

**Holy Week  
&  
The Triduum:  
Maundy Thursday, Good Friday,  
Holy Saturday, & The Great Vigil of Easter**

**A Guide for Worship in the Home**



**March 29, 2021 - April 3, 2021**

**Saint Mary's Episcopal Church  
Kinston, NC**

Dear beloved in Christ,

These continue to be remarkable times. None of us imagined when the COVID-19 pandemic unfolded that we would still be impacted by it in such profound ways over a year later. Yet, here we are, and many remain in situations that make in-person gathering unadvised. What follows in this “booklet” (I know, the word “booklet” is a stretch for a document of this many pages!) are resources for your household to use for praying together through Holy Week, including the Triduum: the three central days of the Christian year.

You may wish to begin now by reviewing each of the liturgies and thinking through how you will observe them. If there are multiple people in your home, who might lead each part? If there are options for readings, which ones will you choose? You may also wish to prepare a sacred space for these liturgies to take place (see page 44 for some recommendations). I invite you also to watch a conversation that I had with Whitney Grady last year about the particulars of observing this Holy Week. You may watch [the video of our conversation that was recorded on April 5, 2020](#) on our [YouTube channel](#).

While Easter is a joyful festival, we observe it now in a time of difficulty and shared global sorrow. Still, Christ is with us in His word, by His Holy Spirit, drawing us together as one before God. And it is true that the Gospel of Christ gives us strength amid distress and comfort in the face of our sufferings. As a sign of our unity, you might consider observing these liturgies when some will be gathering in person:

- Monday & Tuesday at 5:30pm
- Wednesday at 7:30pm
- Thursday and Saturday evening at 7pm
- Friday at noon

This booklet begins with the readings appointed for Monday, Tuesday, and Wednesday in Holy Week. You may wish to pray these in the context of an evening devotion as printed, or through any of the other liturgies in the Daily Office or Daily Devotions for Individuals and Families (pages 36-144 in the Book of Common Prayer which is also found online at [www.bcponline.org](http://www.bcponline.org)). You may also choose to meditate on a part of the readings for each day. See pages 45-46 about a practice of spiritual reading called *lectio divina* for adults and children.

The Triduum is the heart of Holy Week, beginning with Maundy Thursday and ending with the Great Vigil of Easter. The three services of the Triduum are really one event, stretched over three days. On each occasion, it will be helpful for you to set out one or more physical symbols: for Thursday, a bowl of water and a clean towel; for Friday, a cross; for Saturday, a bowl of water, a candle (your baptismal candle would be especially appropriate), and a bell (or many!).

After the last prayers on Saturday evening, feel free to celebrate... it is Easter! I hope you'll revel in something that you love. If this is your first Easter Vigil, know that I am lifting special prayers for you! Christ is risen!

Tom +

## Table of Contents<sup>1</sup>

*(If you are accessing this document on a computer,  
you may click on the section below to go directly to that page)*

<b>MONDAY IN HOLY WEEK</b>	<b>4</b>
<b>TUESDAY IN HOLY WEEK</b>	<b>8</b>
<b>WEDNESDAY IN HOLY WEEK</b>	<b>12</b>
<b>MAUNDY THURSDAY</b>	<b>14</b>
<b>GOOD FRIDAY</b>	<b>22</b>
<b>HOLY SATURDAY</b>	<b>32</b>
<b>THE GREAT VIGIL OF EASTER</b>	<b>32</b>
<b>APPENDIX A: CREATING SACRED SPACE AT HOME</b>	<b>44</b>
<b>APPENDIX B: LECTIO DIVINA</b>	<b>45</b>

<sup>1</sup>This booklet was adapted by the staff of St. Mary's Episcopal Church from original documents provided by friends and colleagues at the Virginia Theological Seminary and the Episcopal Diocese of East Carolina. Resources include: The Book of Common Prayer, 1979

The Hymnal, 1982

A Prayer Book for the Armed Forces, 1967

Saint Augustine's Prayer Book, 2014

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*The readings for Monday, Tuesday, and Wednesday in Holy Week are provided in the context of a Daily devotion In the Early Evening<sup>2</sup>. The Book of Common Prayer also offers other options for short services to be used in other parts of the day if the evening is not best for you. See the “Daily Office” and “Daily Devotions” on pages 36-144 for these options and refer to these readings and prayer for the day accordingly.*

## **MONDAY IN HOLY WEEK**

*This liturgy may be used before or after the evening meal.*

O gracious light,  
pure brightness of the everliving Father in heaven,  
O Jesus Christ, holy and blessed!  
Now as we come to the setting of the sun,  
and our eyes behold the vesper light,  
we sing your praises, O God: Father, Son, and Holy Spirit.  
You are worthy at all times to be praised by happy voices,  
O Son of God, O Giver of Life,  
and to be glorified through all the worlds.

*Read one or more of the following readings for the day:*

### **The Old Testament Reading: Isaiah 42:1-9**

Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching. Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. I am the Lord, that is my name; my glory I give to no other, nor my praise to idols. See, the former things have come to pass, and new things I now declare; before they spring forth, I tell you of them.

### **Psalm 36:5-11**

5 Your love, O Lord, reaches to the heavens, \*  
and your faithfulness to the clouds.  
6 Your righteousness is like the strong mountains, your justice like the great deep; \*  
you save both man and beast, O Lord.

