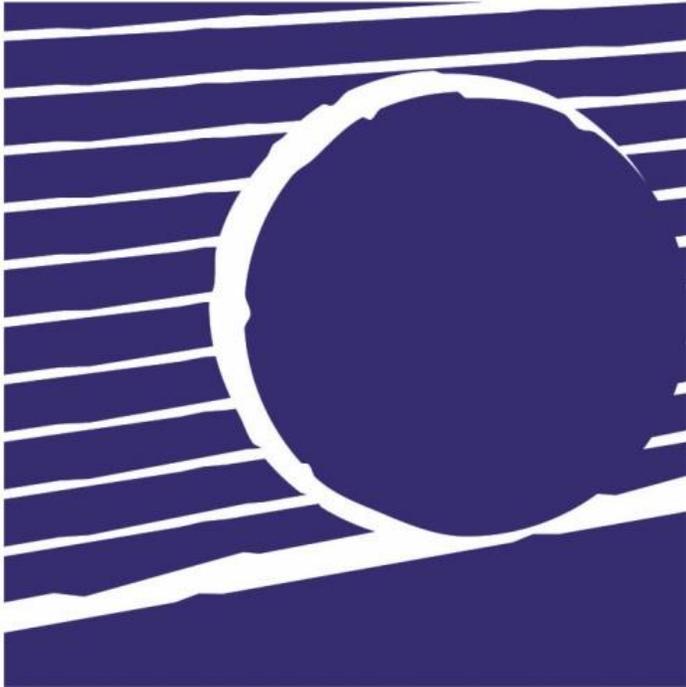


# HOLY WEEK READINGS & RESOURCES



**ST. JAMES THE LESS EPISCOPAL CHURCH**

*Our mission is to boldly proclaim the Gospel and joyfully share God's abundance.*

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### **Holy Week Services**

Palm Sunday: 9:30 a.m.

Maundy Thursday: 7 p.m.

Good Friday: Noon

Holy Saturday: Noon

Easter Sunday: 9:30 a.m.

**\*\*All services on [Facebook Live](#)\*\***

## **Introduction**

We have compiled these resources with the hope that they will be a light in the darkness as we journey through Holy Week away from one another. It breaks my heart that we will not be together in our beautiful church during these sacred services. May these readings speak to you in new and life-giving ways.

We have also put together resources for individuals and families to do while at home. This includes an Agape Meal on Maundy Thursday, Stations of the Cross on Good Friday, and prayers to be said during your meal on Easter Sunday. These can all be done in the home, and so we hope to encourage you in your own spiritual practices.

We hope you will join us on [Facebook Live](#) for all of our services. You can access *The Book of Common Prayer* online [here](#), or there is a PDF download that you can access [here](#). Though you will not be able to physically receive the Sacrament, we invite you to pray the prayer below. Spiritual communion has been practiced over the centuries by many Christians. Either because a person is away from a local church or they live amid persecution, they may not have access to the Eucharist. This prayer has been prayed many times over the years and is being prayed by millions of Christians today due to COVID-19. Join with me in praying this prayer during each of our services.

### **A Prayer of Spiritual Communion**

My Jesus,  
I believe that You are present in the Most Holy Sacrament.  
I love You above all things,  
and I desire to receive You into my soul.  
Since I cannot at this moment receive You sacramentally,  
come at least spiritually into my heart.  
I embrace You as if You were already there  
and unite myself wholly to You.  
Never permit me to be separated from You.  
Amen.

May the Lord continue to watch over us, and to be our light in the darkness. "Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen." -Ephesian 3:20-21

In Christ,

Wesley+

## Palm Sunday



**Service: 9:30 a.m. on Facebook Live (<https://www.facebook.com/stjamesmadison>)**

**Book of Common Prayer pg. 270 (<https://www.bcponline.org/>)**

**A Note:** On a typical Palm Sunday we would begin the service outside the church and then walk into the nave with palm branches. The Prayer Book says that the branches used can be from another kind of tree or shrub. Consider having a branch with you from your yard during the service. The service begins with the readings for Liturgy of the Palms, but then the Liturgy of the Word is the Passion reading.

**Hymns:****All Glory, Laud, and Honor  
(Hymnal pg. 154)**

Refrain:

All glory, laud, and honor,  
to thee, Redeemer, King,  
to whom the lips of children  
made sweet hosannas ring.

1. Thou art the King of Israel,  
thou David's royal Son,  
who in the Lord's name comest,  
the King and Blessed One.  
(Refrain)

2. The company of angels  
are praising thee on high,  
and we with all creation  
in chorus make reply.  
(Refrain)

3. The people of the Hebrews  
with psalms before thee went;  
our prayer and praise and anthems  
before thee we present.  
(Refrain)

4. To thee, before thy passion,  
they sang their hymns of praise;  
to thee, now high exalted,  
our melody we raise.  
(Refrain)

5. Thou didst accept their praises;  
accept the prayers we bring,  
who in all good delightest,  
thou good and gracious King.  
(Refrain)

**At the Name of Jesus  
(Hymnal pg. 435)**

1 At the name of Jesus every knee shall  
bow,

every tongue confess him King of glory  
now;

'tis the Father's pleasure we should call  
him Lord,  
who from the beginning was the mighty  
Word.

2 Humbled for a season, to receive a name  
from the lips of sinners, unto whom he  
came;  
faithfully he bore it spotless to the last,  
brought it back victorious when from  
death he passed;

3 bore it up triumphant, with its human  
light,  
through all ranks of creatures, to the  
central height,  
to the throne of Godhead, to the Father's  
breast,  
filled it with the glory of that perfect rest.

4 Name him, Christians, name him, with  
love strong as death,  
name with awe and wonder, and with  
bated breath;  
this is God the Savior; this is Christ the  
Lord,  
ever to be worshipped, trusted and  
adored.

5 In your hearts enthrone him; there let  
him subdue  
all that is not holy, all that is not true.  
Look to him, your Savior, in temptations'  
hour;  
let his will enfold you in its light and  
power.

6 Christians, this Lord Jesus shall return  
again,  
with his Father's glory o'er the earth to  
reign;  
for all wreaths of empire meet upon his  
brow,  
and our hearts confess him King of glory  
now.

## **The Liturgy of the Palms**

### **The Gospel**

#### **Matthew 21:1-11**

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying,

"Tell the daughter of Zion,  
Look, your king is coming to you,  
humble, and mounted on a donkey,  
and on a colt, the foal of a donkey."

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting,

"Hosanna to the Son of David!  
Blessed is the one who comes in the name of the Lord!  
Hosanna in the highest heaven!"

When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

### **The Liturgy of the Word**

#### **The Collect**

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

#### **Old Testament**

##### **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?

### **The Response**

#### **Psalm 31:9-16**

9 Have mercy on me, O Lord, for I am in trouble; \*  
my eye is consumed with sorrow,  
and also my throat and my belly.

10 For my life is wasted with grief,  
and my years with sighing; \*  
my strength fails me because of affliction,  
and my bones are consumed.

11 I have become a reproach to all my enemies and even to my neighbors,  
a dismay to those of my acquaintance; \*  
when they see me in the street they avoid me.

12 I am forgotten like a dead man, out of mind; \*  
I am as useless as a broken pot.

13 For I have heard the whispering of the crowd;  
fear is all around; \*  
they put their heads together against me;  
they plot to take my life.

14 But as for me, I have trusted in you, O Lord. \*  
I have said, "You are my God.

15 My times are in your hand; \*  
rescue me from the hand of my enemies,  
and from those who persecute me.

16 Make your face to shine upon your servant, \*  
and in your loving-kindness save me."

## **The Epistle**

### **Philippians 2:5-11**

Let the same mind be in you that was in Christ Jesus,

who, though he was in the form of God,  
did not regard equality with God  
as something to be exploited,

but emptied himself,  
taking the form of a slave,  
being born in human likeness.

And being found in human form,  
he humbled himself  
and became obedient to the point of death--  
even death on a cross.

Therefore God also highly exalted him  
and gave him the name  
that is above every name,

so that at the name of Jesus  
every knee should bend,  
in heaven and on earth and under the earth,

and every tongue should confess  
that Jesus Christ is Lord,  
to the glory of God the Father.

## The Gospel

### Matthew 27:11-54

Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?" For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said, "Let him be crucified!" Then he asked, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!"

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." Then the people as a whole answered, "His blood be on us and on our children!" So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the

cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

## Maundy Thursday



Service: 7 p.m. on Facebook Live (<https://www.facebook.com/stjamesmadison>)

Book of Common Prayer pg. 274 (<https://www.bcponline.org/>)

**A Note:** The Thursday in Holy Week is part of the Triduum, or three holy days before Easter. It comes from the Latin *mandatum novum*, "new commandment," from John 13:34. The ceremony of washing feet was also referred to as "the Maundy." Maundy Thursday celebrations also commemorate the institution of the eucharist by Jesus "on the night he was betrayed." Egeria, a fourth-century pilgrim to Jerusalem, describes elaborate celebrations and observances in that city on Maundy Thursday. Special celebration of the institution of the eucharist on Maundy Thursday is attested by the Council of Hippo in 381. The Prayer Book liturgy for Maundy Thursday provides for celebration of the eucharist

and a ceremony of the washing of feet which follows the gospel and homily. There is also provision for the consecration of the bread and wine for administering Holy Communion from the reserved sacrament on Good Friday.

### Hymns:

#### **Thou, who at thy first Eucharist didst pray (Hymnal 315)**

1. Thou, who at Thy first Eucharist didst pray

That all Thy Church might be forever one,

Grant us at every Eucharist to say  
With longing heart and soul, Thy will be done.

O may we all one bread, one body be,  
Through this blest sacrament of unity.

2. For all Thy Church, O Lord, we intercede;  
Make Thou our sad divisions soon to cease;  
Draw us the nearer each to each, we plead,  
By drawing all to Thee, O Prince of Peace;  
Thus may we all one bread, one body be,  
Through this blest sacrament of unity.

3. So, Lord, at length when sacraments shall cease,  
May we be one with all Thy Church above,  
One with Thy saints in one unbroken

peace,  
One with Thy saints in one unbounded love;  
More blessèd still, in peace and love to be  
One with the Trinity in unity.

#### **Go to dark Gethsemane (Hymnal 171)**

1. Go to dark Gethsemane,  
ye that feel the tempter's power;  
your Redeemer's conflict see,  
watch with him one bitter hour;  
turn not from his griefs away,  
learn of Jesus Christ to pray.

2. Follow to the judgment hall;  
view the Lord of life arraigned;  
O the wormwood and gall!  
O the pangs his souls sustained!  
Shun not suffering, shame, or loss;  
learn of him to bear the cross.

3. Calvary's mournful mountain climb;  
there, adoring at his feet,  
mark the miracle of time,  
God's own sacrifice complete;  
"It is finished!" hear him cry;  
learn of Jesus Christ to die.

### The Collect

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

## Old Testament

### Exodus 12:1-4, (5-10), 11-14

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 Response

### Psalm 116:1, 10-17

1 I love the Lord, because he has heard the voice of my supplication, \*  
because he has inclined his ear to me whenever I called upon him.

10 How shall I repay the Lord \*  
for all the good things he has done for me?

11 I will lift up the cup of salvation \*  
and call upon the Name of the Lord.

12 I will fulfill my vows to the Lord \*  
in the presence of all his people.

13 Precious in the sight of the Lord \*  
is the death of his servants.

14 O Lord, I am your servant; \*  
I am your servant and the child of your handmaid;  
you have freed me from my bonds.

15 I will offer you the sacrifice of thanksgiving \*  
and call upon the Name of the Lord.

16 I will fulfill my vows to the Lord \*  
in the presence of all his people,

17 In the courts of the Lord's house, \*  
in the midst of you, O Jerusalem.  
Hallelujah!

## **The Epistle**

### **1 Corinthians 11:23-26**

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 Gospel**

### **John 13:1-17, 31b-35**

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

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord--and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also

ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

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. 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."

**Other Resources:** Agape Meal

*Rather than attending a church service on Maundy Thursday, consider having an Agape meal at home to commemorate the Last Supper. Below is a note and a few prayers from the Episcopal Book of Occasional Services.*

*"The celebration of festal meals is not appropriate during Holy Week. In Christian tradition such festivities take place only after the Lenten fast has been completed by the celebration of the Great Vigil -- which is the Passover Feast of Christians -- and the reception of Easter Communion. If it is desired to share a meal after the Maundy Thursday Eucharist, the following order may be observed.*

*A meatless meal is to be preferred. The setting should be austere and the foods sparse and simple. