



## HOLY WEEK AT HOME 2020

Resources for worship and devotion at home, with friends  
or via the internet during the pandemic of 2020

<https://www.diocgc.org/holy-week-2020>



**Holy Week** is the week preceding Easter, beginning with Palm Sunday and ending with the celebration of the Easter Vigil. As Christians, we observe this period of devotion to remember and experience the last days of Jesus' earthly life. Rather than skipping straight to Easter, we follow God's time and our services provide the experience of the events leading to the Resurrection. At the heart are the three holy days, called the Triduum, beginning with Maundy Thursday and ending the night of Holy Saturday with the Great Vigil of Easter, that celebrate Jesus' Passion and Death. Throughout the week, the liturgical color is red to commemorate Jesus' passion and death. A helpful and creative video that explains the journey we make during Holy Week can be found here:

[https://www.youtube.com/watch?v=qwaRYP\\_zgo4](https://www.youtube.com/watch?v=qwaRYP_zgo4)



**Created and offered to you by the people of the Episcopal Diocese of the Central Gulf Coast**

*These liturgies were adapted from The 1979 Book of Common Prayer, The Book of Occasional Services, 2018, and by resources from The Rev. Dr. James Farwell and Dr. Lisa Kimball, of the Virginia Theological Seminary.*

*Appropriate additional adaptations for illness in the household may be made.*

Many assisted in the creation of these liturgies. IN particular, thank you to the following:

The Reverend Joy Blaylock

The Reverend Tom Heard

The Reverend David Knight

Ms. Jennifer Johnson

Mr. John Talbert

The Reverend Katie Gillett

The Right Reverend Russell Kendrick

The Reverend Mary Alice Mathison

Mrs. Teresa Phares

## **A few notes about this resource:**

+These resources are for your use as you commemorate Holy Week. They are intended for:

- a. Use in a home either individually, or with others.
- b. Via Facetime or Zoom with families and friends.
- c. A framework for use by congregations in their livestream or recording.

+We invite, those willing, to share with the Diocese any pictures or videos of your home liturgies this week.

+These liturgies are intended for use by all people. They may be adapted for in the home, or by video connections between friends, or as a framework for congregational resource. No part in these liturgies are reserved for clergy.

Thus, the terms “one” and “all” are used to stress that all baptized ministers may share in leading worship.

## **PREPARING A SACRED SPACE**

As Christians, we meet Christ in the unfolding of our lives. In Holy Week, we hear the Gospel proclaimed, indwell God's story, unite with Christ, and retrace Jesus' last steps on earth. Commemorating Holy Week by setting aside time to pray is a way of redeeming and sanctifying time – recognizing it as a gift from the Lord and presenting it back to the Lord as an offering of praise and prayer. Setting aside space in your home for praying is consecrating a physical place of your life to spend time with God – a holy place recognized as a gift from God and offered up to God in thanksgiving. Since we are physical and spiritual beings, what we experience through the senses reveals God's presence. Incorporating symbols from the liturgies of Holy Week provide one way to recognize and reflect on God's presence with us. Here is a link for information and a brief video about creating an altar at home.

<https://rowsofsharon.com/2020/03/24/making-an-altar-for-home/>

Symbols used during the week that would be appropriate to arrange on your home altar are the following:

A Palm frond or small branch from your yard or nearby woods. Place it in a vase of water.

A bowl, pitcher of water and towel[s] for washing on Maundy Thursday.

A small cross or icon to be used for contemplation on Good Friday.

Two candles to light at the Easter Vigil.

A bell also for use at the Easter Vigil and Easter Sunday.

## **A WORD TO FAMILIES WITH CHILDREN**

**The following resources are for talking and praying through Holy Week with children:**

[Holy Week, The Cross, and Children](#) by Elizabeth Windsor (Building Faith)

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

[Faithful Parenting in a Pandemic](#) by Wendy Claire Barrie (WendyClaireBarrie.com)

[Look for the Gifts: Praying with Children During a Pandemic](#) by Christine V. Hides (ChristineVHides.com)

## PALM SUNDAY



*Palm Sunday is also called The Sunday of the Passion. As such, it has two main focal points. The first is Jesus' triumphal entry into Jerusalem when Jesus was proclaimed as King of kings and those along the way spread garments and palm branches as a sign of his triumph. The service opens with liturgy of the palms, when we process with palm branches singing, "Blessed is he who comes in the name of the Lord. Hosanna in the highest." The second focus is in complete contrast as the hosannas change to "crucify him" in the reading of Jesus' passion. As we participated in singing praise with the procession, so too we participate in the story of Jesus' suffering and death. The service leads us onward on the journey of Holy Week, as we await the glory of Easter.*



**PREPARE THE SPACE** *As you are able, and as your wi-fi allows, it would be appropriate to begin this service outside. After the blessing of the palms and acclamation, listen/sing the hymn All Glory Laud and Honor as you walk into your home and settle at your sacred space. We invite you to find some palms or branches of a bush. If you would like to view a video on how to make palm crosses, you may find one here: <https://youtu.be/VY-JsnDNuiE>*

**PREPARE YOUR HEART** *It is customary for a time of silent prayer to be kept.*

One: Let us pray.

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

### **THE PROCESSIONAL GOSPEL**      **Matthew 21: 1-11**

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."

One: The Lord be with you.

**All: And also with you.**

One: Let us give thanks to the Lord our God.

**All: It is right to give God thanks and praise.**

One: It is right to praise you, Almighty God 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 forever. **Amen**

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

**HYMN: "All Glory, Laud, and Honor"** You may find a version on YouTube and sing with the lyrics

For a version of three verses and melody only, click here. <https://www.youtube.com/watch?v=OMRfhzRbawk>

## The Liturgy of the Palms: Processional

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*Refrain*

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!

to whom the lips of chil - dren made sweet ho - san - nas ring.

