

THE DIOCESE OF VERMONT



WORSHIP IN A TIME OF PANDEMIC
AT HOME OR ONLINE

THE GREAT THREE DAYS, 2021

MAUNDY THURSDAY, APRIL 1

GOOD FRIDAY, APRIL 2

THE GREAT VIGIL OF EASTER, APRIL 3

Dear Vermont members of the family of God in the Episcopal branch of the Jesus Movement,

Here are resources for you and those with whom you live to use for praying together on the three central days of the Christian year. Easter is every Sunday, and these Three Days are like one great annual Sunday.

Because of the Covid-19 pandemic, we cannot yet join together in our churches, but as a diocesan family, we join each other online, whether “live” or by a recorded version of our common prayer. While Easter is a joyful festival, we keep it again in 2021 in a time when we are beginning to emerge from difficulty and world-wide sorrow. In this time, we believe that Christ is with us in his word, by his Spirit drawing us together as one before God. And we believe that the Good News of Christ continues to give us strength amid distress and comfort in the face of our sufferings.

The services set out here are really one event, stretched over three days. If you are able to participate live, they will be led by the Bishop, members of the Diocesan and Cathedral staffs, the Green Mountain Online Abbey, and members of St. Peter’s, Bennington, on each of the three evenings at 8:00 p.m., as well as on Holy Saturday at 8:00 a.m. — times when the Green Mountain Online Abbey has offered Compline and Morning Prayer during the temporary closure of our churches.

On each occasion you will need to set out one or more physical symbols:

On Thursday, a bowl of water and a clean towel

On Friday, a cross or crucifix

On Saturday, a bowl of water and a candle.

After the last prayers on Saturday evening, do celebrate. It is Easter. Have at least one piece of chocolate or something else you love! And then if you are able, join again on Easter morning at 11:00 for the liturgy of that Day.

Christ is risen!

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MAUNDY THURSDAY THE FIRST OF THE THREE DAYS

Notes on the service

-Please leave your device's microphone on mute except as indicated.

-This service booklet may be used either for the service as it is led online at the stated time, or for personal reflection at home.

*-Many of the instructions printed in red (rubrics) make suggestions for home use (like, "Then say this prayer") that are different from the way the service will be conducted online. **Bold face** indicates words that are spoken by the People in response to a leader.*

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Set out a bowl of water and a clean towel. Sit with them before you.

Members of St. Peter's, Bennington offer a meditation.

Then the Bishop says,

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, we pray,
and give us the will to serve others as he was servant of all,
through the same Jesus Christ, your Son our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

Then read

Exodus 12:1–14

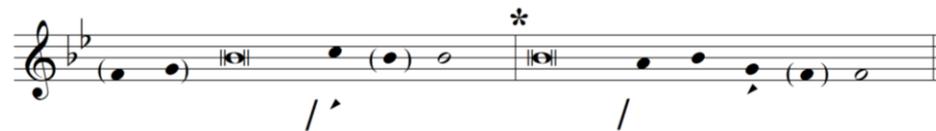
A reading from the Book of Exodus.

The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell 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. If 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. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This 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. For 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. The 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.

This 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.

Here ends the reading. *Stillness follows*

Psalms 116



I love the LORD, who has heard my / voice, *
and listened to my / supplication,
for the LORD has given / éar to me *
when/ever I called.
How shall I re/páy the LORD *
for all the good things / God has dóned for me?
I will lift up the cup of sal/vátion *
and call upon the / Name of thé LORD.
I will fulfill my vows to the / LÓRD *
in the presence of / all God's péople.
Precious in your / síght, O LORD, *
is the death / of your sérvants.
O LORD, truly I am your / sérvant; *
I am your servant and the child of your handmaid; you have / freed me fróm my bonds.
I will offer you the sacrifice of thanks/gíving
and call upon the / Name of thé LORD.
I will fulfill my vows to the / LÓRD *
in the presence of / all God's péople,
In the courts of the / LÓRD 's house, *
in the midst of you, / O Jerúsalem.

