our prayer, today and always. Amen.***
- L. Today we get the chance to be a part of Jesus' story. There are stations we will visit. Spend as much time as you need at each station.

Parents please note that there are six stations listed below. You are welcome to prepare all six stations or to choose the one that are possible in your context. Stations 5 and 6 should be done in sequence.

STATION 1 - THE LAST SUPPER

(hand washing, sharing bread and grape juice)

When Jesus and his disciples gathered for the Passover supper, instead of sitting down for dinner Jesus tied a towel around his waist and poured water into a bowl. He then knelt down on the floor and told his disciples that he was going to wash their feet, which were covered with dust and dirt. They couldn't believe their ears. Washing feet was the job of a servant, not Jesus!

When he finished washing his disciples' feet, he sat down at the table and said "Do you know what I, your Lord and teacher, have done to you? I have given you an example, that you should do as I have done. I give you a new commandment: Love one another as I have loved you. By this shall the world know that you are my disciples: That you have love for one another."

After Jesus washed the disciples' feet, they ate the Passover meal together. Jesus said the blessing, and then took a piece of bread, broke it, and gave it to them saying, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." Then he took a cup, said the blessing, and passed it around the table saying, "This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

STATION 2 - JESUS PRAYS IN THE GARDEN/IS ARRESTED

(praying with prayer rocks, feeling a coarse rope)

After supper, Jesus went to a garden to pray. He was sad and scared, he knew that there were people who wanted to hurt him. He asked his disciples to pray for him and with him, but they fell asleep. He felt very alone.

One of Jesus's friends, Judas, knew that people were looking for Jesus, and he offered to help capture him. For betraying Jesus, Judas was given 30 silver coins.

Judas led soldiers to Jesus and his disciples in the garden. Judas told the soldiers he would kiss Jesus, so they would know which person to arrest. Jesus accepted the kiss sadly, and wouldn't let any of his disciples try to stop the soldiers from arresting him...he didn't want anyone to get hurt. The soldiers tied Jesus's hands together and led him away to the house of the High Priest. Most of his friends ran away, but Peter followed him from a safe distance.

STATION 3 - PETER'S DENIALS

(making a broken heart with tape on the floor, tracing a finger labyrinth)

Peter always thought he would do anything for Jesus. At the Passover supper Jesus said he knew someone would betray him and Peter immediately said "Not me! Never!" Jesus told Peter "Before the morning comes, before the rooster crows three times, you will say you never even knew me."

After Jesus was arrested, Peter followed the soldiers to the High Priest's house. At the gate a servant girl stopped Peter and said "Aren't you one of his disciples?" Peter nervously said "no" and kept walking, head down, avoiding eye contact.

There was a fire in the yard outside of the house, and Peter stood around it, trying to keep warm. Someone who worked at the house looked closely at Peter and said "Aren't you one of his disciples?" "No, I'm not!" said Peter. Someone else said "you are! I saw you in the garden when he was arrested!" With as much force as he could muster Peter said "No! I don't even know him!"

And then, the rooster crowed, just like Jesus said it would. Peter left the house, crying in shame and guilt.

STATION 4 - JESUS'S TRIAL

(comparing a crown of thorns and a royal crown)

Inside the High Priest's house, people were accusing Jesus of saying terrible things about God. None of them were true, but the High Priest didn't care, and he declared that Jesus should be killed. The religious leaders weren't allowed to execute anyone, as it was against God's laws, so they took Jesus to the Roman governor, Pilate, and asked for him to put Jesus to death.

Pilate wasn't sure about the charges against Jesus, and thought he was innocent, and even asked Jesus if he was a king. Jesus said "My kingdom is not from this world"

Pilate told the leaders and the gathered crowds that he could release one prisoner, and hoped they would choose Jesus, because he could find no case against him. Instead they chose a terrible criminal named Barabbas. Pilate was afraid of the crowd, and so he let Barabbas go, and turned Jesus over to be whipped and crucified. The soldiers dressed him in a robe and put a crown of thorns on his head, mocking him and saying "Hail, King of the Jews!"

