

HOLY WEEK AT HOME: APRIL 2020



CHRIST CHURCH EPISCOPAL, RIDLEY PARK, PENNSYLVANIA

AGAPÉ FOR MAUNDY THURSDAY

A simple, possibly meatless meal is to be preferred. The setting should be straightforward and the foods basic or rustic. Appropriate foods include soup, cheese, olives, dried fruit, nuts, bread or another grain staple, and wine, or juice. It might be helpful to recall at this time that on the frontier churches sometimes used whatever fermented beverage was handy, including ciders and beers.

CCRP has had a tradition of sharing meatloaf on this night. If that seems right to you without going out to fetch anything, please connect to that memory. Above all do not make an extra effort for any item, whatever you share will be a blessing to this sacred night.

We will be offering a two-part video, available on our YouTube channel for the two parts of this Maundy Thursday worship at home. However, any person or household can practice it without the video. If there are several persons present, one will preside, or you can choose how to divide leadership among yourselves. Multiple households could prepare for this service and coordinate their celebration of it using a video conferencing platform, alternating blessings.

PRELUDE

THE BLESSINGS

*At the time appointed, all gather around the table, standing as able.
After a time of silence, the presider offers the following blessings.*

OVER WINE OR OTHER BEVERAGES

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 OR OTHER GRAIN STAPLE

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 WORD AND THE PRAYERS

At the end of the meal and clearing of the table sing together this (or another appropriate) hymn.



1 Come, my Way, my Truth, my Life: such a
 2 Come, my Light, my Feast, my Strength: such a
 3 Come, my Joy, my Love, my Heart: such a



way as gives us breath; such a truth as ends all
 light as shows a feast; such a feast as mends in
 joy as none can move; such a love as none can



strife; such a life as kill - eth death.
 length; such a strength as makes _____ his guest.
 part; such a heart as joys _____ in love.

George Herbert (1593-1633)

A READING FROM THE SEVENTEENTH CHAPTER OF THE GOSPEL OF JOHN.

After Jesus had spoken these words, he looked up to heaven and said, 'Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people,* to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

'I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. While I was with them, I protected them in your name that* you have given me. I guarded them, and not one of them was lost except the one destined to be lost,* so that the scripture might be fulfilled. But now I am coming to you,

and I speak these things in the world so that they may have my joy made complete in themselves.* I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. I am not asking you to take them out of the world, but I ask you to protect them from the evil one.* They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth.

'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.'

If you choose to do so, consider together the following three questions:

- *What words or phrases leapt out at you?*
- *What is the most important part of this passage?*
- *Where are you in this passage?*

THE PRAYERS

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

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

Hear us, holy God. 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. Protect the waters from pollution. Allow in this time the planting of fields for food. Make us into care-givers of your plants and animals. *A brief silence.*

Hear us, bountiful God. Your mercy is great.

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

Hear us, sovereign God. Your mercy is great.

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

A brief silence.

Hear us, faithful God. Your mercy is great.

Blessed are you, gracious God, for you care for the needy. We beg you to feed the hungry, protect the refugee, embrace the distressed, house the homeless, nurse the sick, and comfort the dying. Especially we pray for those we name before you now: *Named aloud, then a brief silence.*

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, comfort our anxiety, and receive now the petitions of our hearts.

A longer period of silence.

Hear us, loving God. Your mercy is great.

Blessed are you, eternal God, for all who have died in the faith, especially the martyr Dietrich Bonhoeffer, whom we remember today, and those whom we name before you here.

A brief silence.

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

Hear us, eternal God. Your mercy is great.

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

This hymn is to be repeated at least three times.

Stay with me, re - main here with me, watch and
No - ho pū, no - ho mai me ia'u, ki - a'i a

pray watch and pray.
pu - le, kiai a pule.

Matthew 26, tr. Malcolm Naea Chun (b. 1954)

The following psalm is then said. If there is more than one voice, it is said in unison.