<sup>2</sup>Book of Common Prayer, 139.

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

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

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

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

11 Let not the foot of the proud come near me, \*  
nor the hand of the wicked push me aside.

**The Epistle Reading: Hebrews 9:11-15**

When Christ came as a high priest of the good things that have come, then through the greater and perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled so that their flesh is purified, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God! For this reason he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, because a death has occurred that redeems them from the transgressions under the first covenant.

**The Gospel Reading: John 12:1-11**

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me." When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus to death as well, since it was on account of him that many of the Jews were deserting and were believing in Jesus.

*Prayers may be offered for ourselves and others.*

*The Lord's Prayer*

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

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 these prayers:*

*The Collect of the Day*

Amighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Lord Jesus, stay with us, for evening is at hand and the day is past; be our companion in the way, kindle our hearts, and awaken hope, that we may know you as you are revealed in Scripture and the breaking of bread. Grant this for the sake of your love. **Amen.**

*Here or later you may wish to listen to a recording of "O sacred head, sore wounded" (#168 in the Hymnal, 1982), which is the musical offering for this day that has been uploaded to the church's YouTube channel. If viewing this booklet online [click here to go directly to the video](#), or visit [www.youtube.com/stmaryskinston](http://www.youtube.com/stmaryskinston) (or access YouTube on a phone, tablet, or smart TV) to find our channel.*

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.

**Words:** Paul Gerhardt (1607–1676); sts. 1–3, 5, tr. Robert Seymour Bridges (1844–1930); st. 4, tr. James Waddell Alexander (1804–1859), alt.

**Music:** Herzlich tut mich verlangen [Passion Chorale], Hans Leo Hassler (1564–1612); adapt. And harm. Johann Sebastian Bach (1685–1750)

## TUESDAY IN HOLY WEEK

*This devotion may be used before or after the evening meal.*

O gracious light, pure brightness of the everliving Father in heaven,  
O Jesus Christ, holy and blessed!  
Now as we come to the setting of the sun,  
and our eyes behold the vesper light,  
we sing your praises, O God: Father, Son, and Holy Spirit.  
You are worthy at all times to be praised by happy voices,  
O Son of God, O Giver of Life,  
and to be glorified through all the worlds.

*Read one or more of the following readings for the day:*

### **The Old Testament Reading: Isaiah 49:1-7**

Listen to me, O coastlands, pay attention, you peoples from far away! The Lord called me before I was born, while I was in my mother's womb he named me. He made my mouth like a sharp sword, in the shadow of his hand he hid me; he made me a polished arrow, in his quiver he hid me away. And he said to me, "You are my servant, Israel, in whom I will be glorified." But I said, "I have labored in vain, I have spent my strength for nothing and vanity; yet surely my cause is with the Lord, and my reward with my God." And now the Lord says, who formed me in the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honored in the sight of the Lord, and my God has become my strength-- he says, "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth." Thus says the Lord, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nations, the slave of rulers, "Kings shall see and stand up, princes, and they shall prostrate themselves, because of the Lord, who is faithful, the Holy One of Israel, who has chosen you."

### **Psalm 71:1-14**

1 In you, O Lord, have I taken refuge; \*  
let me never be ashamed.

2 In your righteousness, deliver me and set me free; \*  
incline your ear to me and save me.

3 Be my strong rock, a castle to keep me safe; \*  
you are my crag and my stronghold.

4 Deliver me, my God, from the hand of the wicked, \*  
from the clutches of the evildoer and the oppressor.

5 For you are my hope, O Lord God, \*  
my confidence since I was young.



6 I have been sustained by you ever since I was born;  
from my mother's womb you have been my strength; \*  
my praise shall be always of you.

7 I have become a portent to many; \*  
but you are my refuge and my strength.

8 Let my mouth be full of your praise \*  
and your glory all the day long.

9 Do not cast me off in my old age; \*  
forsake me not when my strength fails.

10 For my enemies are talking against me, \*  
and those who lie in wait for my life take counsel together.

11 They say, "God has forsaken him; go after him and seize him; \*  
because there is none who will save."

12 O God, be not far from me; \*  
come quickly to help me, O my God.

13 Let those who set themselves against me be put to shame and be disgraced; \*  
let those who seek to do me evil be covered with scorn and reproach.

14 But I shall always wait in patience, \*  
and shall praise you more and more.

**The Epistle Reading: 1 Corinthians 1:18-31**

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength. Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, "Let the one who boasts, boast in the Lord."

## **The Gospel Reading:     John 12:20-36**

Among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, "The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor. "Now my soul is troubled. And what should I say-- `Father, save me from this hour'? No, it is for this reason that I have come to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." The crowd standing there heard it and said that it was thunder. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself." He said this to indicate the kind of death he was to die. The crowd answered him, "We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?" Jesus said to them, "The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. While you have the light, believe in the light, so that you may become children of light." After Jesus had said this, he departed and hid from them.