STATION 5 - JESUS IS KILLED

(smelling and tasting vinegar, putting out candles one by one until the light is gone)

At a place called Golgotha, which means "The Skull," Jesus was nailed to a cross, and two criminals were nailed to crosses on either side of him.

Jesus looked at the soldiers and then looked up to heaven and said "Father, forgive them...they don't understand what they are doing."

The soldiers divided up Jesus's clothes for themselves. The crowd made fun of Jesus and insulted 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."

Jesus said "I am thirsty." The crowd tied a sponge to a stick, dipped it in vinegar, and lifted it up to Jesus's mouth so he could take a sip. Then Jesus said "It is finished." Then he bowed his head and died.

STATION 6 - JESUS IS BURIED

(wrapping a cross with burial cloths, sitting in silence in the dark)

After Jesus died, a man named Joseph, from Arimathea, asked Pontius Pilate for the body of Jesus. He had been a follower of Jesus, but he hadn't told anyone, because he was afraid of what they would think. Joseph took Jesus's body down, and he and another follower, Nicodemus, wrapped his body in linen, and placed it in a tomb in nearby garden. Some women who had followed Jesus from Galilee went with them and saw the tomb.

The next day was the Sabbath, and God's law commanded that everyone should rest. They did, full of sadness.

Very early on the first day of the week, the women went back to the tomb...

GATHERING TOGETHER

Once all the stations are complete we gather back to the sacred space for a time of silence and listening.

Draw a picture of the Day Jesus Died. What color will you use to show sadness?

REMEMBERING THE CROSS

L. Even though the story is sad the cross is a reminder that God loves us and will never leave us. So we touch the wood of the cross to remind ourselves of God's love in Jesus.

L. Jesus remember me, when you come into your kingdom.

A. ***Jesus remember me, when you come into your kingdom.***

L. We give our savior and friend back to God. We lay his cross in a place of peace and rest. May his time among the dead and darkness be a time for us to think and pray, to see and do those things that remind us of God's love.

L. So we pray the way that Jesus taught us as a reminder of Jesus with us.

A. ***Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.***

L. We go in Peace.

We leave in silence

Good Friday Vespers at Home

Vespers may be prayed after the evening meal or before bedtime.

It is appropriate to gather at or near sunset. A candle and simple wooden cross are all that is needed in the sacred space.

THE PRAYER FOR LIGHT

- L. Blessed are you, Sovereign God, gracious and merciful. You deal gently with those who go astray, and call those in darkness into the light of your presence. In the path of suffering, Jesus learned obedience; as our brother, he faced testing without sin; on the hill of darkness, he carried judgment for the world. As our merciful and faithful high priest in the realm of light, he is strong to save all who draw near to him through faith. Through the eternal Spirit he awakens us to serve you. Friend of sinners, healer of the nations; blessed are you Sovereign God, who scatters the darkness. Amen.

A candle is lit. The Trisagion may be sung or said three time.

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

- L. Let us pray.

Silence is kept for a time.

- L. 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, and to be laid in a tomb in the garden; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE READINGS

A READING FROM THE BOOK OF JOB 14:1-14

"A mortal, born of woman, few of days and full of trouble, comes up like a flower and withers, flees like a shadow and does not last. Do you fix your eyes on such a one? Do you bring me into judgment with you? Who can bring a clean thing out of an unclean? No one can. Since their days are determined, and the number of their months is known to you, and you have

appointed the bounds that they cannot pass, look away from them, and desist, that they may enjoy, like laborers, their days. "For there is hope for a tree, if it is cut down, that it will sprout again, and that its shoots will not cease. Though its root grows old in the earth, and its stump dies in the ground, yet at the scent of water it will bud and put forth branches like a young plant. But mortals die, and are laid low; humans expire, and where are they? As waters fail from a lake, and a river wastes away and dries up, so mortals lie down and do not rise again; until the heavens are no more, they will not awake or be roused out of their sleep. O that you would hide me in Sheol, that you would conceal me until your wrath is past, that you would appoint me a set time, and remember me! If mortals die, will they live again? All the days of my service I would wait until my release should come.

Silence follows the reading.