Then read

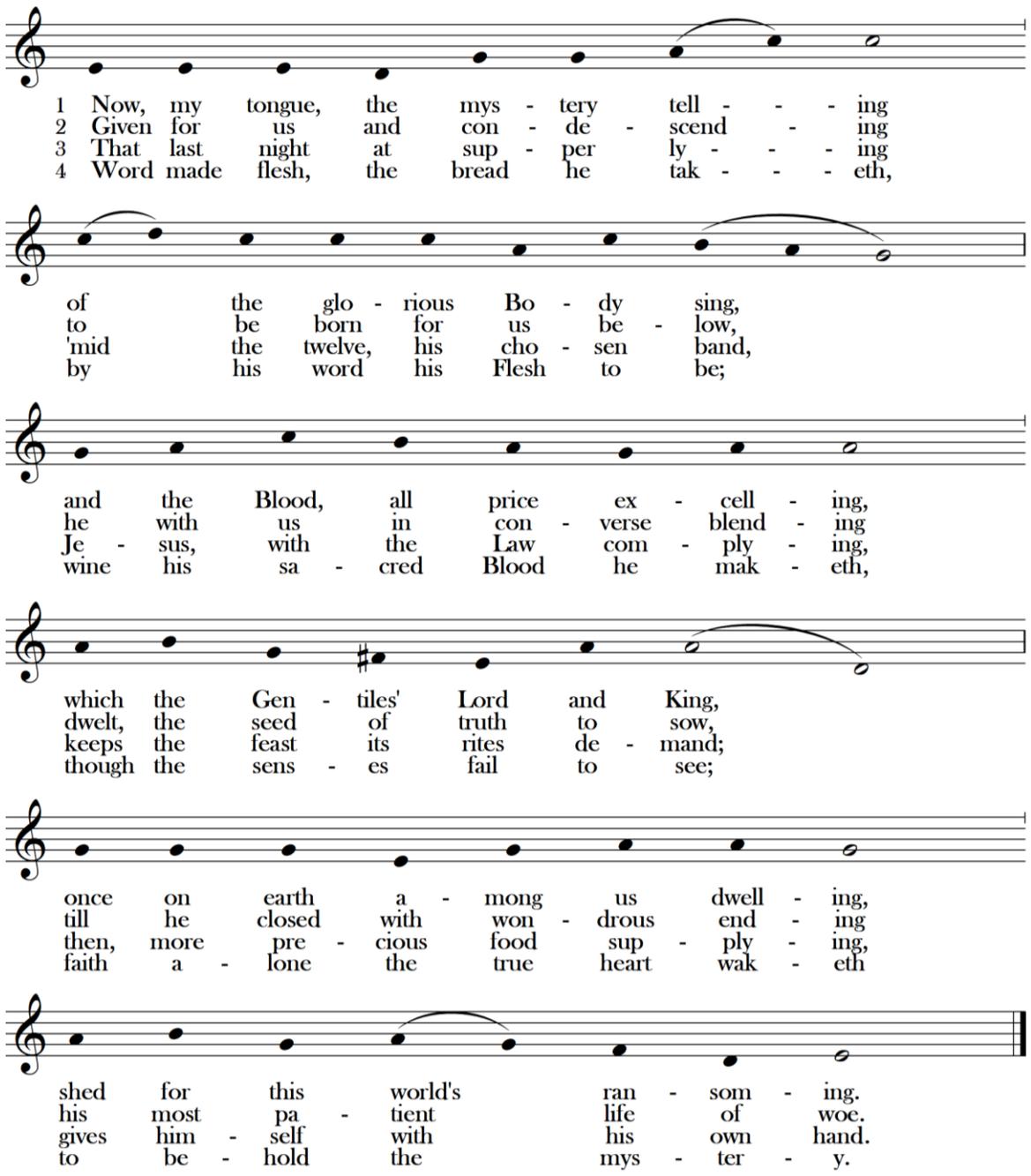
1 Corinthians 11:23–26

A reading from the First Letter of Paul to the Corinthians.