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,  
 2 The com - pa - ny of an - gels is prais - ing thee on high;  
 3 The peo - ple of the He - brews with palms be - fore thee went;  
 4 To thee be - fore thy pas - sion they sang their hymns of praise;  
 5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

*Repeat Refrain*

1 who in the Lord's Name com - est, the King and Bless - ed One.  
 2 and we with all cre - a - tion in cho - rus make re - ply.  
 3 our praise and prayers and an - thems be - fore thee we pre - sent.  
 4 to thee, now high ex - alt - ed, our mel - o - dy we raise.  
 5 who in all good de - light - est, thou good and gra - cious King.

*The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.*

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.

Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.;  
 harm. Wiliam Henry Monk (1823-1889)

76. 76. D

Once inside the following is said.

One: Let us pray

**All: Almighty and everliving God, in your tender love for the human race you sent your Son 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 READINGS** *Please take turns reading these portions of the Palm Sunday liturgy.*

**Psalm 31:9-16** *said either in unison or responsively*

9 Have mercy on me, O LORD, for I am in trouble; \*

my eye is consumed with sorrow, and also my throat and my belly.

10 For my life is wasted with grief, and my years with sighing; \*

my strength fails me because of affliction, and my bones are consumed.

11 I have become a reproach to all my enemies and even to my neighbors, a dismay to those of my acquaintance; \*

when they see me in the street they avoid me.

12 I am forgotten like a dead man, out of mind; \*

I am as useless as a broken pot.

13 For I have heard the whispering of the crowd; fear is all around; \*

they put their heads together against me; they plot to take my life.

14 But as for me, I have trusted in you, O LORD. \*

I have said, "You are my God.

15 My times are in your hand; \*

rescue me from the hand of my enemies, and from those who persecute me.

16 Make your face to shine upon your servant, \*

and in your loving-kindness save me."

**Philippians 2:5-11**

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.

**REFLECTION/HOMILY OR IN A HOME, YOU MIGHT REFLECT ON THESE QUESTIONS:**

During Holy Week we are reminded of Jesus' journey to the Cross and his Resurrection. What has the journey of your life and faith looked like? Consider drawing or reflecting on your spiritual timeline. What feelings or remembrances come to mind or heart when you hear of Jesus' arrest? What voice resonates in your soul most clearly in this narrative? Jesus must have had many thoughts and feelings in this narrative? What are your thoughts and feelings in this time of distance, disorientation, and concern?

**THE PASSION READING: Matthew 26:14–66**

*Today we will read the Passion story and conclude at the arrest of Jesus.*

*The narrative is set in parts for use by gathered small groups. However, it can be read aloud by one person.*

Narrator: The passion of Our Lord Jesus Christ, according to Matthew. Jesus went with them to a place called Gethsemane; and he said to his disciples,

Jesus: Sit here while I go over there and pray.

Narrator: He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them,

Jesus: I am deeply grieved, even to death; remain here, and stay awake with me.

Narrator: And going a little farther, he threw himself on the ground and prayed,

Jesus: My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.

Narrator: Then he came to the disciples and found them sleeping; and he said to Peter,

Jesus: So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.

Narrator: Again he went away for the second time and prayed,

Jesus: My Father, if this cannot pass unless I drink it, your will be done.

Narrator: Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them,

Jesus: Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.

Narrator: While Jesus was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying,

Judas: The one I will kiss is the man; arrest him.

Narrator: At once he came up to Jesus and said,

Judas: Greetings, Rabbi!

Narrator: and Judas kissed him.

Jesus: Friend, do what you are here to do.

Narrator: Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him,

Jesus: Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?

Narrator: At that hour Jesus said to the crowds,

Jesus: Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled.

Narrator: Then all the disciples deserted him and fled. Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said,

**Crowd: This fellow said, 'I am able to destroy the temple of God & to build it in three days.**

Narrator: The high priest stood up and said,

High Priest: Have you no answer? What is it that they testify against you?

Narrator: But Jesus was silent. Then the high priest said to him,

High Priest: I put you under oath before the living God, tell us if you are the Messiah, the Son of God.

Jesus: You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.

Narrator: Then the high priest tore his clothes and said,

High Priest: He has blasphemed! Why do we need witnesses? You have heard his blasphemy. What is your verdict?

**Crowd: He deserves death.**

**PRAYERS FOR PALM SUNDAY 2020**    Written by the Rev. Dr. Kate Sonderegger

One: This hour we turn to you, O Lord, in full knowledge of our frailty, our vulnerability, and our great need as your mortal creatures. We cry to you, as one human family, unsure of the path ahead, unequal to the unseen forces around us, frightened by the sickness and death that seem all too real to us now. Stir up your strength and visit us, O Lord; be our shield and rock and hiding place! Guide our leaders, our scientists, our nurses and doctors. Give them wisdom and fill their hearts with courage and determination. Make even this hour, O Lord, a season of blessing for us, that in fear we find you mighty to save, and in illness or death, we find the cross to be none other than the way of life. All this we ask in the name of the One who bore all our infirmities, even Jesus Christ our Risen and Victorious Lord. **Amen.**

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

**All: Lord of the Feast, 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.**

One: Let us bless the Lord

**Al: Thanks be to God**

*The service ends in silence.*

## MAUNDY THURSDAY



'Maundy' coming from the Latin word '*mandatum*,' which means 'commandment.' In John's Gospel, while Jesus was gathered with his disciples at the Last supper, he said, "*I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another*" (John 13:34). Perhaps the heart of Jesus' revelation of God, through the example of his life, is the way Jesus makes God's love 'visible' to us. This commandment to love – to love God and love our neighbor – is not new. It appears early in the Old Testament and is quoted in all the Gospels. But it may be that Jesus is trying to move us – from an intellectual understanding of love for each other to a more living and breathing understanding of love for each other. And so he '*commands*' us to love.