PSALM 63:1-8

**1 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.**
**2 Therefore I have gazed upon you in your holy place;
that I might behold your power and your glory.**
**3 For your loving-kindness is better than life itself;
my lips shall give you praise.**
**4 So will I bless you as long as I live
and lift up my hands in your Name.**
**5 My soul is content, as with marrow and fatness,
and my mouth praises you with joyful lips.**
**6 When I remember you upon my bed,
and meditate on you in the night watches.**
**7 For you have been my helper,
and under the shadow of your wings I will rejoice.**
**8 My soul clings to you,
your right hand holds me fast.**

Presider The Lord be with you
People **And also with you**
Presider 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.*

A period of quiet contemplation and working together quietly to wrap up the worship and meal is strongly suggested. Perhaps an evening of near silence and refraining from shallow distractions could end your day.

*Primarily from the Book of Occasional Services 2018, adapted/edited by the Rev. Dr. James Farwell and Dr. Lisa Kimball for use when Maundy Thursday Eucharist is not possible. Appropriate adaptations for illness in the household can be made.
Prayers from Sundays and Seasons.*

GOOD FRIDAY

If you have a crucifix, bring it to the place of your prayers this day.

If you can find an image of the crucifixion, that would also be appropriate.

You may also want to consider some way to hold a 'watch' or vigil of repose in some manner with either flowers, art depicting flowers, a single safe candle, or a some other object that brings you to focus on the faithful witness of the time between the end of this service and Easter morning.

This service will be livestreamed on Facebook Live at 7pm on Friday the 9th of April.

It is also ready to be said on your own, or in your household, at any time that day.

If you are praying this on your own as a group without the video, choose a person to lead and others to share the readings.

There are no directions for sitting, standing or kneeling, however we suggest choosing to set your intentions with your posture at different places. Standing for hymns, and at the words about Golgotha, kneeling at Jesus' death, and the prayers.

If praying this alone, it would be good to say these words out loud.

Begin with this prayer.

Presider Blessed be our God,
People **For ever and ever. Amen.**
Presider 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.**

FIRST READING: ISAIAH 52:13 – 53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him – so marred was his appearance, beyond human semblance, and his form beyond that of mortals – so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him,

nothing in his appearance that we should desire him.

He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.

All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid

on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the Transgression of my people.

They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall

PSALM 22

If multiple voices are willing, divide up the sections of the Psalm.

My God, my God, why have you forsaken me?
Why are you so far from helping me, from the words of my groaning?
O my God, I cry by day, but you do not answer;
and by night, but find no rest.

Yet you are holy,
enthroned on the praises of Israel.
In you our ancestors trusted;
they trusted, and you delivered them.
To you they cried, and were saved;
in you they trusted, and were not put to shame.

But I am a worm, and not human;
scorned by others, and despised by the people.
All who see me mock at me;
they make mouths at me, they shake their heads;
'Commit your cause to the Lord; let him deliver —
let him rescue the one in whom he delights!'

Yet it was you who took me from the womb;
you kept me safe on my mother's breast.
On you I was cast from my birth,

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.

The Word of the Lord. **Thanks be to God.**

and since my mother bore me you have been my God.
Do not be far from me,
for trouble is near
and there is no one to help.
Many bulls encircle me,
strong bulls of Bashan surround me;
they open wide their mouths at me,
like a ravening and roaring lion.

I am poured out like water,
and all my bones are out of joint;
my heart is like wax;
it is melted within my breast;
my mouth is dried up like a potsherd,
and my tongue sticks to my jaws;
you lay me in the dust of death.

For dogs are all around me;
a company of evildoers encircles me.
My hands and feet have shrivelled;
I can count all my bones.
They stare and gloat over me;
they divide my clothes among themselves,
and for my clothing they cast lots.

But you, O Lord, do not be far away!

O my help, come quickly to my aid!
 Deliver my soul from the sword,
 my life from the power of the dog!
 Save me from the mouth of the lion!

From the horns of the wild oxen you have
 rescued me.
 I will tell of your name to my brothers and
 sisters;
 in the midst of the congregation I will praise
 you:
 You who fear the Lord, praise him!
 All you offspring of Jacob, glorify him;
 stand in awe of him, all you offspring of
 Israel!
 For he did not despise or abhor
 the affliction of the afflicted;
 he did not hide his face from me,
 but heard when I cried to him.

From you comes my praise in the great
 congregation;
 my vows I will pay before those who fear
 him.

The poor shall eat and be satisfied;
 those who seek him shall praise the Lord.
 May your hearts live for ever!
 All the ends of the earth shall remember

and turn to the Lord;
 and all the families of the nations
 shall worship before him.
 For dominion belongs to the Lord,
 and he rules over the nations.