THE PSALM OF THE EVENING: PSALM 24

L. If the Lord had not been on our side, let Israel now say;

A. ***If the Lord had not been on our side, when enemies rose up against us;***

L. Then would they have swallowed us up alive in their fierce anger toward us;

A. ***Then would the waters have overwhelmed us and the torrent gone over us;***

L. Then would the raging waters have gone right over us.

A. ***Blessed be the Lord! God has not given us over to be a prey for their teeth.***

L. We have escaped like a bird from the snare of the fowler; the snare is broken, and we have escaped.

A. ***Our help is in the Name of the Lord, the maker of heaven and earth.***

A READING FROM THE LETTER OF PAUL TO THE HEBREWS 4:14-16; 5:7-9

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

Silence follows the reading.

THE PSALM OF THE EVENING: PSALM 90

- L. Lord, you have been our refuge from one generation to another.
- A. ***Before the mountains were brought forth, or the land and the earth were born, from age to age you are God.***
- L. You turn us back to the dust and say, "Go back, O child of earth."
- A. ***For a thousand years in your sight are like yesterday when it is past and like a watch in the night.***
- L. You sweep us away like a dream; we fade away suddenly like the grass.
- A. ***In the morning it is green and flourishes; in the evening it is dried up and withered.***
- L. For we consume away in your displeasure; we are afraid because of your wrathful indignation.
- A. ***Our iniquities you have set before you, and our secret sins in the light of your countenance.***
- L. When you are angry, all our days are gone; we bring our years to an end like a sigh.
- A. ***The span of our life is seventy years, perhaps in strength even eighty; yet the sum of them is but labor and sorrow, for they pass away quickly and we are gone.***
- L. Who regards the power of your wrath? Who rightly fears your indignation?
- A. ***So teach us to number our days that we may apply our hearts to wisdom.***

A READING FROM THE GOSPEL ACCORDING TO LUKE 23:50-55

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid.

Silence follows the reading.

MEDITATION

An online sermon or mediation may be viewed at this time. The following meditation and questions may be used in place of or in addition to viewing an online sermon.

"Jesus' body is a standing icon of what humanity is doing and what God suffers 'with,' 'in,' and 'through' us. It is an icon of utter divine solidarity with our pain and our problems" Richard Rohr
How have you experienced "divine solidarity" in your life? How do you think you could offer "divine solidarity" others at this time?

THE VENERATION OF THE CROSS

A simple wooden cross is placed in the sacred space. The following prayers are then said.

- L. Be amazed, O heavens! Be shaken, O foundations of the earth! Behold, He that dwells in the highest is numbered among the dead and sheltered in a lowly tomb. Today hell cries out groaning: "My dominion has shattered. I received a dead man as one of the dead, but against Him I could not prevail. From eternity I had ruled the dead, but behold, He raises all. Because of Him do I perish." Glory to your Cross and Resurrection, O Lord!
- L. We adore you, O Christ, and we bless you.
- A. ***Because by your holy cross and resurrection, you have redeemed the world.***

The following song may be said or sung.



Je-sus, re-mem-ber me when you come in-to your King-dom.
Je-sús, re-cuér-da-me cuan-do en-tres en tu Rei-no.

Je-sus, re-mem-ber me when you come in-to your King-dom.
Je-sús, re-cuér-da-me cuan-do en-tres en tu Rei-no.

The cross is now covered.

THE PRAYERS

- L. Into your hands, O Lord, I commend my spirit.
- A. ***For you have redeemed me, O Lord, O God of truth.***
- L. As our Savior taught us we are bold to say.
- A. ***Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.***
- L. Lord, hear our prayer.
- A. ***And let our cry come to you.***
- L. Let us pray.

Silence is kept for a time.

O God, Creator of heaven and earth: as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, sanctifying the grave to be a bed of hope for your people, grant that we may await with him the coming of the third day, and rise with him to newness of life; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

FINAL PRAYERS

- L. In the midst of life we are in death;
- A. *Of whom may we seek to be rescued, but by you, O Lord, who for our sins is justly displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Savior, deliver us not into the bitter pains of eternal death. You know, O Lord, the secrets of our hearts; do not shut your merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Savior, most worthy Judge eternal. Suffer us not, at our last hour, through any pains of death, to fall from you. Amen.*

The candle is extinguished and the covered cross is left in the sacred space.