The gift of love is present and the focus for today. The emphasis is found in Jesus' institution of the Holy Eucharist, the law of love symbolized in the washing of feet, and the beginning of the celebration of the Passion and Death of our Lord Jesus Christ. Normally, we end our service with the stripping of the altar and leaving in silence. In the sanctuary of the church, we strip the altar of all ornaments including the candles and cloths on the altar (the frontal and fair linen). In your home, if you have a space you keep for prayer or a prayer table, you may also practice the stripping of your altar and setting up a wooden cross in preparation for Good Friday. As the beginning of the sacred three days of the celebration of the Passion and Death (called the Triduum), tonight initiates a time of watching, waiting, and contemplating.



**PREPARE THE SPACE** *Being home this year provides you the opportunity to have an intimate Maundy Thursday. Experiencing both the last supper and the foot washing at home is a great way to fall naturally into deep and meaningful conversation with those in your family or others you can connect with via the telephone or a video call.*

*As you prepare for the meal, the setting and the foods should be simple. Appropriate foods include soup, cheese, olives, dried fruit, bread, and wine. For your sacred space at home, place a bowl of water and towel(s) near/on your altar. Have a small cross nearby to place on the altar after the stripping of the altar at the end of the evening. If you live as part of a household have one person bless the meal, and others share in the readings.*

**PREPARE YOUR HEART** *Take some time for silent prayer. The following hymn is appropriate for the occasion:*  
<https://www.youtube.com/watch?v=-bNo3JuFlns>

### OPENING PRAYER

One: Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

## THE AGAPÉ MEAL

The word *agapē* (ἀγάπη) comes from the Greek for love. It describes the selfless, sacrificial love, embodied by Christ, and what all Christians are called to share with one another. The Agapé Meal developed as an early Christian household practice of gathering for a meal to remind us of Jesus' last meal that he shared with his disciples. This meal originally involved the partaking of communion, but over time, a separate weekly gathering practice developed that did not include a meal. In John 17, Jesus is speaking to his disciples on the night before his arrest and crucifixion. On this night, he speaks of agape love – the love present between Jesus and God the Father and the love that unites all of us with God and one another.

### + *The Blessings* +

*At the time appointed, with the food placed in sight, all gather around the table, standing as able.*

*After a time of silence, the following blessings are offered.*

#### **Over Wine**

Blessed are you, O Lord our God, Ruler of the universe. You create the fruit of the vine; and you refresh us with the cup of salvation in the Blood of your Son Jesus Christ. May the time come quickly when we can share that cup again, even as you are with us now in our very thirst for you. Glory to you for ever and ever. *Amen.*

#### **Over Bread**

Blessed are you, O Lord our God, Ruler of the universe. You bring forth bread from the earth; and you have fed us on our way with the bread of life in the Body of your Son Jesus Christ. Let us be fed again soon with that bread of life. And 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 for ever and ever. *Amen.*

#### **Over the Other Foods**

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

### + *The Meal* +

*The meal is now eaten. If several are gathered, they first serve one another, then dine. The last supper was an opportunity for Jesus to share a meal with his friends, the disciples. In this time of quarantining and self-isolation, we still live in community. Call, Facetime, or Zoom with one or more friends, relatives, or friends from church. Just say hello, ask how they are doing, and tell them why you are calling (sharing an agape meal).*

### + *The Lessons and the Foot Washing*+

*After completing the Agapé meal that focuses on Jesus' gift of love, we continue by washing each other's feet, remembering Jesus washing the feet of his disciples and his self-giving servanthood. The following reading may be read before the foot washing.*

### **John 13:2-17**

During supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean." After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord~ and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

*If you are single, it is appropriate to wash your own feet. Groups may wash each other's feet. Afterwards the following is read.*

### **Jesus Prays for His Disciples – John 17:20-26**

After Jesus had spoken these words, he looked up to heaven and said, "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world. Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them."

### **REFLECTION QUESTIONS:**

- How was the Agapé meal an experience of Jesus' gift of love for you this evening?
- What was the foot or face washing experience like for you this evening?
- Why do you think water is an important symbol for this evening?
- In Baptism, we say that with God's help, we will "seek and serve Christ in all persons, loving your neighbor as yourself." What is one way you can serve Christ and love your neighbor in the coming week?

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*As the evening draws to a close, read and reflect on Jesus' Prayer at the Mount of Olives.*

## Jesus Prayer at the Mount of Olives – Luke 22:39-46

Jesus came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, “Pray that you may not come into the time of trial.” Then he withdrew from them about a stone’s throw, knelt down, and prayed, “Father, if you are willing, remove this cup from me; yet, not my will but yours be done.” Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, “Why are you sleeping? Get up and pray that you may not come into the time of trial.”

**Psalm 63:1-8** *The following psalm is then said. If there is more than one voice, it is said in unison.*

O God, you are my God; eagerly I seek you; my soul thirsts for you,  
my flesh faints for you, as in a barren and dry land where there is no water.  
Therefore I have gazed upon you in your holy place; that I might behold your power and your glory.  
For your loving-kindness is better than life itself; my lips shall give you praise.  
So will I bless you as long as I live and lift up my hands in your Name.  
My soul is content, as with marrow and fatness, and my mouth praises you with joyful lips.  
When I remember you upon my bed, and meditate on you in the night watches.  
For you have been my helper, and under the shadow of your wings I will rejoice.  
My soul clings to you, your right hand holds me fast.