To him, indeed, shall all who sleep in the earth
 bow down;
 before him shall bow all who go down to the
 dust,
 and I shall live for him.
 Posterity will serve him;
 future generations will be told about the Lord,
 and proclaim his deliverance to a people
 yet unborn,
 saying that he has done it.

PASSION HYMN

1. Were you there when they cru - ci - fied my Lord? _____ Were you
 2. Were you there when they nailed Him to the tree? _____ Were you
 3. Were you there when they laid Him in the tomb? _____ Were you
 4. Were you there when He rose up from the grave? _____ Were you

1. there when they cru - ci - fied my Lord?
 2. there when they nailed Him to the tree?
 3. there when they laid Him in the tomb?
 4. there when He rose up from the grave?

O! _____

Some-times it caus-es me to trem-ble, trem-ble, trem - ble.

1. Were you there when they cru - ci - fied my Lord?
 2. Were you there when they nailed Him to the tree?
 3. Were you there when they laid Him in the tomb?
 4. Were you there when He rose up from the grave?

Afro-American Spiritual. Harmony: Charles Winfred Douglas.

THE PASSION ACCORDING TO JOHN (18.1 - 19.42)

If multiple voices are available choose to alternate paragraphs. Phrases regarding the local religious authorities that have been translated as 'the Jews' have been altered to say 'the Jewish Leaders' or 'the Judeans'. This is an approach taken by recent Biblical scholars to reduce anti-Semitic readings of this text.

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, 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, 'For whom are you looking?' 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, 'For whom are you looking?' 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 fulfil 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 Jewish leaders 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 round 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 Jewish leaders 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 Jewish leaders replied, 'We are not permitted to put anyone to death.' (This was to fulfil 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 Jewish leaders. 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 Jewish leaders 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 Jewish leaders 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 Jewish leaders 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 Jewish leaders, '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 Judeans 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 Jewish leaders 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 fulfil 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 fulfil 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 Jewish leaders 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 Jewish leaders, 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 Judeans. 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.

A Long Silence

If joining online, the homily will be here.

THE BIDDING PRAYER

Holding in mind our Lord Jesus dying on the cross, and keeping silence after each bidding of prayer and each line of the Lord's Prayer.

Dear members of God's family:

- we pray for the church throughout the world. . .
- we pray for our bishop, our priest, our lay minister, and all servants of the church. . .
- we pray for those preparing for baptism. . .
- we pray for the Jewish people, the first to hear the word of God. . .
- we pray for those who do not share our trust in Jesus Christ. . .
- we pray for those whose hearts and minds are far from acknowledgement of God. . .
- we pray for God's creation. . .
- we pray for those who serve in public office and any authority. . .
- we pray for those in any need or trial. . .
- we pray for all on the front lines of this pandemic...
- and we pray for all afflicted by the coronavirus. . .

A Long Silence

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

Finally, we pray:

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.

CLOSING HYMN

HYMN *O sacred head, sore wounded* (*Herzlich tut mich verlangen*) (Vs. 1-3) H 168

The image shows a musical score for a hymn. It consists of two systems of music. Each system has a vocal line (treble clef) and a bass line (bass clef). The lyrics are written below the vocal line. The first system has five verses, and the second system has five verses. The music is in a common time signature and features a simple, melodic line with a supporting bass line.

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
3 In thy most bit - ter pas - sion my heart to share doth cry,
*4 What lan - guage shall I bor - row to thank thee, dear - est friend,
*5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
2 thy power is all ex - pir - ed, and quenched the light of light.
3 with thee for my sal - va - tion up - on the cross to die.
4 for this thy dy - ing sor - row, thy pi - ty with - out end?
5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

Conclude with these words

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

EASTER

PRELUDE

O Sons and Daughters, Let Us Sing

Jean-Francois Dandrieu

OPENING HYMN *Jesus Christ is risen today*

H 207

Descant

1 Je - sus Christ is risen to - day, Al - le - lu - ia!
2 Hymns of praise then let us sing, Al - le - lu - ia!
3 But the pains which he en-dured, Al - le - lu - ia!
4 Sing we to our God a - bove Al - le - lu - ia!