A Vigil for Easter & the Sunday of the Resurrection at Home



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

A Vigil for Easter at Home.

Gather around the sacred space in darkness or semi-darkness.

An unlit candle is placed in the center of the sacred space along with a bowl of water and a cross.

Summaries of the vigil readings are provided and may be substituted for the readings listed.

THE THANKSGIVING FOR LIGHT

L. On this most holy night when our Savior Jesus Christ passed from death to life, we gather with all the Church throughout the world in vigil and prayer. This is the Passover of Jesus Christ. Through light and word, through water and prayer we celebrate the new life that Christ shares with us.

L. Let us pray.

A brief silence is kept.

L. O God, we give thanks for the gift of your light —shining on the first day of creation, guiding us through the wilderness, leading us to the land of promise. You sent Jesus, light of the world, to be our way of truth and life. Help us to follow him each day and rest in him each night until at last we come to live with you in endless light. Through Jesus Christ our Lord and with the Holy Spirit we give you honor and glory, now and always. Amen.

The candle is lit.

L. May the light of Christ, rising in glory, illumine our hearts and minds. **Amen.**

A long silence is kept.

L. Alleluia! Christ is risen.

A. **Christ is risen indeed. Alleluia!**

THE EXSULTET

The song of praise and thanksgiving.

L. Rejoice, all creation! Let the heavenly chorus sing! Jesus Christ, our light, is risen! Sound the trumpet of salvation! Rejoice, O earth, in shining splendor, the light of Christ will warm our spring night. Christ has conquered! Glory fills you! Darkness will vanish for ever! Rejoice, O church of God! Exult in glory! The risen Savior shines upon you! Let this place resound with joy. Echoing the mighty song of all God's people! Therefore, Holy God, in the joy of this night, accept our evening sacrifice of praise, your church's solemn offering.

L. Accept this Easter candle, a flame divided but undimmed, a pillar of fire that glows to your honor, O God. Let it mingle with the lights of heaven and continue burning to lighten the darkness of this night! May the Morning Star find this flame still burning among us. Christ is that Morning Star, who rises to shed your peaceful light on all creation. Christ is now alive and glorified with you for ever and ever. **Amen.**

- L. We have begun our vigil, let us now listen to the salvation story of God's people, recalling the acts throughout history by which God set people free; and how, in the fullness of time, God sent Jesus Christ to be our redeemer.

THE STORY OF CREATION: GENESIS 1:1-2:2

This reading from the beginning of the book of Genesis depicts God's creation of the world out of chaos. Creation is our first indication of God's love for and intimate connection with the world, a connection typified in God's subsequent acts of redemption, culminating during the Easter Vigil in Jesus' redemption from death.

Let us pray

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.*

THE FLOOD: GENESIS 7:1-5, 11-18; 8:6-18, 9:8-13

The story of the Flood presents an example—similar to that of creation—of God's delivering the world from a watery chaos. The certainty of God's saving even a world defined by sin emerges as a pattern that, in the Christian tradition, reaches its apex in Jesus' salvation from death.

Let us pray

Almighty God, you have placed in the skies the sign of your covenant with all living things: Grant that we, who are saved through water and the Spirit, may worthily offer to you our sacrifice of thanksgiving; through Jesus Christ our Lord. *Amen.*

ABRAHAM'S SACRIFICE OF ISAAC: GENESIS 22:1-18

Willing even to offer his beloved son as a sacrifice to God, Abraham models a man of unwavering devotion. Jewish tradition sees here as well the perfect faith of Isaac, who accepted God's demand that he give up his life. In the Easter Vigil, these actions prefigure Jesus' self-sacrifice. Through the mediation of the ram that was sacrificed instead, God delivered Isaac from death, and in the same way the world is redeemed through the death of Jesus, an offering of God's own son for the purpose of the salvation of humankind.