*The following prayer is said by all:*

**All: Lord of the Feast, 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 STRIPPING OF THE ALTAR AND THE PRAYERS +

++A video of the stripping of the altar will be available by Friday <https://www.diocgc.org/holy-week-2020>

*For your sacred space at home, remove the bowl of water and towel(s). Also remove cloths or other materials that you have placed on the altar. Dim the lights or have a single candle lit. Place a simple cross on the altar to be used on Good Friday.*

One: The Lord be with you

All: ***And also with you***

One: Let us pray.

O God of the crucified and risen One, from whom no trial or trouble can separate us: you feed us with your Word and soothe us with your Spirit, closer to us than breath itself. Make us glad this night for the life of your servant Jesus; Make us servants of all for the sake of Jesus; who for our sake gave his life for the salvation of all. In the Name of Jesus, your Son, our Lord. ***Amen.***<sup>1</sup>

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<sup>1</sup> This liturgy was adapted from the *Book of Occasional Services, 2018*, by The Rev. Dr. James Farwell and Dr. Lisa Kimball, of the Virginia Theological Seminary and by Christ Church Parish, Pensacola, Florida, for home use when Maundy Eucharist is not possible. Appropriate additional adaptations for illness in the household may be made.

## GOOD FRIDAY



*Good Friday is the Friday before Easter when we remember Jesus' death on the cross. It is a day of solemnity involving fasting, abstinence, and penance. As part of the Triduum, the service is a continuation of the Maundy Thursday worship, beginning and ending in silence. The focus of the service is the reading of Jesus' passion, death, and burial as found in John's Gospel and the solemn collects that pray for all people, their various conditions and needs. As part of the service, it is appropriate to venerate a wooden cross – reflecting and giving thanks “because by your holy cross you have redeemed the world.”*

*Two options follow for your use on Good Friday. The first is an adaptation of the Good Friday Liturgy found in The Book of Common Prayer. The second is a Stations of the Cross for individual or group use.*



### THE GOOD FRIDAY LITURGY

**PREPARE THE SPACE** *If this liturgy is used at home, place a small cross or icon on your altar for this service.*

**PREPARE YOUR HEART** *It is customary for a time of silence prayer to be kept. The service begins with the following:*

One: Blessed be our God for ever and ever. **Amen.**

One: Let us pray. 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 LESSONS** *For congregational and group use, the Passion narrative is printed in parts that may be shared.*

#### **Isaiah 52:13-53:12**

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

Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Who has believed what we have heard? And to whom has the arm of the LORD been revealed?

For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him.

He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken,

struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.

All we like sheep have gone astray; we have all turned to our own way,  
and the LORD has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth.

By a perversion of justice he was taken away. Who could have imagined his future?

For he was cut off from the land of the living, stricken for the transgression of my people.

They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper.

Out of his anguish he shall see light; he shall find satisfaction through his knowledge.

The righteous one, my servant, shall make many righteous, and he shall bear their iniquities.

Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong;

because he poured out himself to death, and was numbered with the transgressors;

yet he bore the sin of many, and made intercession for the transgressors.

**Psalm 22:1-11** *may be read in unison or responsively*

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 PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

*The narrative is set in parts for use by small groups. However, it can be read aloud by one person.*

Narrator: The Passion of our Lord Jesus Christ according to John. After Jesus had spoken these words, he 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. They came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them,

Jesus: Whom are you looking for?

Soldier: Jesus of Nazareth.

Jesus: I am he.

Narrator: 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 Jesus asked them,

Jesus: Whom are you looking for?

Soldier: Jesus of Nazareth.

Jesus: I told you that I am he. So if you are looking for me, let these men go.

Narrator: 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,

Jesus: Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?

Narrator: 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,

Servant: You are not also one of this man's disciples, are you?

Narrator: Peter said,

Peter: I am not.

Narrator: 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,

Jesus: 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.

Narrator: When he had said this, one of the police struck Jesus on the face, saying,

Soldier: Is that how you answer the high priest?

Jesus: If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

Narrator: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

Servant: You are not also one of his disciples, are you?

Narrator: Peter denied it and said,

Peter: I am not.

Narrator: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

Servant: Did I not see you in the garden with him?

Narrator: 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,

Pilate: What accusation do you bring against this man?

Narrator: They answered,

**All: If this man were not a criminal, we would not have handed him over to you.**

Pilate: Take him yourselves and judge him according to your law.

**All: We are not permitted to put anyone to death.**

Narrator: Then Pilate entered the headquarters again, summoned Jesus, and asked him,

Pilate: Are you the King of the Jews?

Jesus: Do you ask this on your own, or did others tell you about me?

Pilate: 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: 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: So you are a king?

Jesus: 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: What is truth?

Narrator: After Pilate had said this, he went out to the Jews again and told them,

Pilate: 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?

Narrator: They shouted in reply,

**All: Not this man, but Barabbas!**

Narrator: 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,

Pilate: Look, I am bringing him out to you to let you know that I find no case against him.

Narrator: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Pilate: Here is the man!

Narrator: When the chief priests and the police saw him, they shouted,

**All: Crucify him! Crucify him!**

Pilate: Take him yourselves and crucify him; I find no case against him.

**All: We have a law, and according to that law he ought to die because he has claimed to be the Son of God.**

Narrator: When Pilate heard this he was more afraid than ever. He entered his headquarters again and asked Jesus,

Pilate: Where are you from?

