

Holy Week at Home

The Three Days, or Triduum, make up the holiest time of the Christian year. During the Triduum, we walk with Jesus through critical moments of his life—his last meal with his disciples, his trial and death, and finally his glorious resurrection. The liturgies in this guide rely on biblical passages, words from the *Book of Common Prayer*, and meditative interaction with humble sacramental symbols to bring us into deeper relationship with Jesus, our friend, our example, and our Savior during this holy time. They are designed for worship at home without a priest.

The symbols of the Triduum for these at-home liturgies have been used by the church from ancient times. On Maundy Thursday, we wash each other's feet, an act of humble service that Jesus modeled with his disciples. We then eat a simple meal highlighting bread and wine, which represent God's sustaining power and joyful abundance, respectively. The central visual and tactile element of Good Friday is the cross, which represents one of the greatest reversals in history. Through the Resurrection, God transforms this instrument of pain, suffering, and deliberate cruelty into the sign of eternal life and unconquerable love. Finally, for the Vigil, first a single candle, then several others are lighted to remind us that Jesus is the light of the world that the darkness cannot overcome.

So that you can enter this time in solidarity with other members of your parish or diocesan community, we have included simple recipes and suggestions for how you can supply the physical sacramental symbols. After the liturgies, you will find an appendix containing simple recipes for soup and bread to use on Maundy Thursday, directions for making a cross for Good Friday, and some ideas about candles for the Easter Vigil. Finally, a note about timing: all three liturgies work well in the evening; a noon observance on Good Friday is also appropriate.

Some things to keep in mind as you prepare for worship:

1. Before each liturgy, create and/or gather the sacramental signs. This is best done well in advance so that the liturgy is not begun in a rush or a state of anxiety.
2. Place all necessary materials, the symbols, copies of this packet, etc. in your worship space 5-10 minutes before you begin.

3. Within your household, decide who will lead the service and assign scriptures to different readers; this is especially important for the Easter Vigil. The leader or, in the case of the lessons from scripture, the reader, says everything in regular typeface. The ***bold italic*** portions are said in unison. *Plain italics* are rubrics (directions that are not read aloud).
4. After all is gathered and everyone is seated, begin by taking a moment to establish a quiet and peaceful place, where God is found in the words of scripture, the prayers, and the grace conveyed through simple, created things.

For more information about these liturgies, contact Fr. Benjamin Thomas (frbenjamin2007@gmail.com) or Fr. Aaron Zook (administrator@dioec.net).

Maundy Thursday



Prepare in advance:

- *Soup, bread, and wine or other common drink; see appendix for details.*
- *A candle and matches*
- *Large basin filled with warm water*
- *Towels*

The household sits at a table prepared with soup, bread, and wine/common beverage. A candle is lighted to begin the Liturgy. The leader then says

The Lord be with you.

And also with you.

Let us pray.

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

The appointed portion of Psalm 116 is read responsively

I love the Lord, because he has heard
my voice and my supplications.

***I kept my faith, even when I said,
'I am greatly afflicted';***

I said in my consternation,
'Everyone is a liar.'

***What shall I return to the Lord
for all his bounty to me?***

I will lift up the cup of salvation
and call on the name of the Lord,

***I will pay my vows to the Lord
in the presence of all his people.***

Precious in the sight of the Lord
is the death of his faithful ones.

O Lord, I am your servant;

I am your servant, the child of your serving-maid.

You have loosed my bonds.

I will offer to you a thanksgiving sacrifice
and call on the name of the Lord.

A Reading from Paul's First Letter to the Corinthians

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

The word of the Lord.

Thanks be to God.

A Reading from the Gospel of Our Lord Jesus Christ According to John

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

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord--and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you."

At this time, members of the household wash each other's feet. Afterwards all recite the following prayer in unison. If for some reason the washing of feet is not feasible, members of the group wash their hands individually while reciting the prayer.

The Lord Jesus, after he had eaten with his disciples and had washed their feet, said to them, "Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done." Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you. I give you a new commandment: Love one another as I have loved you. Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you. By this shall the world know that you are my disciples: That you have love for one another.

The household again assembles at the table, and the leader takes a piece of the bread, tears off a portion, and passes the rest around the table inviting all to do likewise. The leader then pours a small amount of the common drink in each cup, all members of the household raise their cup. The leader continues

Let us pray.