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, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In 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." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Here ends the reading. *Stillness follows*

Reflect on this reading, singing this hymn:



1 Now, my tongue, the mys - tery tell - - - ing
2 Given for us and con - de - scend - - ing
3 That last night at sup - per ly - - - ing
4 Word made flesh, the bread he tak - - - eth,

of the glo - rious Bo - dy sing,
to be born - for us be - low,
'mid the twelve, his cho - sen band,
by his word his Flesh to be;

and the Blood, all price ex - cell - ing,
he with us in con - verse blend - ing,
Je - sus, with the Law com - ply - ing,
wine his sa - cred Blood he mak - eth,

which the Gen - tiles' Lord and King,
dwelt, the seed - of truth to sow,
keeps, the feast of its rites de - mand;
though the sens - es fail to see;

once on earth a - mong us dwell - ing,
till he closed with drou - s end - ing
then, more pre - cious food - drous ing,
faith a - lone the true heart wak - eth

shed for this world's ran - som - ing.
his most pa - tient with life of woe.
gives him - self hold with his own hand.
to be - hold the mys - ter - y.

Then read

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

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord — and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

Here ends the reading. *Stillness follows*

Having read these readings, you may wish to 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.

The homilist breaks open the Word of God.

If you wish, you may wash feet, using the water in the bowl, recalling Jesus washing his disciples' feet. Or, you may wish to reflect quietly on this act of servanthood.

During this time, the following anthem is sung:

Refrain

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

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

I give you a new commandment: Love one another as I have loved you. *All repeat the refrain*

By this shall the world know that you are my disciples: That you have love for one another. *All repeat the refrain*

Then pray these intercessions for the Church and the world:

United with Christians around the globe on this Maundy Thursday, let us pray for the Church, the earth, our world still in pandemic illness, and all in need, responding to each petition with the words *Your mercy is great.* *A brief stillness*

Blessed are you, holy God, for the Church.

Gather all the baptized around your presence in the Word, we pray; strengthen the body of your people even when we cannot assemble for worship; grant to Michael our Presiding Bishop, Shannon our Bishop, and all our clergy faithfulness and creativity for their ministry in this time; and accompany those preparing for baptism and confirmation. *A brief stillness*

Hear us, holy God.

Your mercy is great.

Blessed are you, bountiful God, for this good earth and for the flowering of springtime. Save dry lands from destructive droughts, we pray; protect the waters from pollution; allow in this time the planting of fields for food; and make us into care-givers of your plants and animals. *A brief stillness*

Hear us, bountiful God.

Your mercy is great.

Blessed are you, sovereign God, for our nation.

Inspire all people to live in peace and concord, we pray; heal us, and help us see past our divisions; grant wisdom and courage to heads of state and to legislators; lead our elected officials to champion the cause of the needy. *A brief stillness*

Hear us, sovereign God.

Your mercy is great.

Blessed are you, faithful God, for you accompany suffering humanity with love.

Abide with all who suffer, we pray:

visit all who mourn their dead,

all who are ill with Covid-19,

all whose work puts them at risk of infection,

those who are quarantined or stranded away from home,

those who have lost their employment,

and those who fear the present and the future;

support physicians, nurses, home health aides, medical researchers,

and the World Health Organization.

A brief stillness

Hear us, faithful God.

Your mercy is great.

Blessed are you, gracious God, for you care for the needy.

Feed the hungry, we pray;

protect the refugee;

embrace the distressed;

house the homeless;

nurse the sick;

comfort the dying.

Especially we pray for those we name before you now.

A brief stillness

The People may use the Zoom chat feature, or unmute their devices, to offer the names of those for whom they pray.

Hear us, gracious God.

Your mercy is great.

Blessed are you, loving God, that your Son knelt before us, your unworthy servants.

Preserve our lives, we pray;

comfort our anxiety;

and receive now the petitions of our hearts.

A longer period of stillness

Hear us, loving God.

Your mercy is great.

Blessed are you, eternal God, for all who have died in the faith

especially those whom we name before you now.

A brief stillness

At the end, bring us with them into your everlasting glory, we pray.

Hear us, eternal God.

Your mercy is great.

O merciful God, receive these 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 for ever.

Amen.