*Prayers may be offered for ourselves and others.*

*The Lord's Prayer*

*Pray these prayers:*

*The Collect of the Day*

O God, by the passion of your blessed Son you made an instrument of shameful death to be for us the means of life: Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss for the sake of your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lord Jesus, stay with us, for evening is at hand and the day is past; be our companion in the way, kindle our hearts, and awaken hope, that we may know you as you are revealed in Scripture and the breaking of bread. Grant this for the sake of your love. **Amen.**

*Here or later you may wish to listen to a recording of "Rock of Ages" (#685 in the Hymnal, 1982), which is the musical offering for this day that has been uploaded to the church's YouTube channel. If viewing this booklet online [click here to go directly to the video](#), or visit [www.youtube.com/stmaryskinston](http://www.youtube.com/stmaryskinston) (or access YouTube on a phone, tablet, or smart TV) to find our channel.*

## Rock of Ages

1 Rock of a - ges, cleft for me, let me hide my - self in thee;  
 2 Should my tears for ev - er flow, should my zeal no lan - guor know,  
 3 While I draw this fleet - ing breath, when mine eye - lids close in death,

let the wa - ter and the blood from thy wound - ed side that flowed,  
 all for sin could not a - tone: thou must save, and thou a - lone;  
 when I rise to worlds un - known and be - hold thee on thy throne,

be of sin the dou - ble cure, cleanse me from its guilt and power.  
 in my hand no price I bring, sim - ply to thy cross I cling.  
 Rock of a - ges, cleft for me, let me hide my - self in thee.

**Words:** Augustus Montague Toplady (1740–1778), alt.

**Music:** *Toplady*, Thomas Hastings (1784–1872)

## WEDNESDAY IN HOLY WEEK

*This devotion may be used before or after the evening meal.*

O gracious light, pure brightness of the everliving Father in heaven, O Jesus Christ, holy and blessed! Now as we come to the setting of the sun, and our eyes behold the vesper light, we sing your praises, O God: Father, Son, and Holy Spirit. You are worthy at all times to be praised by happy voices, O Son of God, O Giver of Life, and to be glorified through all the worlds.

*Read one or more of the following readings for the day:*

### **The Old Testament Reading: Isaiah 50:4-9a**

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

### **Psalm 70**

1 Be pleased, O God, to deliver me; \*

O Lord, make haste to help me.

2 Let those who seek my life be ashamed and altogether dismayed; \*  
let those who take pleasure in my misfortune draw back and be disgraced.

3 Let those who say to me "Aha!" and gloat over me turn back, \*  
because they are ashamed.

4 Let all who seek you rejoice and be glad in you; \*  
let those who love your salvation say for ever, "Great is the Lord!"

5 But as for me, I am poor and needy; \*  
come to me speedily, O God.

6 You are my helper and my deliverer; \*  
O Lord, do not tarry.

### **The Epistle Reading: Hebrews 12:1-3**

Since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God. Consider him who endured such hostility against himself from sinners, so that you may not grow weary or lose heart.

## **The Gospel Reading: John 13:21-32**

At supper with his friends, Jesus was troubled in spirit, and declared, "Very truly, I tell you, one of you will betray me." The disciples looked at one another, uncertain of whom he was speaking. One of his disciples-- the one whom Jesus loved-- was reclining next to him; Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. So while reclining next to Jesus, he asked him, "Lord, who is it?" Jesus answered, "It is the one to whom I give this piece of bread when I have dipped it in the dish." So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. After he received the piece of bread, Satan entered into him. Jesus said to him, "Do quickly what you are going to do." Now no one at the table knew why he said this to him. Some thought that, because Judas had the common purse, Jesus was telling him, "Buy what we need for the festival"; or, that he should give something to the poor. So, after receiving the piece of bread, he immediately went out. And it was night. When he had gone out, Jesus said, "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."

*Prayers may be offered for ourselves and others.*

*The Lord's Prayer*

*Pray these prayers:*

*The Collect of the Day*

Lord God, whose blessed Son our Savior gave his body to be whipped and his face to be spit upon: Give us grace to accept joyfully the sufferings of the present time, confident of the glory that shall be revealed; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Lord Jesus, stay with us, for evening is at hand and the day is past; be our companion in the way, kindle our hearts, and awaken hope, that we may know you as you are revealed in Scripture and the breaking of bread. Grant this for the sake of your love. **Amen.**

*Here or later you may wish to listen to a recording of "In Monte Oliveti" by Thomas Pavlechko, which is the musical offering for this day that has been uploaded to the church's YouTube channel. If viewing this booklet online [click here to go directly to the video](#), or visit [www.youtube.com/stmaryskinston](http://www.youtube.com/stmaryskinston) (or access YouTube on a phone, tablet, or smart TV) to find our channel.*

*The lyrics to the anthem "In Monte Oliveti" are:*

*In monte oliveti oravit ad Patrem: si fieri potest, transeat a me calix iste.*

*Spiritus quidem promptus est, caro autem infirma; caro autem infirma: fiat voluntas tua.*

*[On the Mount of Olives he prayed to the Father: if it is possible, let this chalice pass from me.*

*The Spirit indeed is ready, but the flesh is weak: Your will be done.]*

**MAUNDY THURSDAY**  
**THE FIRST DAY OF THE TRIDUUM**



*Set out a bowl of water and a clean towel. Sit with them for a moment. You may wish to begin by listening to a recording of “According to Thy Gracious Word” by W.A. Mozart, arr. Mark Schweizer, which is a musical offering from St. Mary’s today. It is at the beginning of the Maundy Thursday video that will be uploaded to the church’s YouTube channel by Thursday evening. Visit [www.youtube.com/stmaryskinston](http://www.youtube.com/stmaryskinston) (or access YouTube on a phone, tablet, or smart TV) to find our channel and play this day’s video.*