Blessed are you, God, Lord of all Creation, who have brought forth bread from the earth. Blessed are you, God, Lord of all Creation, who have fashioned the fruit of the vine. Blessed are you, who have lovingly and willingly given us the fruit of the earth and work of human hands as a remembrance of the beauty of creation and a sign of your enduring hope for us. Blessed are you, who have sanctified your people and given us your spiritual benediction. Bless now, O God, this food to our use and us to your service keeping us ever mindful of the needs of others. ***Amen.***

The meal then continues according to the general household custom. After everyone has finished their meal, the leader continues

Let us pray.

For the peace of the world, for the welfare of the Holy Church of God, and for the unity of all people, let us pray to the Lord. ***Lord, have mercy.***

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to the Lord. ***Lord, have mercy.***

For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord. ***Lord, have mercy.***

We give thanks to you, O Holy Father, for your Holy Name which you made to dwell in our hearts, and for the knowledge and faith and immortality which you made known to us through Jesus, your Son. ***To you be glory for ever.***

Lord Almighty, you created all things for your Name's sake, and gave food and drink to people for their enjoyment, that they might give thanks to you, but you have blessed us with spiritual food and drink and eternal light through your Son. ***To you be glory for ever.***

Above all we give you thanks for your strength in our times of weakness. ***To you be glory for ever.***

Remember, Lord, your Church, to deliver it from all evil and to make it perfect in your love, and gather it together in its holiness from the whole earth to your kingdom which you have prepared for it. For yours is the power and the glory for ever. ***Amen.***

Let grace come and let this world pass away. Glory to God. If any one is righteous, let him come! If any one be not, let him repent: Our Lord! Come! ***Amen.***

Silence may be kept at the conclusion of the prayers. After a reasonable time, the leader extinguishes the candle and the service is finished.

Good Friday



Prepare in advance:

- *A single, small cross or crosses for each member of the household*
- *Alternatively, crosses may be assembled during the Passion Narrative. See appendix for details*

*The household gathers in a quiet place.
The leader begins*

Blessed be our God.

For ever and ever. Amen.

Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. ***Amen.***

The appointed portion of Psalm 22 is read in unison

My God, my God, why have you forsaken me?

and are so far from my cry

and from the words of my distress?

O my God, I cry in the daytime, but you do not answer;

by night as well, but I find no rest

Yet you are the Holy One,

enthroned upon the praises of Israel.

Our forefathers put their trust in you;

they trusted, and you delivered them.

They cried out to you and were delivered;

they trusted in you and were not put to shame.

But as for me, I am a worm and no man,

scorned by all and despised by the people.

All who see me laugh me to scorn;

they curl their lips and wag their heads, saying,

***“He trusted in the Lord; let him deliver him;
let him rescue him, if he delights in him.”
Yet you are he who took me out of the womb,
and kept me safe upon my mother's breast.
I have been entrusted to you ever since I was born;
you were my God when I was still in my mother's womb.
Be not far from me, for trouble is near,
and there is none to help.***

The Passion from John is read aloud. If the full Passion cannot be read, the portion in [square brackets] may be omitted. This reading may alternate between readers by paragraph, or listeners may create crosses while listening

[After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons.

Then Jesus, knowing all that was to happen to him, came forward and asked them, “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.

Please stop reading and keep a few minutes of silence.

Members of the household hold a cross their hands and are invited to remember that Christ was obedient to the point of death for us. By his death, we receive life. Consider how you may humbly receive his gift and live your life in gratitude. If the household is using a single cross, members share the cross, passing it to the next person after a time for personal reflection on its meaning.

After silent reflection, the reader resumes the Passion narrative.

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.

After brief pause, the following prayers are said

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.

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.

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.***

Silence

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

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.
*Let your ways be known upon earth,
your saving health among all nations.*

Let the peoples praise you.
O God; let all the peoples praise you.
*We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

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.**

All participants depart the immediate vicinity and remain silent for a short time.