Narrator: But Jesus gave him no answer. Pilate therefore said to him,

Pilate: Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?

Jesus: 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.

Narrator: From then on Pilate tried to release him, but the Jews cried out,

**All: If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.**

Pilate: 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,

Pilate: Here is your King!"

**All: Away with him! Away with him! Crucify him!**

Pilate: Shall I crucify your King?

**All: We have no king but the emperor.**

Narrator: Then Pilate handed Jesus 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.

++++ *As you are able, all stand* +++++

Narrator: There they crucified Jesus, 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,

Priest: Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'"

Pilate: What I have written I have written.

Narrator: 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; the tunic was seamless, woven in one piece from the top. They said to one another,

Soldier: Let us not tear it, but cast lots for it to see who will get it.

Narrator: 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,

Jesus: Woman, here is your son.

Narrator: Then Jesus said to the disciple,

Jesus: Here is your mother.

Narrator: And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said

Jesus: I am thirsty.

Narrator: 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,

Jesus: It is finished.

Narrator: Then Jesus bowed his head and gave up his spirit.

+++++++ *Silence is kept for a few minutes* ++++++

Narrator: 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 brief meditation or reflection may be included here. Or you may listen to the following recording of Sacred Head Sore Wounded as a meditation. <https://www.youtube.com/watch?v=pP7KcW0VRyU>

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

*One:* Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life. We pray, therefore, for people everywhere according to their needs.

**All** Let us pray for the holy catholic Church of Christ throughout the world;

**For its unity in witness and service; 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.**

**For all Christians in this community and throughout the world, separated by distance, but united  
in Spirit. That God will confirm his Church in faith, increase it in love, and preserve it in peace.**

*Silence*

*One* 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**

**All** 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*

*One* 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**

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

**For the hungry and the homeless, the destitute and the oppressed**

**For the sick, the wounded, and the crippled. For those in loneliness, fear, and anguish**

**For those who face temptation, doubt, and despair**

**For the sorrowful and bereaved**

**For prisoners and captives, and those in mortal danger**

**That God in 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*

*One:* 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**

*All* 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*

One 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**

*One or more of the following anthems may be recited.*

#### **Anthem 1**

One: We glory in your cross, O Lord,

*All: and praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world.*

One: May God be merciful to us and bless us, show us the light of his countenance, and come to us.

*All: Let your ways be known upon earth, your saving health among all nations.*

One: Let the peoples praise you, O God; let all the peoples praise you.

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

#### **Anthem 2**

One: We adore you, O Christ, and we bless you,

*All: because by your holy cross you have redeemed the world.*

One: If we have died with him, we shall also live with him; if we endure, we shall also reign with him.

*All: We adore you, O Christ, and we bless you, because by your holy cross you have redeemed the world.*

#### **Anthem 3**

One: Savior of the world, who by thy cross and precious blood hast redeemed us:

*All: Save us and help us, we humbly beseech thee, O Lord.*

*Take some time in silence. Or listen to the following hymn, Were You There When They Crucified My Lord, available Friday, April 3: <https://www.diocgc.org/holy-week-2020>.*

**THE LORD’S PRAYER** *said by all*

*The service concludes with the following prayer. No blessing or dismissal is added.*

**All:** 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*

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**THE STATIONS OF THE CROSS**

A pre-recorded video of a liturgy of the stations of the cross will be available by this Friday, April 3. It incorporates images of actual stations from churches around the diocese. <https://www.diocgc.org/holy-week-2020#>

It is intended for use at home. You may meditate while at rest in your home, or you may wish to watch pausing the video after each station and take a brief walk between each station. The text of the liturgy can be read here: <https://www.diocgc.org/holy-week-2020#>

Other resources made known to us by churches in the diocese that can be adapted for use in your home.

+ Used by St. Christopher’s Pensacola [https://www.amazon.com/We-Were-There-Advent Christmas/dp/0814623557](https://www.amazon.com/We-Were-There-Advent-Christmas/dp/0814623557) This is a booklet that can be ordered.

+ Used by St. Mary’s Andalusia <https://onlineministries.creighton.edu/CollaborativeMinistry/stations.html> This is a simple online version with visual at each station.

# HOLY SATURDAY



*Holy Saturday is a day of waiting that focuses on when Jesus' body lay in the tomb and Jesus descended to the dead. Taking place during the sacred three days, the service continues from Good Friday, beginning and ending in silence. This simple service is a time of feasting on the Word, a time of longing for life in the midst of death, awaiting Jesus to rise to newness of life on the third day. The following liturgy is found on page 283 of The 1979 Book of Common Prayer*



O God, Creator of heaven and earth: Grant that, as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, so 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.**

*Readings assigned for this day.*

*Old Testament* Job 14:1-14

*Psalm* 130, or 31:1-5

*Epistle* 1 Peter 4:1-8,

*Gospel* Matthew 27:57-66

*After the Gospel the Anthem "In the midst of life" on page 492 is said.*

In the midst of life we are in death; from whom can we seek help?

From you alone, O Lord, who by our sins are justly angered.

Holy God, Holy and Mighty, Holy and merciful Savior, deliver us not into the bitterness of eternal death.

Lord, you know the secrets of our hearts; shut not your ears to our prayers, but spare us, O Lord.

Holy God, Holy and Mighty, Holy and merciful Savior, deliver us not into the bitterness of eternal death.

O worthy and eternal Judge, do not let the pains of death turn us away from you at our last hour.

Holy God, Holy and Mighty, Holy and merciful Savior, deliver us not into the bitterness of eternal death.