our tri - um - phant ho - ly day, Al - le - lu - ia!
un - to Christ, our heaven - ly King, Al - le - lu - ia!
our sal - va - tion have pro - cured; Al - le - lu - ia!
praise e - ter - nal as his love; Al - le - lu - ia!

who did once up - on the cross, Al - le - lu - ia!
 who en - dured the cross and grave, Al - le - lu - ia!
 now a - bove the sky he's King, Al - le - lu - ia!
 praise him, all ye heaven - ly host, Al - le - lu - ia!

suf - fer to re - deem our loss. Al - le - lu - ia!
 sin - ners to re - deem and save. Al - le - lu - ia!
 where the an - gels ev - er sing. Al - le - lu - ia!
 Fa - ther, Son, and Ho - ly Ghost. Al - le - lu - ia!

OPENING SENTENCE

The Presider says

Alleluia! Christ is risen.

The Lord is risen indeed. Alleluia!

The Invitatory and Psalter

VERSICLE *All stand*

Officiant Lord, open our lips.

People **And our mouth shall proclaim your praise.**

Officiant and People

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

ANTIPHON

Alleluia. The Lord is risen indeed: **Come let us adore him. Alleluia.**

PSALM: Psalm 118:1-2, 14-24

¹Give thanks to the LORD, for he is good; *
his mercy endures for ever.

²Let Israel now proclaim, *
"His mercy endures for ever."

¹⁴The LORD is my strength and my song, *
and he has become my salvation.

¹⁵There is a sound of exultation and victory *
in the tents of the righteous:

¹⁶"The right hand of the LORD has triumphed! *
The right hand of the LORD is exalted!
The right hand of the LORD has triumphed!"

¹⁷I shall not die, but live, *
and declare the works of the LORD.

¹⁸The LORD has punished me sorely, *
but he did not hand me over to death.

¹⁹Open for me the gates of righteousness; *
I will enter them;
I will offer thanks to the LORD.

²⁰"This is the gate of the LORD; *
he who is righteous may enter."

²¹I will give thanks to you, for you answered me *
and have become my salvation.

²²The same stone which the builders rejected *
has become the chief cornerstone.

²³This is the LORD's doing, *
and it is marvelous in our eyes.

²⁴On this day the LORD has acted; *
we will rejoice and be glad in it.

At the end of the Psalm is sung or said

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

The Lessons

FIRST READING: Acts 10:34-43

The people sit.

A Reading from the Acts of the Apostles.

³⁴Peter began to speak to [Cornelius and the other Gentiles]: “I truly understand that God shows no partiality, ³⁵but in every nation anyone who fears him and does what is right is acceptable to him. ³⁶You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. ³⁷That message spread throughout Judea, beginning in Galilee after the baptism that John announced: ³⁸how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. ³⁹We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; ⁴⁰but God raised him on the third day and allowed him to appear, ⁴¹not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. ⁴²He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. ⁴³All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”

Reader The Word of the Lord.
People **Thanks be to God.**

Silence may follow.

Come, ye faithful, raise the strain (St. Kevin)

H 199

1 Come, ye faith - ful, raise the strain of tri - um - phant glad - ness!
2 'Tis the spring of souls to - day: Christ hath burst his pri - son,
3 Now the queen of sea - sons, bright with the day of splen - dor,
4 Nei - ther might the gates of death, nor the tomb's dark por - tal,

God hath brought his Is - ra - el in - to joy from sad - ness:
 and from three days' sleep in death as a sun hath ris - en;
 with the roy - al feast of feasts, comes its joy to ren - der;
 nor the watch - ers, nor the seal hold thee as a mor - tal:

loosed from Pha - raoh's bit - ter yoke Ja - cob's sons and daugh - ters,
 all the win - ter of our sins, long and dark, is fly - ing
 comes to glad Je - ru - sa - lem, who with true af - fec - tion
 but to - day a - midst thine own thou didst stand, be - stow - ing

led them with un - mois - tened foot through the Red Sea wa - ters.
 from his light, to whom we give laud and praise un - dy - ing.
 wel - comes in un - wear - ied strains Je - sus' re - sur - rec - tion.
 that thy peace which ev - er - more pass - eth hu - man know - ing.

SECOND READING: Colossians 3:1-4

The people sit.