A Vigil for Easter

Prepare in advance:

- *A substantial candle to represent the light of Christ*
- *Additional candles for each member of the household*
- *Readers for each lesson. Note that the lessons are presented in different translations to suggest the diversity of voices in the Church and Scripture*

All gather with candles in a darkened room. The leader lights a single candle and enters the room saying,

*The Light of Christ
Thanks be to God.*

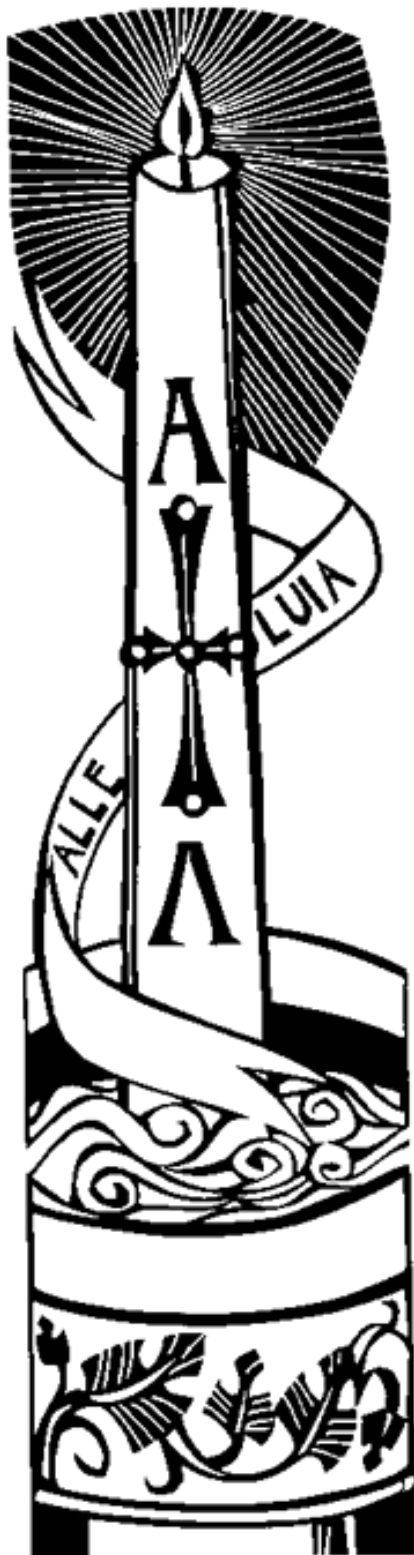
The candles of those already seated in the room are lighted. All say together

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

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

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

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



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

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

The leader continues

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.

For the following readings, it is recommended that each lesson be read by a different person, or if there are not enough people, to read lessons by turns.

A reading from Genesis (1:1-2:4; translation—*The Message*)

First this: God created the Heavens and Earth—all you see, all you don't see. Earth was a soup of nothingness, a bottomless emptiness, an inky blackness. God's Spirit brooded like a bird above the watery abyss. God spoke: "Light!" And light appeared. God saw that light was good and separated light from dark. God named the light Day, he named the dark Night. It was evening, it was morning—Day One. God spoke: "Sky! In the middle of the waters; separate water from water!" God made sky. He separated the water under sky from the water above sky. And there it was: he named sky the Heavens; It was evening, it was morning—Day Two. God spoke: "Separate! Water-beneath-Heaven, gather into one place; Land, appear!" And there it was. God named the land Earth. He named the pooled water Ocean. God saw that it was good. God spoke: "Earth, green up! Grow all varieties of seed-bearing plants, Every sort of fruit-bearing tree." And there it was. Earth produced green seed-bearing plants, all varieties, And fruit-bearing trees of all sorts. God saw that it was good. It was evening, it was morning—Day Three. God spoke: "Lights! Come out! Shine in Heaven's sky! Separate Day from Night. Mark seasons and days and years, Lights in Heaven's sky to give light to Earth." And there it was. God made two big lights, the larger to take charge of Day, The smaller to be in charge of Night; and he made the stars. God placed them in the heavenly sky to light up Earth and oversee Day and Night, to separate light and dark. God saw that it was good. It was evening, it was morning—Day Four. God spoke: "Swarm, Ocean, with fish and all sea life! Birds, fly through the sky over Earth!" God created the huge whales, all the swarm of life in the waters, And every kind