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

PSALM 88

O LORD, my God, my Savior,
by day and night I cry to you.
Let my prayer enter into your presence;
incline your ear to my lamentation.
For I am full of trouble;
my life is at the brink of the grave.
I am counted among those who go down to the pit;
I have become like one who has no strength;
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.
You have laid me in the depths of the pit,
in dark places, and in the abyss.
Your anger weighs upon me heavily,
and all your great waves overwhelm me.
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.
My sight has failed me because of trouble;
LORD, I have called upon you daily; I have stretched out my hands to you.
Do you work wonders for the dead?
Will those who have died stand up and give you thanks?
Will your loving-kindness be declared in the grave,
your faithfulness in the land of destruction?
Will your wonders be known in the dark
or your righteousness in the country where all is forgotten?
But as for me, O LORD, I cry to you for help;
in the morning my prayer comes before you.
LORD, why have you rejected me?
Why have you hidden your face from me?
Ever since my youth, I have been wretched and at the point of death;
I have borne your terrors and am helpless.
Your blazing anger has swept over me;
your terrors have destroyed me;
they surround me all day long like a flood;
they encompass me on every side.
My friend and my neighbor you have put away from me,
and darkness is my only companion.

Officiant Shannon MacVean-Brown  *Homilist* Mary Taggart 
Readers Betsy Beaulieu, Colleen Gates, Stan Baker  *Cantors* Greta Getlein, Mark Howe

The Three Days continue tomorrow at 8:00 p.m. with the Good Friday Liturgy of the Day.



GOOD FRIDAY THE SECOND OF THE THREE DAYS

Sit before a cross or a crucifix.

Members of St. Peter's, Bennington offer a meditation.

Then the Bishop says,

Almighty God,
we pray you graciously to behold this your family,
for whom our Lord Jesus Christ was willing to be betrayed,
and to be given into to 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.**

Then read

Isaiah 52:13—53:12

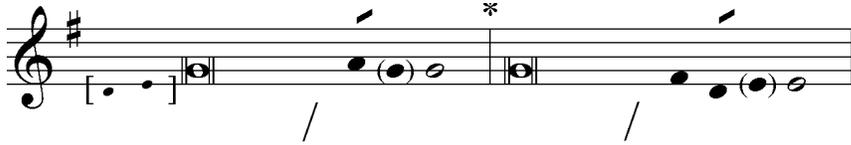
A reading from the Book of the Prophet Isaiah.

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.

Here ends the reading.

Say quietly, or chant

Psalm 22:1-11



Cantor My God, my God, why have you for/sáken me? *
All and are so far from my cry and from the words / of mý distress?

Cantor O my God, I cry in the daytime, but you do not / ánswer; *
All by night as well, but / I find no rest.

Cantor Yet you are the / Hóly One, *
All enthroned upon the praises / of Ísrael.

Cantor Our ancestors put their / trúst in you; *
All they trusted, and you / delívered them.

Cantor They cried out to you and were de/lívered; *
All they trusted in you and were / not pút to shame.

Cantor But as for me, I am a worm and not / húman, *
All scorned by all and despised by / the péople.

Cantor All who see me laugh me to / scórn; *
All they curl their lips and wag their / heads, sáying,

Cantor "He trusted in the LORD; let God de/líver him; *
All let God rescue him, if he / delíghts in him."

Cantor Yet you are the One who took me out of the / wómb, *
All and kept me safe upon / my móther's breast.

Cantor I have been entrusted to you ever since I was / bórn; *
All you were my God when I was still in / my móther's womb.

Cantor Be not far from me, for trouble is / néar,
All and there / is nóne to help.

Then read the Passion narrative

John 18:1 - 19:42

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 Judeans 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 people 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 people 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 people 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

people 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 people 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 people 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 said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

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

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

Since it was the day of Preparation, the Judeans 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 religious authorities, 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.

Having read these readings, you may wish to think of this:

Jesus Christ is a root out of dry ground. By his wounds we are healed. These paradoxes of Isaiah are echoed in the account in John about his death: he is arrested, yet when he speaks the soldiers fall down; he is tried, yet he is King and Son of God and he is The Man; he is thirsty and dying, yet he is the source of the Spirit and of water and blood to heal us; finally he is buried, but it is in a garden. All of this means to tell us that God shares our sorrow and need and death and yet transforms it to life and salvation and hope. More than just a root out of dry ground, his cross is the great tree of life in which we all may shelter. You may shelter there today. And all those things in all the world that we pray for today, God holds together in him.