Let us pray

God and Father of all believers, for the glory of your Name multiply, by the grace of the Paschal sacrament, the number of your children; that your Church may rejoice to see fulfilled your promise to our father Abraham; through Jesus Christ our Lord. *Amen.*

ISRAEL'S DELIVERANCE AT THE RED SEA: EXODUS 14:10-15:1

Through Exodus 14-15, we reflect on the power of God's deliverance in moments of the greatest darkness and need. The redemption of the people of Israel through God's splitting of the sea following their Exodus from Egypt is paradigmatic of God's power to save. In the perspective of the church, this deliverance foreshadows Jesus' victory over the grave.

Let us pray

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 VALLEY OF THE DRY BONES: EZEKIEL 37:1-14

In the context of this Vigil, the story of the Valley of the Dry Bones, the prophet's metaphor for God's rejuvenation of the people of Israel, is understood to refer to the events of Easter and Jesus' victory over death.

Let us pray

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 3:12-20

Zephaniah directs to the people of Israel at the beginning of the seventh century BCE an oracle of restoration and ingathering to their home. In the context of the Easter Vigil, it is read as anticipating God's assurance of Jesus' victory over death.

Let us pray

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 PSALM OF THE DAY: PSALM 98

1. Sing to the Lord a new song, for God has performed extraordinary acts;
God's right hand brought God victory, along with God's holy arm.
2. The Lord has made that victory known;
in the sight of the nations God revealed God's righteousness.
3. God recalled God's steadfast love and faithfulness to the House of Israel;
the ends of the earth saw our God's victory.
4. Let all the earth raise a shout to the Lord;
let them burst forth in a joyous shout, give a ringing cry, and sing in praise.
5. Let them sing praise to the Lord with the lyre,
with the lyre and sound of melody.
6. With trumpets and the sound of the shofar,
let them raise a shout before the Lord, the King.
7. Let the sea roar, and all that it contains,
the earth, and those that dwell on it.
8. Let the rivers clap hands;
together let the mountains give out a ringing cry
9. before the Lord, for God is coming to judge the land.
God will judge the earth with righteousness and the peoples evenhandedly.

A READING FROM THE LETTER OF PAUL TO THE ROMANS 6:3-11

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

At the end of the reading the reader says:

- L.** Hear what the Holy Spirit is telling God's people.
A. ***Thanks be to God.***

THE GOSPEL READING

L. A reading from the Gospel of our Savior Jesus Christ according to Mark .

A. **Glory to you, O Christ.**

When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint Jesus. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. But he said to them, "Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you." So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

L. The Gospel of the Lord.

A. **Praise to you, O Christ.**

An online sermon may be watched here or the Easter Sermon of St. John Chrysostom, found below, may be read.

THANKSGIVING FOR THE GIFT OF WATER

The bowl of water is placed next to the lit candle.

The water is a reminder of our Baptism into the life, death and resurrection of Jesus.

L. We thank you God for your love in all creation, especially for your gift of water to sustain, refresh and cleanse all life. We thank you that through the waters of baptism you cleanse us, renew us by your Spirit and raise us to new life. In the new covenant we are made members of your Church and share in your eternal kingdom. We pray that all who have passed through the waters of baptism may continue for ever in the risen life of Christ. Through Christ, in the unity of the Holy Spirit, all praise and thanks be yours, Redeemer God, now and for ever. **Amen.**

BAPTISM RENEWAL

L. As we gather at the waters of life, we renew your commitment to follow Jesus as your Savior and promise to love God with all our being and our neighbor as ourselves.

L. Do you believe in God?

A. **I believe in God the Father the almighty, Creator of heaven and earth.**

L. Do you believe in Jesus Christ?

A. **I believe in Jesus Christ, God's only Son our Lord, who 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 God. He will come again to judge the living and the dead.

L. Do you believe in the Holy Spirit?

A. *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.*

L. With God's help

A. *I will continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers.*

L. With God's help

A. *I will persevere in resisting evil, and, whenever I fall into sin, repent and return to the Lord.*

L. With God's help

A. *I will proclaim by word and example the Good News of God found in Jesus Christ.*

L. With God's help

A. *I will seek and serve Christ in all persons, loving my neighbor as myself.*

L. With God's help

A. *I will strive for justice and peace among all people, and respect the dignity of every human being.*

We are now invited to touch the water as a reminder of our baptism.