*Remember God’s forgiveness as you say:*

God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace we have been saved. Our sins are forgiven in the name of Jesus Christ. Almighty God strengthen us with power through the Holy Spirit, that Christ may live in our hearts through faith. **Amen.**

*Then pray a prayer for this night:*

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

*Then read this reading:*

**A Reading from the Book of Exodus:**

**[12:1–14]**

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

*Then pray this Psalm:*

**Psalm 116**

<sup>1</sup>I love the Lord, who has heard my voice,\*  
and listened to my supplication,

<sup>2</sup>for the Lord has given ear to me\*  
whenever I called.

<sup>12</sup>How shall I repay the Lord\*  
for all the good things God has done for me?

<sup>13</sup>I will lift the cup of salvation\*  
and call on the name of the Lord.

<sup>14</sup>I will fulfill my vows to the Lord\*  
in the presence of all God's people.

<sup>15</sup>Precious in your sight, O Lord,\*  
is the death of your servants.

<sup>16</sup>O Lord, truly I am your servant;\*

I am your servant, the child of your handmaid; you have freed me from my bonds.

<sup>17</sup>I will offer you the sacrifice of thanksgiving\*

and call upon the name of the Lord.

<sup>18</sup>I will fulfill my vows to the Lord\*

in the presence of all God's people,

<sup>19</sup>in the courts of the Lord's house,\*

in the midst of you, O Jerusalem.

*Then read this reading:*

**A Reading from St. Paul's First Letter to the Church in Corinth: [11:23–26]**

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, 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.

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

*Then read the Gospel:*

**The Holy Gospel of Our Lord Jesus Christ According to John [13:1–17, 31b–35]**

**Glory to you, O Lord.**

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 <sup>3</sup>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."

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

*Having read these readings, think of this:*

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

*Here or later you may access Fr. Tom's Maundy Thursday sermon that will be uploaded to the church's YouTube channel by Thursday evening. Visit [www.youtube.com/stmaryskinston](http://www.youtube.com/stmaryskinston) (or access YouTube on a phone, tablet, or smart TV) to find our channel and play this day's video.*

*After this, you might read or sing the following hymn. You may wish to sing along [to the music at this link](#).*

152 Jesus, Remember Me Jacques Berthier

$\text{♩} = 69$

Je - sus, re - mem - ber me when you come in - to your King - dom.

Je - sus, re - mem - ber me when you come in - to your King - dom.

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*Here you may wash the feet of others in your household, or reflect on the act of Jesus washing His disciples' feet if the opportunity to physically engage in this act is not available.*

*Then you may pray together with all of us these intercessions for our church and world:*

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 Skirving 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 continue the work of leading in the midst of a pandemic. 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; UNC-Lenoir Healthcare, Vidant Medical Center, Wayne-UNC Health Care, and all providers in our region; 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 the leaders, volunteers, and guests at Mary's Kitchen, the names of all who have been added to the St. Mary's church prayer list, and all others whom we name before you now.

*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, 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.**

*If you wish, read or sing this hymn. You may wish to sing along [to the music at this link](#).*

602

### Jesus, Jesu fill us with your love

*Chorus*

Je - su, Je - su, fill us with your love, show  
us how to serve the neigh-bors we have from you.

1 Kneels at the feet of his friends, si - lent - ly wash - es their  
2 Neigh - bors are rich and poor, neigh-bors are black and  
3 These are the ones we should serve, these are the ones we should  
4 Lov - ing puts us on our knees, serv - ing as though we were

*Repeat Chorus*

feet, Mas - ter who acts as a slave to them.  
white, neigh-bors are near - by and far a - way.  
love. All are neigh-bors to us and you.  
slaves; this is the way we should live with you.

**Words:** Ghanaian; tr. Thomas Stephenson Colvin (b. 1925), alt.

**Music:** *Chereponi* [*Jesu, Jesu*], Ghanaian folk song, adapt. Thomas Stephenson Colvin (b. 1925)

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

### **Psalm 88**

1 O Lord, my God, my Savior,\*  
by day and night I cry to you.

2 Let my prayer enter into your presence;\*  
incline your ear to my lamentation.

3 For I am full of trouble;\*  
my life is at the brink of the grave.

4 I am counted among those who go down to the pit;\*  
I have become like one who has no strength;

5 lost among the dead, like the slain who lie in the grave,\*  
whom you remember no more, for they are cut off from your hand.

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

7 Your anger weighs upon me heavily,\*  
and all your great waves overwhelm me.

8 You have put my friends far from me; you have made me to be abhorred by them;\*  
I am in prison and can not get free.

9 My sight has failed me because of trouble;\*  
Lord, I have called upon you daily; I have stretched out my hands to you.

10 Do you work wonders for the dead?\*

Will those who have died stand up and give you thanks?

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

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

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

14 Lord, why have you rejected me?\*

Why have you hidden your face from me?