The homilist breaks open the Word of God.

Stillness follows. Then, all join in singing

Were you there when they crucified my Lord?

Oh! Sometimes it causes me to tremble:

Were you there when they crucified my Lord?

Were you there when they nailed him to the tree?

Oh! Sometimes it causes me to tremble:

Were you there when they nailed him to the tree?

Were you there when they pierced him in the side?

Oh! Sometimes it causes me to tremble:

Were you there when they pierced him in the side?

Were you there when they laid him in the tomb?

Oh! Sometimes it causes me to tremble:

Were you there when they laid him in the tomb?

Then pray

THE SOLEMN COLLECTS

A deacon says,

Dear People of God: Our loving God sent the Son into the world, not to condemn the world, but that the world might be saved through him. So let us bring the needs of the whole world to the foot of the Cross of Christ.

The Deacon reads each bidding, set out in italics. The Officiant or other person appointed reads the collects.

I ask you to pray for the holy Church of God throughout the world, that God, the almighty, eternal One, will guide it:

For unity in witness and service;

For all bishops and other ministers and the people they serve,

especially Justin, Archbishop of Canterbury,

Michael our Presiding Bishop,

and Shannon our Bishop,

For all people preparing for baptism and confirmation;

That God will confirm the Church in faith, increase it in love, and preserve it in peace, strengthening us to bear witness to God's love not just for humankind but for the whole of God's Creation:

Stillness

Lord, in your mercy,
Hear our prayer.

Holy God, from whom comes every good and perfect gift: Send down upon your Church the Spirit of your grace, that we may truly please and serve you, and, remembering the account that we must one day give, may be faithful stewards of your bounty, through Jesus Christ our Lord. **Amen.**

I ask you to pray for all people in their vocation and ministry, and especially for the leaders of the nations:

*For Joseph, the President of the United States;
For the Congress and the Supreme Court;
For delegates to the United Nations;
For Philip our governor and our several mayors and town managers;
For those who work to protect and preserve the vitality of life on our planet;
For all who serve the common good;*

That by God's help they may seek justice and truth, and that all life may co-exist in peace and concord:

Stillness

Lord, in your mercy,
Hear our prayer.

Holy God, kindle in all hearts the true love of peace and a deep desire for justice; guide with your wisdom those who take counsel for the nations of the earth and for the care of Creation. Help us to encounter Christ in all we meet so that the earth may be filled with the knowledge of your love.

Amen.

I ask you to pray for all who suffer and are afflicted in body, mind, or spirit:

*For the hungry and homeless;
For the sick, wounded, and dying;
For those in loneliness, fear or anguish;
For those who face temptation, addiction, doubt, or despair;
For those who mourn;
For those who toil under the burden of racism;
For prisoners and captives, and those living in places of danger;
For all life harmed or broken;*

That God in mercy will comfort and console them, granting them knowledge of God's love, and that God will inspire in us the will and patience to minister to their needs, to cherish the sacredness of all Creation, and to dismantle systems and practices that threaten and exploit life:

Stillness

Lord, in your mercy,
Hear our prayer.

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 the one who suffered for us, your Son Jesus Christ our Lord. **Amen.**

*I ask you to pray for the peace of Jerusalem
for the Jewish people, the first to hear the word of God,
for Palestinian Christians and Muslims and all who share that sacred city.*

Stillness

*Lord in your mercy,
Hear our prayer.*

Holy God, long ago you gave your promise to Abraham and Sarah.
Bless the people you first made your own; keep them and all who are descended from Abraham,
Sarah, and Hagar in the love of your Name, and in faithfulness to your covenant. **Amen.**

*I ask you to pray for all who have no faith, living lives without any sense of holiness or divine
presence:*

*For those who have never heard words of hope or salvation;
For those who have lost their faith or whose faith has lost depth and become routine;
For those hardened by sin or indifference;
For the contemptuous and the scornful;
For those blinded by racism;
For those who are enemies of the faithful;
For those who in the Name of God have persecuted others;*