L. God our creator, the rock of our salvation, we thank you for our new birth by water and the Holy Spirit, for the forgiveness of our sins, and for our fellowship in the household of faith with all those who have been baptized in your name; keep us faithful to the calling of our baptism, now and for ever. **Amen.**

A hymn or song may be sung here.

THE PRAYERS

L. In the work we do this day,

A. *May the risen Christ teach us.*

L. In the challenges we face this day,

A. *May the risen Christ guide us.*

L. Through the people we meet this day,

A. *May the risen Christ renew us.*

Here, may be added particular intercessions or thanksgivings.

L. As we respond to the hungers and hurts of this world,

A. *May the Spirit of the risen Christ strengthen us.*

THE LORD'S PRAYER

- L. The risen Christ is in our midst, so with Christ we pray.
- A. ***Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.***

CONCLUSION

- L. Alleluia! Christ is risen.
- A. ***Christ is risen indeed. Alleluia!***
- L. May the light of Jesus shine continually to drive away all darkness.
- A. ***May Christ, the Morning Star who knows no setting, find his light ever burning in our hearts—he who gives his light to all creation.***

A meal or desserts, along with other festive activities, follow the liturgy.

EASTER HOMILY BY JOHN CHRYSOSTOM (CIRCA 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 them with gratitude join in the Feast!
And those that arrived after the sixth hour, let them not doubt; for they too shall sustain no loss.
And if any delayed until the ninth hour, let them not hesitate; but let them come too.
And those who arrived only at the eleventh hour, let them not be afraid by reason of his delay.
For the Lord is gracious and receives the last even as the first.
The Lord gives rest to those that comes at the eleventh hour, as well as to those 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 your poverty, for the universal kingdom has been revealed.
Let no one mourn that you have 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.
Christ has destroyed it by enduring it.
Christ destroyed Hell by descending into it.
Christ 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 Christ be Glory and Power forever and ever. Amen!

The Sunday of the Resurrection: Easter Day

Prepare your sacred space for the celebration of Easter Day. Flowers, additional candles, artwork and other symbols of new life may be added to the Sacred Space.

Dress up! Easter Day is a special day in the life of faith. Feel free to put on your "Easter best" to set apart this day from all others.

A joyful hymn or song may be sung.

L. May the light of Christ rising in glory dispel the darkness of our hearts and minds. May this simple flame of love and hope be found still burning by the Morning Star; the one Morning Star who never sets, Christ your Son, who, coming back from death's domain, has shed his light on humanity, and lives and reigns for ever and ever.

A. **Alleluia! Amen!**



The candles are lit in the sacred space.

L. Alleluia! Christ is risen!

A. **Christ is risen indeed! Alleluia!**

L. There is one Body and one Spirit;

A. **There is one hope in God's call to us;**

L. One Lord, one Faith, one Baptism;

A. **One God and Creator of all.**

L. Let us pray.

Silence is kept for a time.

L. Almighty God, who through your only-begotten Son Jesus Christ overcame death and opened to us the gate of everlasting life: Grant that we, who celebrate with joy the day of the Lord's resurrection, may be raised from the death of sin by your life-giving Spirit; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

A READING FROM THE BOOK OF ACTS 10:34-43

Peter began to speak to Cornelius and the other Gentiles: "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ--he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

- L. Hear what the Holy Spirit is telling God's people.
- A. **Thanks be to God.**

PSALM OF THE DAY: PSALM 118

- L. Give thanks to the Lord, for God is good; God's mercy endures for ever;
- A. **Let the house of Israel say: 'God's mercy endures for ever.'**

- L. The hand of the Lord has struck with pow'r, his right hand is exalted,
- A. **I shall not die, but live anew, declaring the works of the Lord.**

- L. The stone which the builders rejected has become the cornerstone,
- A. **the Lord of love and mercy has brought wonder to our eyes!**

A READING FROM THE LETTER TO THE COLOSSIANS 3:1-4

If you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory.