and species of flying birds. God saw that it was good. God blessed them: “Prosper! Reproduce! Fill Ocean! Birds, reproduce on Earth!” It was evening, it was morning—Day Five. God spoke: “Earth, generate life! Every sort and kind: cattle and reptiles and wild animals—all kinds.” And there it was: wild animals of every kind, Cattle of all kinds, every sort of reptile and bug. God saw that it was good. God spoke: “Let us make human beings in our image, make them reflecting our nature So they can be responsible for the fish in the sea, the birds in the air, the cattle, And, yes, Earth itself, and every animal that moves on the face of Earth.” God created human beings; he created them godlike, Reflecting God’s nature. He created them male and female. God blessed them: “Prosper! Reproduce! Fill Earth! Take charge! Be responsible for fish in the sea and birds in the air, for every living thing that moves on the face of Earth.” Then God said, “I’ve given you every sort of seed-bearing plant on Earth And every kind of fruit-bearing tree, given them to you for food. To all animals and all birds, everything that moves and breathes, I give whatever grows out of the ground for food.” And there it was. God looked over everything he had made; it was so good, so very good! It was evening, it was morning—Day Six. Heaven and Earth were finished, down to the last detail. By the seventh day God had finished his work. On the seventh day he rested from all his work. God blessed the seventh day. He made it a Holy Day Because on that day he rested from his work, all the creating God had done. This is the story of how it all started, of Heaven and Earth when they were created.

The word of the Lord.

Thanks be to God.

The leader continues

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.***

A reading from Exodus (14:10-15:1; translation—*New Revised Standard Version*)

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 Moses and the Israelites sang this song to the Lord: “I will 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.

The leader continues

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.

A reading from Ezekiel (37:1-14; translation—*Revised Standard Version*)

The hand of the Lord was upon me, and he brought me out by the Spirit of the Lord, and set me down in the midst of the valley; it was full of bones. And he led me round among them; and behold, there were very many upon the valley; and lo, they were very dry. And he said to me, “Son of man, can these bones live?” And I answered, “O Lord God, thou knowest.” Again 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: Behold, I will cause breath to enter you, and you shall live. And I will lay sinews upon 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 was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. And as I looked, 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, prophecy, son of man, 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.” So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceedingly great host. Then he said to me, “Son of man, these bones are the whole house of Israel. Behold, they say, ‘Our bones are dried up, and our hope is lost; we are clean cut off.’ Therefore prophecy, and say to them, Thus says the Lord God: Behold, I will open your graves, and raise you from your graves, O my people; and I will bring you home into the land of Israel. And you shall know that I am the Lord, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall live, and I will place you in your own land; then you shall know that I, the Lord, have spoken, and I have done it, says the Lord.”

The word of the Lord.

Thanks be to God.

The leader continues

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.**

All say together the Apostles' Creed

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

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.

***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. Amen.

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

The lights in the room are now turned on. The leader says

Alleluia. Christ is Risen.

The Lord is Risen indeed. Alleluia.

A reading from Matthew (28:1-10; translation *Common English Bible*)

After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary came to look at the tomb. Look, there was a great earthquake, for an angel from the Lord came down from heaven. Coming to the stone, he rolled it away and sat on it. Now his face was like lightning and his clothes as white as snow. The guards were so terrified of him that they shook with fear and became like dead men. But the angel said to the women, “Don’t be afraid. I know that you are looking for Jesus who was crucified. He isn’t here, because he’s been raised from the dead, just as he said. Come, see the place where they laid him. Now hurry, go and tell his disciples, ‘He’s been raised from the dead. He’s going on ahead of you to Galilee. You will see him there.’ I’ve given the message to you.” With great fear and excitement, they hurried away from the tomb and ran to tell his disciples. But Jesus met them and greeted them. They came and grabbed his feet and worshipped him. Then Jesus said to them, “Don’t be afraid. Go and tell my brothers that I am going into Galilee. They will see me there.”

The word of the Lord.

Thanks be to God.

The service concludes with the following excerpts from John Chrysostom’s Easter sermon read by the leader or by all in unison

Are there any who are devout lovers of God?
Let them enjoy this beautiful bright festival!

Are there any who are grateful servants?
Let them rejoice and enter into the joy of their Lord!

First and last alike receive your reward;
rich and poor, rejoice together!
Sober and slothful, celebrate the day!
You that have kept the fast, and you that have not,
rejoice today for the Table is richly laden!

Feast royally on it, the calf is a fatted one.
Let no one go away hungry. Partake, all, of the cup of faith.
Enjoy all the riches of His goodness!

Let no one grieve at his poverty,
for the universal kingdom has been revealed.

Let no one mourn that he has fallen again and again;
for forgiveness has risen from the grave.