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

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

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

18 My friend and my neighbor you have put away from me,  
and darkness is my only companion.

*At this time, when the high altar and sanctuary at St. Mary's is stripped, you may wish to remove similar symbols from the sacred space you have prepared for worship, and other locations in your home. You may also wish to play the recording of "Stay with me" (Wonder, Love, & Praise # 826) that is at the end of the Maundy Thursday video on the church's YouTube channel, [www.youtube.com/stmaryskinston](http://www.youtube.com/stmaryskinston).*

826

### Stay with me

The image shows a musical score for the hymn "Stay with me". It consists of two systems of music, each with a vocal line and a piano accompaniment line. The key signature is one flat (B-flat) and the time signature is 4/4. The lyrics are written below the vocal line. The first system covers the first two lines of the hymn, and the second system covers the last two lines. The piano accompaniment features chords and moving lines that support the vocal melody.

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.

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

Music: Jacques Berthier (1923–1994)

*A vigil is being kept throughout the night in the All Saints' Chapel this evening. Please hold this observance in your prayers. Due to COVID-19 precautions, only individuals who sign up for a specific time slot are permitted to physically be in this space. Invitations to sign up for these spots have been shared in earlier communications, but you may [click here to see if any time slots remain available](#). Nonetheless, we are all able to join spiritually in this vigil with our Lord who asked His disciples "Could you not keep watch with me for one hour?" (Matthew 26:40).*

*The Triduum continues tomorrow with the service for Good Friday.*

**GOOD FRIDAY**  
**THE SECOND OF THE THREE DAYS**



*Sit before a cross or a crucifix.*

*Begin with this prayer.*

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.**

*Then read this reading.*

**A Reading from the Book of the Prophet Isaiah**

**[52:13—53:12]**

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him--so marred was his appearance, beyond human semblance, and his form beyond that of mortals--so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and

afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

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

*Pray this Psalm:*

### **Psalm 22**

<sup>1</sup>My God, my God, why have you for-<sup>l</sup>saken me?\*

Why so far from saving me, so far from the words of my groaning?

<sup>2</sup>My God, I cry out by day, but you do not answer;\*  
by night, but I find no rest.

<sup>3</sup>Yet you are the Holy One,\*  
enthroned on the praises of Israel.

<sup>4</sup>Our ancestors put their trust in you,\*  
they trusted, and you rescued them.

<sup>5</sup>They cried out to you and were delivered;\*  
they trusted in you and were not put to shame.

<sup>6</sup>But as for me, I am a worm and not human,\*  
scorned by all and despised by the people.

<sup>7</sup>All who see me laugh me to scorn;\*  
they curl their lips; they shake their heads.

<sup>8</sup>"Trust in the Lord; let the Lord deliver;\*  
let God rescue him if God so delights in him."

<sup>9</sup>Yet you are the one who drew me forth from the womb,\*  
and kept me safe on my mother's breast.

<sup>10</sup>I have been entrusted to you ever since I was born;\*  
you were my God when I was still in my mother's womb.

<sup>11</sup>Be not far from me, for trouble is near,\*  
and there is no one to help.

*Then read the Gospel.*

**The Holy Gospel of Our Lord Jesus Christ According to John**

**[18:1 - 19:42]**

**Glory to you, O Lord.**

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

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

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

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



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

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

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

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

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

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

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

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

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

And that is what the soldiers did.

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

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

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

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

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

*Having read these readings, 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 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.

*Here or later you may access Fr. Tom's Good Friday sermon and listen to a recording of the anthem "Drop, Drop Slow Tears" by Orlando Gibbons, which is the musical offering for this day. The video will be uploaded to [the church's YouTube channel](#) by Friday at noon. Visit [www.youtube.com/stmaryskinston](http://www.youtube.com/stmaryskinston) (or access YouTube on a phone, tablet, or smart TV) to find our channel and play this day's video.*

*The lyrics to the anthem "Drop, Drop Slow Tears" are:*

*Drop, drop, slow tears,  
And bathe those beauteous feet  
Which brought from Heaven  
The news and Prince of Peace.*

*Cease not, wet eyes,  
His mercy to entreat;  
To cry for vengeance  
Sin doth never cease.*

*In your deep Floods  
Drown all my faults and fears;  
Nor let His eye  
See sin, but through my tears.*

*Then pray the Solemn Collects. Keeping silence after each bidding, members of the household might take turns leading the collects.*

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

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

For its unity in witness and service

For all bishops and other ministers

and the people whom they serve

For Justin, the Archbishop of Canterbury; Michael, our Presiding Bishop; Rob, our bishop,  
and all the people of this diocese

For all Christians in this community

For those about to be baptized

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

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

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

For Joe, the President of the United States

For the Congress and the Supreme Court

For the Members and Representatives of the United Nations

For all who serve the common good

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

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

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

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

For the sick, the wounded, and the crippled

For those in loneliness, fear, and anguish

For those who face temptation, doubt, and despair

For the sorrowful and bereaved

For prisoners and captives, and those in mortal danger

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

*Silence*

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

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

For those who have never heard the word of salvation

For those who have lost their faith

For those hardened by sin or indifference

For the contemptuous and the scornful

For those who are enemies of the cross of Christ and  
persecutors of his disciples