A Reading from Paul's letter to the Church in Colossus.

¹[Since] you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God.²Set your minds on things that are above, not on things that are on earth, ³for you have died, and your life is hidden with Christ in God. ⁴When Christ who is your life is revealed, then you also will be revealed with him in glory.

Reader The Word of the Lord.
People **Thanks be to God.**

Silence may follow.

SEQUENCE HYMN *We know that Christ is raised and dies no more (Engelberg)* H 296

1 We know that Christ is raised and dies no more. _____
2 We share by wa - ter in his sav - ing death. _____
3 The Fa - ther's splen - dor clothes the Son with life. _____
4 A new cre - a - tion comes to life and grows _____

Em - braced by death he broke its fear - ful hold; _____
Re - born we share with him an Eas - ter life _____
The Spi - rit's pow - er shakes the Church of God. _____
as Christ's new bo - dy takes on flesh and blood. _____

and our de - spair he turned to blaz - ing joy. _____
as liv - ing mem - bers of a liv - ing Christ. _____ Al - le -
Bap - tized we live with God the Three in One. _____
The u - ni - verse re - stored and whole will sing: _____

Final Ending

lu - ia! — Al - le - lu - ia! A - men.

Words: John Brownlow Geyer (b. 1932), alt.
Music: Engelberg, Charles Villiers Stanford (1852-1924) 10 10 10 with Alleluia

THIRD READING: John 20:1-18

The people sit or stand.

A Reading from John.

¹Early 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. ²So 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." ³Then Peter and the other disciple set out and went toward the tomb. ⁴The two were running together, but the other disciple outran Peter and reached the tomb first. ⁵He bent down to look in and saw the linen wrappings lying there, but he did not go in. ⁶Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there,

⁷and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. ⁸Then the other disciple, who reached the tomb first, also went in, and he saw and believed; ⁹for as yet they did not understand the scripture, that he must rise from the dead. ¹⁰Then the disciples returned to their homes.

¹¹But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; ¹²and 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. ¹³They 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." ¹⁴When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. ¹⁵Jesus 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." ¹⁶Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher). ¹⁷Jesus 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.'" ¹⁸Mary Magdalene went and announced to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

Reader The Word of the Lord.
People **Thanks be to God.**

Silence may follow.

HOMILY

BAPTISMAL RENEWAL INVITATION

The Presider will bless the water and then address the people in these or similar words, all standing

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.

THE RENEWAL OF BAPTISMAL VOWS

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

People, I do.

Presider, Do you believe in God the Father?

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

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

People

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

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

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

He descended to the dead.

**On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.**

Presider, Do you believe in God the Holy Spirit?

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

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

People, I will, with God's help.

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

People, I will, with God's help.

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

People, I will, with God's help.

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

People, I will, with God's help.

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

People, I will, with God's help.

The Presider concludes the Renewal of Vows as follows

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

THE LORD'S PRAYER

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

Presider and People

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.**

**For thine is the kingdom,
and the power, and the glory,
forever and ever. Amen**

PRAYERS OF THE PEOPLE

Silence

For the Church universal, give her strength and forbearance as she navigates new and non-traditional ways to be the Gospel and to be present to those in our communities. On this day God has acted: **We will rejoice and be glad in it.**

Help all of us understand that our buildings are not the church, but the foundation which grounds us and from whence we are sent to minister. On this day God has acted: **We will rejoice and be glad in it.**

For the leaders of the world, especially countries hardest hit by COVID-19, that may seek out and find the resources to help their countries deal with the pandemic in healthy and life sustaining ways. On this day God has acted: **We will rejoice and be glad in it.**

For the president and the leaders of our country, that they may find the strength to lead with compassion and empathy for all our citizens, regardless of; disability, age, ethnicity, socio-economic standing, whom they love or where they live. On this day God has acted: **We will rejoice and be glad in it.**

For those who have contracted the COVID virus, those in isolation/quarantine, for their families and for those that live in a state of anxiety and fear because of it. On this day God has acted: **We will rejoice and be glad in it.**

For the people on the front lines: police, firefighters, EMT's, doctors, nurses, and all hospital staff that are putting themselves at risk to minister to the sick in ways that they have never imagined; and for those seeking a cure. (*Names of those serving in military and as first responders.*)
On this day God has acted: **We will rejoice and be glad in it.**