*The service then concludes with the Lord's Prayer.*

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## **PRACTICE A FAST FROM TECHNOLOGY** *[adapted from an idea by Jerusalem Greer]*

From sunrise to sunset on this day, practice a time of fasting from technology. Turn off all cell phones, tablets, game consoles, televisions, radios and computers. Rest in the silence and ponder the gift of life. For the followers of Jesus, Holy Saturday was more than just sad. It was a day of feeling anxious, lost, disconnected, frustrated, and helpless. Ponder: How different would your life be if the Story of God had stopped on Good Friday? What would life be like if grace, mercy, love, and forgiveness were not available to us?

## THE GREAT EASTER VIGIL



*The Great Vigil of Easter is the heart of our Christian year and the culmination of the celebration of Holy Week. This feast celebration takes place after sundown on Holy Saturday and before sunrise on Easter morning. Beginning in darkness and silence as we watch and wait for the Lord's Resurrection, the service takes us through the story of redemption – the passing from death to life and sin to grace. The service transitions to a joyous celebration of Jesus' resurrection with light and the singing of Alleluias. As the first Easter act, we normally celebrate with baptisms, renewing our own Baptismal Covenant, and conclude with the first Eucharist of Easter.*



**PREPARE THE SPACE** *Gather at a time after sunset on Saturday **or preferably, just before sunrise on Easter Sunday.** Prepare your sacred space by arranging on your altar: two candles, a small bowl with a pitcher of water, a small sprig for asperging, and a bell for each person present. Additional candles may also be placed around the area.*

**PREPARE YOUR HEART** *Once the space is set, turn down the lights, and take a moment of silence.*

**THE LIGHTING OF NEW FIRE** *Light one candle. Once lit, the following is said,*

One: Beloved in Christ: On this most holy night, in which our Lord Jesus passed over from death to life, the Church invites her members, dispersed throughout the world, to linger in vigil and prayer. For this is the Passover of the Lord in which, by virtue of our baptism into his death, into the hope of his resurrection, we celebrate the New Life we have received by his Mercy, awaiting the time when we may gather again around your holy altar.

One: Let us pray.

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

*The second candle is then lit from the first, and the following is said three times*

One: The light of Christ.

**All: Thanks be to God.**

*It is also appropriate for other candles to be lit at this time or as the Exsultet is said/sung. You may either read aloud the Exsultet as printed here. Each stanza can be said by a different voice. Or you may listen to the following chanted version of The Exsultet here: <https://youtu.be/EgDelTrcH60>*

## **THE EXSULTET** *adapted from The 1979 Book of Common Prayer*

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

Rejoice and sing now, all the round earth, bright with a glorious splendor,  
for darkness has been vanquished by our eternal King.

Rejoice and be glad now, Mother Church,  
and let your holy courts, in radiant light, resound with the praises of your people. **Amen**

One: The Lord be with you.

**All: And also with you.**

One: Let us give thanks to the Lord our God.

**All: It is right to give God thanks and praise.**

One: It is truly right and good, always and everywhere, with our whole heart and mind and voice,  
to praise you, the invisible, almighty, and eternal God, and your only-begotten Son, Jesus Christ our Lord;  
for he is the true Paschal Lamb, who and by his blood delivered your faithful people.

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

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

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

**All: Holy Father, accept our living sacrifice of this candle in your honor. May Christ, the light of the world, bring us healing. May Christ, your light in us, drive away darkness and fear. May Christ, the Morning Star who knows no setting, find our faith ever burning, our love of mercy and justice ever afire – he who gives his light to all creation, and who lives and reigns for ever and ever. Amen.**

## **THE LITURGY OF THE WORD**

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

*The following readings and collects are to be read by candlelight. Because of the intention of this resource for a variety of uses, only three lessons are included. You may choose others here: <https://www.lectionarypage.net/YearA/RCL/Easter/AEasVigilRCL.html>*

*These selections are also set in parts with dramatic responses. Have some fun. Responses are highlighted.*

#### **Genesis 1:1-2:4**

In the beginning--when God created the heavens & the earth--the earth was a nothing **OOH**  
and darkness covered everything **AAAHH**

A wind from God swept over the waters **OOOH**

Then God said "Let there be light and there was light. **YES**

And God saw that the light was good. **CLAP**

God called the light--day **OOOH** And the darkness--God called night. **AAAHH**

And there we evening and there was morning the first day. **GOOD NIGHT**

On the next day God said "Let there be a dome in the midst of the waters  
and let it separate the heavens and the earth." And it was so. **YES**

God called the dome--sky **OOH** And God saw that it was good. **CLAP**

And there was evening and there was morning--the second day. **GOOD NIGHT**

On the next day God said "Let the waters be gathered together in one place  
and let the dry land appear. And it was so. **YES**

God called the dry land--earth. **OOH** and the water gathered together--God called the sea. **AAHH**

And God saw that it was good. **CLAP**

Then God said let the earth put forth vegetation; plants yielding grain and fruit;  
trees of every kind on earth that give fruit. And it was so. **YES**

The earth brought forth vegetation **OOOH** plants yielding seeds and grain of every kind. **AAH**

and trees of every kind bearing fruit. **OOH** And God saw that it was good **CLAP**

And there was evening and there was morning--the third day. **GOOD NIGHT**

On the next day, God said "Let there be lights in the dome in the sky to separate the day from the night; lights in  
the skies to give light upon the earth. And it was so. **YES**

God made two great lights. The greater light--God called the sun--to rule the day. **OOH**

and the lesser light--God called the moon-- to rule the night. **AAHH**

God set the in the dome in the sky to give light upon the earth. **OOOH**

to rule over the day **AAAAH** and over the night. **OOH**

and to separate the light from the darkness. **AAAH** And God saw that it was good. **CLAP**