For those who in the name of Christ have persecuted others

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

*Silence*

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

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

*Silence*

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

*If you wish, read or sing this hymn. You may wish to sing along to [the music at this link](#).*

# Were You There

African American Spiritual arr. by  
John Wesley Work, Jr.  
and Frederick J. Work

**VERSE**

(Optional chords in parentheses)

E<sup>b</sup> B<sup>b</sup> Cm B<sup>b</sup> E<sup>b</sup>

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 dead? Were you

5

(B<sup>b</sup>/F) (B<sup>b</sup>/D) (B<sup>b</sup>/D) E<sup>b</sup> B<sup>b</sup> E<sup>b</sup>/G (B<sup>b</sup>/F) (E<sup>b</sup>/G) A<sup>b</sup>

there when they cru - ci - fied my Lord? O!  
 there when they nailed Him to the tree? O!  
 there when they laid Him in the tomb? O!  
 there when He rose up from the dead? O!

9

(B<sup>b</sup>/A<sup>b</sup>) E<sup>b</sup>7/G A<sup>b</sup> E<sup>b</sup>/B<sup>b</sup> G/B Cm (Cm/B<sup>b</sup>) A<sup>b</sup>

Some - times it caus - es me to trem - ble,  
 Some - times it caus - es me to trem - ble,  
 Some - times it caus - es me to trem - ble,  
 Some - times I feel like shout - ing glo - ry,

CCLI Song # 29516  
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*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.

*Conclude with these words, said together:*

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.**

*The Triduum continues tomorrow with the Great Vigil of Easter.*

## HOLY SATURDAY

*If you wish to pray at some time during the day on Holy Saturday before the Great Vigil of Easter, you may include this collect for the day and readings during this time:*

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

*Readings appointed for this day include:*

Old Testament      Job 14:1-14

Psalm                130, or 31:1-5

Epistle 1            Peter 4:1-8

Gospel                Matthew 27:57-66

## THE GREAT VIGIL OF EASTER THE THIRD OF THE THREE DAYS



*Turn the lights down and sit before an unlit candle (if you have your baptismal candle, this would be especially appropriate) and a bowl of water. It would also be fitting to have bells prepared to ring at the appointed time. Gather in spirit with the universal church and prepare for the story of Salvation to unfold before us, revealing God's saving work that has been accomplished through the Cross and Jesus' resurrection. We will renew our identities as Christ's own in baptism and share in an act of spiritual communion, equipping us to joyfully spread the Good News that our Lord is not dead, but is risen indeed! May this evening be a blessing to you!*



*Begin with these words:*

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

*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” or listen to the full Exultet [chanted in this recording](#).*

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 forever. **Amen.**

*And 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 forever. **Amen.**

*Then choose among these five Old Testament lessons, reading as many as you wish, but at least the lesson from Exodus, first saying:*

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.

**FIRST READING** *Genesis 1:1—2:4a*

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

God said, “Let there be a dome in the midst of the waters, and let it separate the waters from the waters.” So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. 8God called the dome Sky. And there was evening and there was morning, the second day.

And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, “Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.” And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. 19And there was evening and there was morning, the fourth day.

And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, the fifth day.

And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.”

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

God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.” God said, “See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. God saw everything that he had made, and indeed, it was

very good. And there was evening and there was morning, the sixth day.

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

These are the generations of the heavens and the earth when they were created. The Word of the Lord. **Thanks be to God.**

*About this reading: Especially now, we long for an ordered world. In spite of death and sorrow, the resurrection of Jesus Christ contains the promise of a new creation. Baptized into His death and resurrection, we are made witnesses to God's new creation, and it is very good.*

*Pray this prayer:*

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

**SECOND READING**    *Exodus 14:10-31; 15:20-21*

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

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

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

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

cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, “Let us flee from the Israelites, for the Lord is fighting for them against Egypt.”

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

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

Then the prophet Miriam, Aaron’s sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. And Miriam sang to them: “Sing to the Lord, for he has triumphed gloriously;

horse and rider he has thrown into the sea.”

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

*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.*

*Pray this prayer:*

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

**THIRD READING** *Ezekiel 37:1–14*

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

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

them, and they lived, and stood on their feet, a vast multitude.

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

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

*About this reading: We are the dry bones. The Spirit of God, poured out from Christ's death and resurrection, makes us alive together with Him, a whole people standing together in new life, even when we are separated from each other.*

*Pray this prayer:*

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

*After the readings, read the Gospel:*

**The Holy Gospel of our Lord Jesus Christ according to John**

**[20:1–18]**

**Glory to you, O Lord.**

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.

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

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

*Here, you may join with Christians around the world in reading:*

**The Paschal Homily**  
**of St. John Chrysostom, Archbishop of Constantinople (d. 407CE)**

Let all those who are devout and lovers of God enjoy this beautiful and radiant festival. Let all loyal servants come in and rejoice in the joy of their Lord.

Let all those who have wearied themselves in fasting enjoy now the recompense.

Let all those who have labored from the first hour receive today their just wages.

Let all those who have come after the third hour celebrate the feast with thankfulness. Let all those who have arrived after the sixth hour have no doubts, for they will suffer no loss.

Let all those who have delayed until the ninth hour draw near without hesitation.