For the people that are usually forgotten but that are sustaining us now; grocery store clerks, truckers, farmers and laborers, that are being challenged to meet the needs of a society filled with fear, angst and a tendency towards hoarding. On this day God has acted: **We will rejoice and be glad in it.**

We pray for the children who are displaced by no school, for the parents that are trying to cope, for those that are taking care of their younger siblings and trying to school themselves. For the teachers that are having to teach in ways for which they were never trained. On this day God has acted: **We will rejoice and be glad in it.**

For those that are finding their close quarters smaller than they realized and for those households where tensions may be running high. For all who live alone and find themselves completely cut off from human touch and face to face relationships. On this day God has acted: **We will rejoice and be glad in it.**

We pray for those who find themselves unemployed and those who have lost their financial security; and those who have had their jobs put on hold. On this day God has acted: **We will rejoice and be glad in it.**

For all who are sick for any reason and who may be being forgotten.

(Names on our prayer list.)

On this day God has acted: **We will rejoice and be glad in it.**

For all that have died from the spread of this virus, may they find themselves in a place of light and peace, freed from the bonds of this earthy life, and may their families find consolation knowing their loved ones are wrapped in your embrace. We remember today *(names of those in Memorial and recently died)*

On this day God has acted: **We will rejoice and be glad in it.**

For all that we now name, either silently or aloud: ... *(a period of silence)* On this day God has acted: **We will rejoice and be glad in it.**

O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

FIRST COLLECT

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

SECOND COLLECT

O God, you make us glad with the weekly remembrance of the glorious resurrection of your Son our Lord: Give us this day such blessing through our worship of you, that the week to come may be spent in your favor; through Jesus Christ our Lord. **Amen.**

THIRD COLLECT

God of the present moment, God who in Jesus stills the storm and soothes the frantic heart; bring hope and courage to your people as we wait in uncertainty. Bring hope that you will make us equal to whatever lies ahead. Bring us courage to endure what cannot be avoided, and the obedience to refrain from what must be avoided for the well being of all; for your will is health and wholeness; you are God, and we need You. In the name of Jesus Christ, our Savior. **Amen**

PRAYER FOR MISSION

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.*

OFFERING REMINDER AND ANNOUNCEMENTS

THE GENERAL THANKSGIVING

Presider and People

**Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.
We bless you for our creation, preservation,
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.
And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts we may show forth your praise,
not only with our lips, but in our lives,
by giving up our selves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. Amen.**

HYMN *He is risen, he is risen (Unser Herrscher)*

H 180

1 He is ris - en, he is ris - en! Tell it out with
 2 Come, ye sad and fear - ful - heart - ed, with glad smile and
 *3 Come, with high and ho - ly hymn - ing, hail our Lord's tri -
 4 He is ris - en, he is ris - en! He hath o - pened

joy - ful voice: he has burst his three days' pris - on;
 ra - dian't brow! Death's long sha - dows have de - part - ed;
 um - phant day; not one dark - some cloud is dim - ming
 hea - ven's gate: we are free from sin's dark pris - on,

let the whole wide earth re - jice: death is con - quered,
 Je - sus' woes are o - ver now, and the pas - sion
 yon - der glo - rious morn - ing ray, break - ing o'er the
 ris - en to a ho - lier state; and a bright - er

we are free, Christ has won the vic - to - ry.
 that he bore— sin and pain can vex no more.
 pur - ple east, sym - bol of our Eas - ter feast.
 Eas - ter beam on our long - ing eyes shall stream.

EASTER BLESSING

God has raised Christ from the dead and all creation is made new. Alleluia!
Christ is risen from the tomb and become your salvation. Rejoice and be glad!
God's Spirit lives and breathes resurrection into your life. Live with joy!
And the blessing of our wondrous God, Father, Son and Holy Spirit, be with you and renew
you, now and for ever. *Amen*

Let us bless the Lord, alleluia, alleluia.
Thanks be to God, alleluia, alleluia.

POSTLUDE

Good Christian Friends, Rejoice and Sing

Alfred V. Fedak

From riteplanning.com.

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Pandemic Prayers of the People, by: Rev. Emmanuel Williamson, Trinity Episcopal Church, Amber

Easter Blessing from the Reverend Lowell Grisham

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