And there was evening and there was morning--the fourth day. **GOOD NIGHT**

On the next day God said "Let the waters bring forth all kind of living creatures and let birds fly above the earth.  
And it was so. **YES**

So God created the great sea monsters **OOOOH** and every living creature that moves in the sea **AAAHH**

and every bird in the sky. **OOOH** And God said that it was good **CLAP**

And there was evening and morning--the fifth Day. **GOOD NIGHT**

On the next day, God kicked it up a notch. God said, 'Let us make humankind in our image, according to our likeness; and let them have dominion over every living creature. So God created humankind in God's very own image, **YES** in the image of God they were created; male **OOOH** and female **AAHHH** God created them. **YES** God blessed them, and God said to them, 'Be fruitful. Multiply. Be nice. And take care of my creation.' And it was so. **YES**

Then God sat back and looked over everything—and indeed it was very good. **CLAP..CLAP**

And there was evening and morning the sixth day. **GOOD NIGHT,**

Thus the heavens and the earth were created. And on the 7th day God went to Beckwith Camp and rested from all the work that had been done. So God blessed the seventh day because God needed to take a break. **YES.**

This is the way it happened. From that time forever more, all creation praises God. **OOOH** Angels, archangels and all the company of heaven....**AAAAHHH** And all of us here on earth too. **YES.**

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

#### **Exodus 14:10-31, 15:1-2**

A Reading from the book of Exodus. As Pharaoh drew near, the Israelites looked back, and there were the Egyptians advancing on them. In great fear the Israelites cried out to the LORD. They said to Moses, "Why have you taken us away to die in the wilderness? What have you done to us, bringing us out of Egypt? It would have been better for us to serve the Egyptians than to die in the wilderness." And Moses said to them, "Do not be afraid, stand firm, and see the deliverance that the LORD will accomplish for you today. Then the LORD said to Moses, "Lift up your staff, and stretch out your hand over the sea and divide it, that the Israelites may go into the sea on dry ground. Then I will harden the hearts of the Egyptians so that they will go in after them; and so I will gain glory for myself over Pharaoh and all his army, his chariots, and his chariot drivers."

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night. Then Moses stretched out his hand over the sea. The LORD drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the LORD in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. Then the Lord said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers."

So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the LORD tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left. Thus the LORD saved Israel that day from the Egyptians. Israel saw the great work that the LORD did against the Egyptians. So the people feared the LORD and believed in the LORD and in his servant Moses. The Word of the Lord.

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

**Ezekiel 37:1-14 [pot and pan can be used for a cymbal, and keys make a good rattle]**

Ezekiel: A reading from the Book in the Bible called Ezekiel. The hand of the Lord was upon me. God brought me out and set me down in the middle of a valley...It was a valley full of bones. And God led me round among the bones and behold, there were many in the valley...and they were very very dry. And God said to me,

God: Son of Man, can these bones live?

Ezekiel: "O Lord you are the only one who knows that."

God: Speak to these bones and say to them, "O dry bones, hear the word of the Lord. Behold I will cause breath to enter you, and you shall live. I will make muscle upon you, and will cause flesh to come upon you and cover you with skin, and then I will put breath in you, and you shall live; and you shall know that I am God."

Ezekiel: So I spoke to the bones as God told me to do, and as I spoke, there was a noise. **CYMBAL CRASH**

Ezekiel: And then there was a rattling! **RATTLE...RATTLE...RATTLE**

Ezekiel: And the bones came together, bone to bone....and there was more rattling **RATTLE...RATTLE**

Ezekiel: Then muscles came upon them and flesh and skin. But there was no breath in them. Then God said,

God: Speak to the winds, and say, "Come O breathe of God as the four corners of the wind, and breath upon these bones...that they may live.

Ezekiel: So I spoke, and then breath came into the bones. **BREATHE OUT...BREATHE IN**

Ezekiel: And slowly they stood upon their feet, there were hundreds and thousands stretching to heaven.

**SLOWLY STAND UP...STRETCH TO HEAVEN**

Ezekiel: Then God said to me.

God: These bones are like my chosen people of Israel. They say our bones are dried up, and our hope is lost, we are cut off from God. Therefore say to them...Thus says God... Behold I will open your graves, and raise you up, and I will bring you home into Israel. And you shall know that I am God, and you will be my people. And I will breathe my Spirit upon you, and you shall live and you shall know that God has done this.

Ezekiel: And so I spoke. And it was so. **RATTLE.. BREATHE IN, BREATHE OUT, SIT DOWN.**

Ezekiel: The Word of the Lord.

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

## **THE RENEWAL OF BAPTISMAL VOWS**

*After the final collect, pour water into the bowl. The leader address the people in these or similar words, all standing:*

One: Through the Paschal mystery, dear friends, we are buried with Christ by Baptism into his death, and raised with him to newness of life. I call upon you, therefore, now that our Lenten observance is ended, to renew the solemn promises and vows of Holy Baptism, by which we once renounced Satan and all his works, and promised to serve God faithfully in his holy Catholic Church.

One: Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

**All: I do.**

One: Do you believe in God the Father?

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

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

**All: I believe in Jesus Christ, his only Son, our Lord.**

**He was conceived by the power of the Holy Spirit and born of the Virgin Mary.**

**He suffered under Pontius Pilate, was crucified, died, and was buried.**

**He descended to the dead. On the third day he rose again.**

**He ascended into heaven, and is seated at the right hand of the Father.**

**He will come again to judge the living and the dead.**

One: Do you believe in God the Holy Spirit?