That God will open their hearts to truth and love, and lead them to faith and obedience:

Stillness

*Lord, in your mercy,
Hear our prayer.*

Holy God, you created all humankind in your image: draw all people to yourself, that they may
acknowledge you as Maker and Redeemer of all; let your Gospel be preached with grace and
power to those who have not heard it, that all people may know of your saving grace. **Amen.**

*Let us commit ourselves to our 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 with 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.*

Stillness

*Lord, in your mercy,
Hear our prayer.*

O God of unchangeable power and eternal light: look favorably upon your whole Church, that
wonderful and sacred mystery; by the effectual working of your providence, carry out in
tranquillity the plan of salvation; let the whole world see and know that things which were cast
down were 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.

Say the Lord's Prayer

**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.**

Reflect on the words of an anthem:

*Saw ye my Savior, saw ye my Savior and God?
O he came from Galilee
to atone for you and me,
and to free us from sorrow's great load.*

*Jesus hung bleeding three dreadful hours in great pain,
whilst the sun refused to shine
when his majesty divine
was derided, insulted, and slain.*

*He was extended, painfully nailed to the cross;
Then he bowed his head and died,
thus my Lord was crucified,
to atone for a world that was lost.*

*Saw ye my Savior, saw ye my Savior and God?
O he came from Galilee
to atone for you and me,
and to free us from sorrow's great load.*

Words Anonymous, American, 19th c., alt. • Music from *Church Harmony*, 1834, arr. D.N. Johnson (1922-1987)

Conclude with these words:

We adore you, O Christ, and we bless you.
By your holy Cross you have redeemed the world.

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.**

Officiant Shannon MacVean-Brown  *Homilist* Walter Brownridge 
Readers Gail Broussard and other members of St. Peter's, Bennington  *Cantor* Mark Howe 
Choir Members of the choirs of St. Paul's Cathedral and St. Andrew's, Colchester;
Nadine Carpenter, oboe; Mark Howe, organ

The Three Days continues tomorrow at 8:00 a.m. with the Liturgy for Holy Saturday

Holy Saturday

Members of St. Peter's, Bennington offer a meditation.

Then, the Bishop says,

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.**

Read

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. Oh 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.

Stillness

Say quietly

Psalm 130

Out of the depths have I called to you, O Lord; Lord, hear my voice;
let your ears consider well the voice of my supplication.

If you, Lord, were to note what is done amiss,
O Lord, who could stand?

For there is forgiveness with you;
therefore you shall be feared.

I wait for the Lord; my soul waits for him;
in his word is my hope.

My soul waits for the Lord, more than watchmen for the morning,
more than watchmen for the morning.

O Israel, wait for the Lord,
for with the Lord there is mercy;

With him there is plenteous redemption,
and he shall redeem Israel from all their sins.

Read

1 Peter 4:1-8

Since therefore Christ suffered in the flesh, arm yourselves also with the same intention (for whoever has suffered in the flesh has finished with sin), so as to live for the rest of your earthly life no longer by human desires but by the will of God. You have already spent enough time in doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry.

They are surprised that you no longer join them in the same excesses of dissipation, and so they blaspheme. But they will have to give an accounting to him who stands ready to judge the living and the dead. For this is the reason the gospel was proclaimed even to the dead, so that, though they had been judged in the flesh as everyone is judged, they might live in the spirit as God does.

The end of all things is near; therefore be serious and discipline yourselves for the sake of your prayers. Above all, maintain constant love for one another, for love covers a multitude of sins.

Stillness

Then read

Matthew 27:57-66

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb. The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