Let no one fear death, for the Death of our Savior has set us free.
He has destroyed it by enduring it.
He destroyed Hell when He descended into it.
He put it into an uproar even as it tasted of His flesh.
Hell took a body, and discovered God.
It took earth, and encountered Heaven.
It took what it saw, and was overcome by what it did not see.

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

Christ is Risen, and you, O death, are annihilated!
Christ is Risen, and the evil ones are cast down!
Christ is Risen, and the angels rejoice!
Christ is Risen, and life is liberated!

Christ is Risen, and the tomb is emptied of its dead;
for Christ having risen from the dead,
is become the first-fruits of those who have fallen asleep.

To Him be Glory and Power forever and ever. Amen!

Alleluia! Alleluia!

At this point, it is recommended that all enjoy a rich meal or at least dessert with festive beverages to celebrate God's greatest blessing—eternal life!

Recipes and directions for liturgies

Maundy Thursday

For Maundy Thursday, bean soup and a flatbread that can be torn and shared easily need to be prepared in advance. If you wish to make your own, easy recipes are included below. A common drink (this would ideally be wine, though any drink, including water, will work).

Navajo Flatbread (Serves 6)

2 cups all purpose flour

1 1/4 cups of lukewarm water

1 tablespoon baking powder

1 teaspoon salt

2 teaspoons oil (canola oil, vegetable oil, or shortening work best) plus an additional 1-2 tablespoons oil (for frying)

Mix flour, salt, baking powder & 2 tsp. oil together in a mixing bowl and add most of the water. Continue mixing and adding water until it has the consistency of tacky pizza dough. Knead for a few minutes. Let rest in greased bowl for 30-60 minutes.

Divide into 6 pieces and roll out very thin (tortilla thickness) on a floured surface. Heat cast iron skillet or griddle to 350 degrees and add 1-2 tbsp. oil. Heat oil until it is hot, but not smoky hot. Cook until golden brown spots appear on one side, then flip and cook the other side until done.

These can be made ahead and kept under a flour sack towel (up to 2 days) or frozen in a ziplock bag for later use.

Tuscan Bean Soup (serves 6)

1 lb. (about 2 generous cups) dried pinto or white kidney beans (cannellini beans)

2-3 cloves of garlic

6 sage leaves

1/4 cup of olive oil

6 cups of water

Salt and pepper to taste

Mince the garlic and sage. Add all ingredients, except salt, to a crockpot. Cook on high for 5 hours. Add salt to taste.

Good Friday

A simple cross can be easily constructed from two sticks and a length of thick string or yarn. Purple or red yarn is a nice touch for Holy Week.

1. Find a straight stick about a foot long and somewhere between a pencil and a broom handle in thickness. Break or cut it into two pieces. One piece should be about 5 inches long, and the other about 8 inches long. In other words, one should be a little shorter and the other a little longer than a new pencil.
2. For the string or yarn, cut a 5 foot length. This amount can be measured easily by first unrolling a generous amount of yarn. Then, hold the end of the yarn in one hand and loosely hold unrolled yarn in the other hand. Stretch out your arms. The amount of yarn between your hands will be about the right length.
3. Tie a slip knot around the middle of the shorter stick, place it on top of the longer stick to form a cross, and begin wrapping the yarn tight around the two sticks so that they stay together in the shape of a cross.
4. When you reach the end of the yarn, make a couple of loose loops, thread the end under them and then pull the string tight. If you are building the cross during the reading of the Passion Narrative, it will be necessary to stop here because of the liturgy: gluing the loose end of the yarn (see Step 5 below) is a messy activity best suited for crosses constructed well in advance of the liturgy, or completed afterward and allowed to dry.
5. If you want to keep your cross, put a bit of glue on the string where the loose end is under the wraps, let the glue dry and then clip off the loose end of the string.

Easter Vigil

The candles for this service need not be elaborate. A larger candle for the middle of the table is a nice visual element. Candles for the other participants should be large enough to last for 20-25 minutes of the vigil. A small candle, even a tea light, should be adequate. Dripping wax can be a distraction for candles held in the hand. An easy way to fix this problem is use candle stands or candlesticks. This also positions the light high enough to use for the readings. A lump of play dough or modeling clay can also be used to steady a candle on a piece of paper or foil.

Dinner/dessert should be something tasty. Festive beverages with bubbles (with or without alcohol) and fancy glasses encourage a celebratory atmosphere fitting for the Resurrection.