Do not let those who have arrived even at the eleventh hour fear their delay; for the Master is gracious and receives the last, even as the first; he gives rest to those that come at the eleventh hour, just as to those who have labored from the first. He has mercy on the last and cares for the first; he rewards the one, and is gracious to the other. He both honors the work and praises the intention.

Enter all of you, therefore, into the joy of our Lord, and, whether first or last, enjoy your reward. O rich and poor, dance together for joy! You that exercised self-control and you that were negligent celebrate the day! You that have fasted and you that have not fasted rejoice today! The table is full; all of you feast on it! The calf is fatted; let no one go away hungry!

Let all share of the banquet of faith. Let all enjoy the riches of goodness.

Let no one lament his poverty, for the universal kingdom has been revealed. Let no one mourn his transgressions, for pardon has dawned from the grave. Let no one fear death, for the Savior's death has set us free.

He has annihilated death by submitting to it! He descended into Hell and took Hell captive! He embittered it when it tasted his flesh! When Isaiah foresaw this, he cried out: Hell was embittered (*others may repeat enthusiastically: **It was embittered!***) when it met you below.

Hell was embittered (**It was embittered!**)  
for it was abolished!

Hell was embittered (**It was embittered!**)  
for it was mocked!

Hell was embittered (**It was embittered!**)  
for it was destroyed!

Hell was embittered (**It was embittered!**)  
for it was stripped of its power!

Hell was embittered (**It was embittered!**)  
for it was bound in chains!

It took a body and encountered God!  
It took earth and met heaven!  
It took what it saw but crumbled before what it had not seen!

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

Christ is risen - **Truly, he is risen!**  
and you are overthrown!

Christ is risen - **Truly, he is risen!**  
and the demons are fallen!

Christ is risen - **Truly, he is risen!**  
and the angels rejoice!

Christ is risen - **Truly, he is risen!**  
and life has dominion!

Christ is risen - **Truly, he is risen!**  
and not one dead remains in a tomb!

For Christ, being raised from the dead, has become the First-fruits of those who slept. To him belong glory and might unto ages of ages. **Amen!**

*In celebration of the resurrection of our Lord, you may wish to ring bells at this time! Then, in the company of all the baptized throughout the world, renew your baptismal vows:*

Through the Paschal mystery, we are buried with Christ by Baptism into his death, and raised with him to newness of life. Therefore, now that the Lenten observance is ended, the faithful in Christ renew our 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.

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.**

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.**

*Make the sign of the cross on your forehead with water from the bowl.*

*Pray these prayers of intercession:*

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

*A brief silence.*

We pray, O God, for all the churches around the globe: for Justin, the Archbishop of Canterbury; Michael, our Presiding Bishop; Rob, our bishop, and all bishops and clergy; for the newly baptized; for the believers who cannot assemble physically for worship; for faithful endurance during this time of sorrow and distress; and for a deepening sense of your presence among us.

*A brief silence.*

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 seas and rivers and lakes; for the Neuse River and all of its tributaries; and for the will to care for your earth.

*A brief silence.*

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, that they enact wise procedures to deal with the coronavirus.

*A brief silence.*

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

We pray, O God for all who are facing the coronavirus: for all who mourn their dead; all who have contracted the virus; those who are quarantined or stranded away from home; those who have lost their employment; those who fear the present and the future. We pray for physicians, nurses, and home health aides; medical researchers; UNC-Lenoir Healthcare, Vidant Medical Center, Wayne-UNC Health Care, and all providers in our region; and the World Health Organization. Fill the aching in our hearts with your merciful power.

*A brief silence.*

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; especially we pray for the leaders, volunteers, and guests at Mary's Kitchen, the names of all who have been added to the St. Mary's church prayer list, and for those we name before you now:

*A brief silence.*

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

We pray, O God, for the desires of our hearts:

*A period of silence.*

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

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

*A brief silence.*

O God, our Beginning and our End, in your mercy, **Hear our prayer.**

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

**Amen.**

*In this time when we cannot all be physically together around the Lord's Table for the Eucharistic feast, you may pray the following as an act of Spiritual Communion whereby the desire alone is enough for God to grant all the benefits of communion.*

*Read 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.

*Pray the Lord's Prayer.*

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

*Then pray the following:*

Lamb of God, you take away the sins of the world, **have mercy on us.** Lamb of God, you take away the sins of the world, **have mercy on us.** Lamb of God, you take away the sins of the world, **grant us peace.**

In union, O Lord, with your faithful of your church, where the Holy Eucharist is being celebrated, we desire to offer you praise and thanksgiving. We present to you our souls and bodies with the earnest wish that we may always be united to you. And since we cannot now receive you sacramentally, we beseech you spiritually to come into our hearts. We unite ourselves to you and embrace you with all the love of our souls. Let nothing ever separate us from you. May we live in you and may you live in us, both in this life and in the life to come. **Amen.**

*Then pray the General Thanksgiving*

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 ourselves 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.**

*Pray this prayer and speak these final sentences:*

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

Alleluia! Christ our passover has been sacrificed for us!