Stillness, followed by this burial anthem

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.*

Say the Lord's Prayer

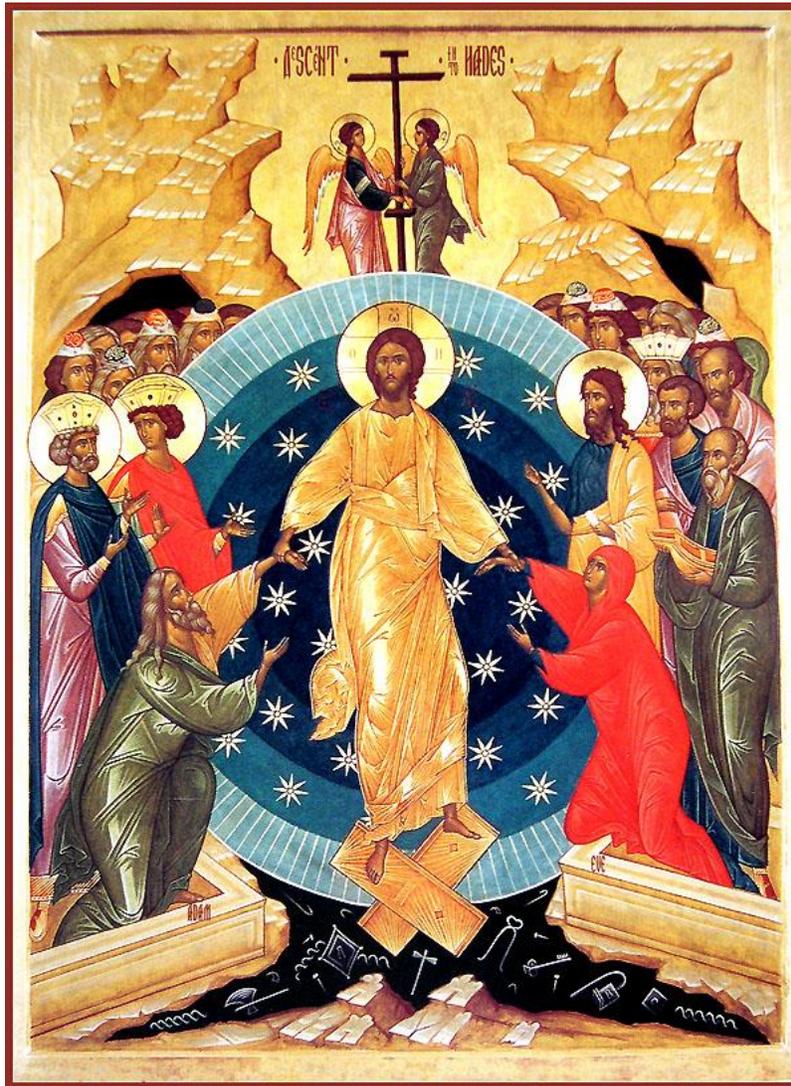
Our Father in heaven, hallowed be your Name,
your kingdom come, your will be done on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial, and deliver us from evil.
For the kingdom, the power, and the glory are yours,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

Conclude with these words

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all
evermore. **Amen.**

Officiant Shannon MacVean-Brown ↪ *Readers* Rebecca Flewelling, Vicki Odell ↪

The Three Days continues this evening with the Easter Vigil at 8:00 p.m.



THE RESURRECTION OF OUR LORD
THE GREAT VIGIL OF EASTER
THE THIRD OF THE THREE DAYS

Sit before an unlit candle and a bowl of water.

Members of St. Peter's, Bennington offer a meditation.

Light the candle, saying

The light of Christ, rising in glory, dispel the darkness of our hearts and minds.

Thanks be to God.

Then read this Easter Proclamation

Rejoice, all heavenly choirs of angels!

Christ has conquered; the risen Savior shines upon you.

This is the night in which the true Lamb is slain.

This is the night: **this is the night.**

This the night in which the children of Israel were led through the sea.

This is the night: **this is the night.**

This is the night in which all who believe in Christ are renewed in grace.

This is the night: **this is the night.**

The holiness of this night restores joy to those who mourn and humbles earthly pride.

Therefore this night, O God, receive our praise for the resurrection of Jesus Christ.

May Christ, the Morning Star, rising from the grave, shed light on the whole human race.

And we pray, O God: preserve and protect your Church, giving us peace, in this time and for ever. **Amen.**

Then pray this prayer:

O God, you are the creator of the world, the liberator of your people,
and the wisdom of the earth.

By the resurrection of your Son, free us from our fears,
restore us in your image, and ignite us with your light;
through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

The Officiant says,

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.

Each of the first two readings is followed by a section of the Renewal of Baptismal Vows

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

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

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

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. ²⁰It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He

clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the Lord is fighting for them against Egypt."