- L. Hear what the Holy Spirit is telling God's people.
- A. **Thanks be to God.**

A joyful hymn or song may be sung.

THE GOSPEL READING

- L. A reading from the Gospel of our Savior Jesus Christ according to John 20:1-18.
- A. **Glory to you, O Christ.**

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the

other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes. But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher). Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene went and announced to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

- L. The Gospel of the Lord.
- A. **Praise to you, O Christ.**

An online sermon may be watched [here](#) or the Easter Sermon of John Chrysostom, may be read.

REFLECTION

This is a day of remarkable surprise. It wasn't supposed to happen like this. On that first Easter morning, what they expected was sadness and grief—what they found was more than they could pretend to dream. What are we expecting today?

"Resurrection vision is looking away from ourselves and all of our problems to take in the beauty of a flower or the sunrise or the subtle sensation of breath – inhale and exhale – giving us life. Resurrection vision enables us to trust that all things – all things! – work together for good for those who are called to God's purposes. Resurrection vision knows that joy comes in the morning, even though weeping is spending the night."

- The Rev. Joslyn Ogden Schaefer
From Sermons that Work: www.episcopalchurch.org

Where have you seen or experienced resurrection vision?
How has that vision shaped or changed your life?

THE NICENE CREED

- A.** *We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.*

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

- L.** We pray to Jesus who is present with us to eternity. Jesus, light of the world, bring the light and peace of your gospel to the nations. Jesus, Lord of life,
- A.** *In your mercy, hear us.*
- L.** Jesus, bread of life, give food to the hungry and nourish us all with your word. Jesus, Lord of life,
- A.** *In your mercy, hear us.*
- L.** Jesus, our way, our truth, our life, be with us and all who follow you in the way. Deepen our appreciation of your truth and fill us with your life. Jesus, Lord of life,
- A.** *In your mercy, hear us.*
- L.** Jesus, Good Shepherd, who gave your life for the sheep, recover the straggler, bind up the injured, strengthen the sick, especially those we name _____ and lead the healthy and strong to new pastures. Jesus, Lord of life,
- A.** *In your mercy, hear us.*
- L.** Jesus, the resurrection and the life, we give you thanks for all who have lived and believed in you. Raise us with them to eternal life. Jesus, Lord of life,
- A.** *In your mercy, hear us, accept our prayers, and be with us always. Amen.*

- L. Be present, O Risen Christ, in this your Church's Easter praise. May we, like Mary Magdalene, the other Mary, and all witnesses to the resurrection see the tomb empty, and joyfully believing, walk in newness of life. Grant that our anthems of joy may give honor to the mystery of your redeeming love and that our proclamations of your victory over death may reflect the majesty of your eternal glory. In your most holy Name we pray. Amen.

A hymn or song may be sung.

THE LORD'S PRAYER

- L. The risen Christ is in our midst, so with Christ we pray.
A. ***Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.***

A PRAYER OF THANKSGIVING

- L. *Lord of the Feast,*
A. ***We thank you for gathering us as your people. We call to remembrance the many times we have been fed at your table and we lament our distance now. Be present Lord Jesus as you were present with your disciples, be known to us in the breaking of the bread, and may your Holy Spirit sustain us and all your Church until we can gather together again. We ask this for the sake of your love. Amen.***

THE SHARING OF THE PEACE

The Peace is then exchanged.

- L. The peace of the risen Christ be always with you.
A. ***And also with you.***
We greet each other in the name of the risen Christ.

A hymn or song may be sung.

- L. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore.
A. ***Amen. Alleluia!***
L. Let us bless the Lord. Alleluia. Alleluia!
A. ***Thanks be to God. Alleluia. Alleluia!***

A festive meal may follow the celebration of Easter.

The blessings over food used on Maundy Thursday may be used at the beginning of the meal.

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Liturgical texts used in the creation of these liturgies come primarily from the 1979 Book of Common Prayer of the Episcopal Church. Additional text are used from the Book of Occasional Services 2018.

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ADDITIONAL TEXTS

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