**Therefore let us keep the feast! Alleluia!**

When we share our bread with one another

**The Lamb of God will make us one.**

*On Easter morning, worship with St. Mary's in the pre-recorded liturgy that will be uploaded to [the church's YouTube channel](#) by Sunday morning at 8am.*

## APPENDIX A: CREATING SACRED SPACE AT HOME

Designating and preparing a space at home for prayer and worship is not a new thing for Christians, but is taking on new significance for many during this time of the COVID-19 pandemic. I invite you to consider who will be using the space - will it be accessible for all (children, grandparents, etc). This could be a wonderful activity for the family to do together. The following may be helpful suggestions to consider<sup>4</sup> in choosing and preparing a space for your household:

**Cloth:** a placemat, tablecloth, scarf or any piece of fabric. Consider trying to match the color of the church season: dark purple for Lent, red for Holy Week, white for Easter.

**Candle:** real or battery operated (which might be good if you have small children) to remind us that Jesus is the Light of the World and can also symbolize the presence of the Holy Spirit. Candles are also often used in centering prayer to focus on and still the mind.

**Cross:** any shape, type, or media. Children (of all ages!) may enjoy making a cross for this sacred space. Note: a cross with the body of Christ on it is called a crucifix.

**Icon or other object of spiritual significance:** icons are holy images of a saint or biblical figure. You may want to include an icon or some other object that reminds you of a moment when God's presence was profoundly clear to you. Examples could be prayer shawls, rosaries or other prayer beads, a "singing bowl," etc.

**Object from nature:** a stone, flower, shell, acorn, etc. This can remind us of God's creation that surrounds us always.

**Flowers:** Most of our churches have flowers on or near their altars – again, a reminder of God's creation and abundance. During Lent and Holy Week, these are not usually present, but they might overflow the space during Easter!

**Bible & Prayers:** It would be fitting to keep a Bible and Book of Common Prayer nearby to read the lessons appointed for the day and pray the Daily Office. You may have other prayers written down that you'd like to have near this space. Perhaps there is a prayer that you like especially; write it on paper or an index card.

**Paper and pen/pencil:** Some people might write names of people, other prayer concerns, or thanksgivings on a slip of paper and keep close in a bowl as part of their prayer practice. They can serve as reminders for prayer and become a household "collection of prayers."

<sup>4</sup>I am grateful for the work of The Reverend Marcella Gillis whose work at this website is the basis of these suggestions: <https://rowsofsharon.com/2020/03/24/making-an-altar-for-home/>

## APPENDIX B: LECTIO DIVINA<sup>5</sup>

### How To Do It

**Choose the time.** There is no right time of day. Some folks may want to use the early morning, others after the evening meal or before bedtime. Some may discover a routine time, while others prefer various times throughout the days and weeks. **Choose a format.** Following a strict format may be helpful for some and less so for others. What is important is time spent in communion with God by means of a slow reading of Scripture. Some households after reading a Scripture may move into a time when they are silent and thoughtful, perhaps by engaging in various activities like doing household chores (e.g. dishes, tidying), drawing a picture, or writing a prayer, poem or note to a loved one. Others may practice Lectio Divina during, or following, a household meal. Read and be Silent. While the format below is very useful, it is good to keep in mind that Lectio Divina is a spiritual practice with a very simple pattern:

Read a Bible passage... Be silent... Read it again... Be silent... Read it again... Be silent... Say a prayer.

### Lectio Divina: A Simple Guide For Group Use

Select a passage from the Bible, often one of the readings to be read in church the next Sunday. Realize that the passage will be read four times, so choose accordingly.

**Silence:** Participants sit in silence for approximately one minute.

**First Reading (2x):** A member of the group reads the passage aloud slowly, twice. During the reading, each person identifies a word or a phrase that reaches out, touches, or strikes him or her. Silence is kept for two/three minutes as the word or phrase is pondered. After the silence, each person may voice their word or phrase, without explanation.

**Second Reading:** Another person reads the passage through once. Silence is kept for two/three minutes. After the silence, folks are invited, though no one must, to complete the phrase: "Today I have seen or heard Christ as..."

**Third Reading:** Another person reads the passage again. Silence is kept for two/three minutes. After the silence, folks are invited, though no one must, to complete the phrase: "Today God is calling me to..."

**Prayer:** Folks are invited to pray silently for the person sitting to their left. **Sharing:** Time permitting, a time of open discussion can commence.

**Closing:** Conclude by saying together the Lord's Prayer or the Doxology, or both.

### Lectio Divina With Children<sup>6</sup>

Using an illustrated Bible for children, select a story. Gather the children and invite them to sit quietly and as still as possible for a minute. Allow the children to hold the Bible and look

<sup>5</sup><https://buildfaith.org/household-bible-reading-with-lectio-divina/>

<sup>6</sup><https://buildfaith.org/lectio-divina-children/>

at the illustration while you read the story. Read the story slowly, then pause for a minute. Invite the children to listen for what God is doing. Then read the story a second time.

Ask the children to tell you what is happening in the story, using the illustration to guide the discussion. Perhaps ask them which character they would like to be in the story. After a few minutes of sharing, ask the children what they would like to say to God after hearing the story. Finally, invite the children into a few minutes of quiet, telling them that God wants to tell them something in response to what they told Him.

This beautiful practice can be a powerful experience of praying with Scripture as a family. As the children begin to read, they can take turns reading the Scripture story. As the practice becomes part of the daily family routine, the time can be extended to include more discussion and prayer.