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

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

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

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

About this reading: We long for freedom from fear and confusion, sin and death. The resurrection of Christ brings us through the sea to new life, and baptism has enacted that exodus.

Stillness is kept, and then the Bishop leads the Renewal of Baptismal Promises:

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

I do.

Do you believe in God the Father?

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

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

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.

Do you believe in God the Holy Spirit?

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.

Ezekiel 36:24-28

I will take you from the nations, and gather you from all the countries, and bring you into your own land. I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. A new heart I will give you, and a new spirit I will put within you; and I will remove from your

body the heart of stone and give you a heart of flesh. I will put my spirit within you, and make you follow my statutes and be careful to observe my ordinances. Then you shall live in the land that I gave to your ancestors; and you shall be my people, and I will be your God.

About this reading: God promises new life in the gift of the New Spirit, poured out from Christ's death and resurrection, and making us new and alive together with him, a whole people standing together in new life — even when we are separated from each other.

Stillness is kept, and then the Bishop leads the next section of the Renewal of Baptismal Promises:

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

I will, with God's help.

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

I will, with God's help.

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

I will, with God's help.

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

I will, with God's help.

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

I will, with God's help.

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 sign of these vows you may wish to make the sign of the cross on your forehead with water from the bowl.

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.

The Easter Alleluia follows, sung three times by the Officiant, at successively higher pitches and repeated by the People:



John 20:1-18

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.

About this Gospel: Mary weeps; so do we. But do not weep. The Risen Christ calls each of us by name. And remember these and other Easter readings: he is rescue from the fire, restored vocation, our dry bones made alive, freedom from slavery and fear, newness of heart, and the very downpayment on a new creation. Alleluia! Christ is risen!

The Preacher breaks open the scriptures in a brief homily.

Offer

PRAYERS OF INTERCESSION

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 stillness

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;

For a deepening sense of your presence among us; *A brief stillness*

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

Hear our prayer.

We pray, O God, for the well-being of creation:
For the health of air, soil, and sea;
For the lakes and waterways of Vermont, and for its land,
inhabited by and tenderly stewarded by the Abenaki people,
For the will to care for your earth; *A brief stillness*

O God, you are our Rainbow of promise: in your mercy,
Hear our prayer.

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; *A brief stillness*

O God, you are our Mighty Fortress: in your mercy,
Hear our prayer.

We pray, O God for all who are facing the effects of the coronavirus:
For all who mourn their dead;
For all who have the virus or who suffer with lingering after-effects;
For those who are quarantined or stranded away from home;
For those who have lost their employment;
For all whose work puts them at risk of infection;
For those who fear the present and the future;
For physicians, nurses, and home health aides;
For first responders, medical researchers, and the World Health Organization;
For the aching in our hearts, that you might fill them with your merciful power; *A brief stillness*

O God, you are our Everlasting Arms: in your mercy,
Hear our prayer.

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; *A brief stillness*

O God, you are the Healer of our every ill: in your mercy,
Hear our prayer.

We pray, O God, for all the things for which we long: *A longer period of stillness*

O God, you are our Heart's Desire: in your mercy,
Hear our prayer.

Receive our thanks for all who have died in the faith;
and bring us at the final resurrection into your everlasting life,
where sorrows will be no more. *A brief stillness*

O God, you are our Beginning and our End: in your mercy,
Hear our prayer.

The People may use the Zoom chat box, unmute their devices, or silently offer the names of those for whom they pray.

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

Pray the Lord's Prayer

**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.**

Pray this prayer and speak these final sentences:

Eternal giver of life and light, this holy night shines with the radiance of the risen Christ.
Renew your church with the Spirit given us in baptism,
that we may worship you in sincerity and truth and may shine as a light in the world,
through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

The Bishop blesses the People.

A deacon dismisses us, saying,
Alleluia! Christ is Risen!
Christ is risen indeed. Alleluia!

Officiant Shannon MacVean-Brown  *Preacher* Greta Getlein  *Exultet* Mary Taggart 
Readers Collins Sennett, Dick Bower, Lisa Schnell, Stan Baker 