**All: 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.**

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

**All: I will, with God's help.**

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

**All: I will, with God's help.**

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

**All: I will, with God's help.**

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

**All: I will, with God's help.**

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

**All: I will, with God's help.**

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

*As a reminder of our baptismal identity, the people may asperge, which means to sprinkle] water from the bowl on each other. Take a moment and reflect silently or aloud of the baptisms you have witnessed. What made them special?*

**THE EASTER SONG** *A time of silence is now kept. Bells are readied. The silence is broken by the following acclamation which is said 3 times. Bells are rung to signify the 'great noise' of the tomb being rolled away on Easter morning.*

One: Alleluia. Christ is risen.

**All: The Lord is risen indeed. Alleluia.**

*You may choose to listen to the following recorded hymn, Alleluia He is Coming, available by Friday, April 3 at <https://www.diocgc.org/holy-week-2020>.*

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

**THE GOSPEL** **Matthew 28:1-10**

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

fear and great joy, and ran to tell his disciples. Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him. Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."

**SERMON** The following video song is intended as a musical homily for the occasion:

[https://www.youtube.com/watch?v=StB\\_ehpZyN4](https://www.youtube.com/watch?v=StB_ehpZyN4)

**PRAYERS FOR THE OCCASION OF THE GREAT VIGIL** *The bold portion are the responses by all.*

One: On this most holy night, we pray for the church, the earth, the world, those in need, and all the members of God's family, responding to each petition with the words **Hear our prayer.**

*A brief silence.*

One: We pray, O God, for all the churches around the globe: for their bishops and clergy; for the newly baptized; for the believers who cannot assemble for worship; for faithful endurance during this time of sorrow and distress; and for a deepening sense of your presence among us.

*A brief silence.*

One: O God, you are our Temple: in your mercy,

**All: Hear our prayer.**

One: We pray, O God, for the well-being of creation: for the health of seas and rivers and lakes; and for the will to care for your earth.

*A brief silence.*

One: O God, you are our Rainbow of promise: in your mercy,

**All: Hear our prayer.**

One: We pray, O God, for peace and justice in the world: for an end to war and international turmoil; for concord in our troubled society; for the heads of state, legislators, and local civic leaders, that they enact wise procedures to deal with the coronavirus.

*A brief silence.*

One: O God, you are our Mighty Fortress: in your mercy,

**All: Hear our prayer.**

One: We pray for all who are facing the coronavirus: for 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. We pray for physicians, nurses, and home health aides; medical researchers; and the World Health Organization. Fill the aching in our hearts with your merciful power.

*A brief silence.*

One: O God, you are our Everlasting Arms: in your mercy,

**All: Hear our prayer.**

One: We pray, O God, for all in need: for those suffering for the faith; for those who are poor, hungry, and homeless; for those who are sick and those awaiting death; and for those we name before you here.

*A brief silence.*

One: O God, you are the Healer of our every ill: in your mercy,

**All: Hear our prayer.**

One: We pray, O God, for the desires of our hearts. Intercessions, petitions and thanksgivings may be added, either silently or aloud.

*A longer period of silence.*

One: O God, you are our Heart's Desire: in your mercy,

**All: Hear our prayer.**

One: Receive our thanks for all who died in the faith, and bring us at the final resurrection into your everlasting life, where sorrows will be no more.

*A brief silence.*

One: O God, our Beginning and our End, in your mercy,

**All: Hear our prayer.**

One: Into your gracious and mighty hands, O God, we commend all for whom we pray, trusting in your mercy, through your Son Jesus Christ, our Savior and Lord. **Amen**

**All: 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.**

One Alleluia! Christ our Passover has been sacrificed for us!

All Therefore let us keep the feast! Alleluia!

One When we share our bread with one another

All The Lamb of God will make us one.

**All: Lord of the Feast, 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.**

One: Almighty God, Father, Son, and Holy Spirit, bless us now and forever. **Amen.**

Listen/watch/sing the following hymn <https://www.youtube.com/watch?v=rMwPEmUMP7U>

**JESUS CHRIST IS RISEN TODAY #207 THE 1982 HYMNAL**

1. Jesus Christ is risen today, Alleluia!  
our triumphant holy day, Alleluia!  
who did once, upon the cross, Alleluia!  
suffer to redeem our loss, Alleluia!

2. Hymns of praise then let us sing, Alleluia!  
unto Christ, our heavenly King, Alleluia!  
who endured the cross and grave, Alleluia!  
sinners to redeem and save, Alleluia!

3. But the pains which he endured, Alleluia!  
our salvation have procured, Alleluia!  
now above the sky he's king, Alleluia!  
where the angels ever sing, Alleluia!

4. Sing we to our God above, Alleluia!  
praise eternal as his love, Alleluia!  
praise him, all ye heavenly host, Alleluia!  
Father, Son, and Holy Ghost, Alleluia!

One: Alleluia! Christ is Risen!

**All: The Lord is risen indeed. Alleluia!**

One: The Peace of the Lord be with you

**All: And also with you.**

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**EASTER SUNDAY**  
**MAKING OUR EASTER SONG WITH A JOYFUL NOISE**

**At 10:00 am [CST] on Easter Sunday**, let's join with our sisters and brothers in other dioceses in celebrating Easter Sunday social distancing style by making a joyful noise together! From wherever you are, with whatever you have available - bells, drums, pots and pans and even kazoos - let's make our Easter song! Need some inspiration?

<https://www.youtube.com/watch?v=vmjkEcSH1bI&feature=youtu.be>

During this time, even if we cannot physically be together, we are reminded that the church is so much more than just a building. God calls on us to proclaim the good news, so let us share in celebration by letting the land ring by sounds of **Alleluia! Christ is Risen! The Lord is Risen. Alleluia!**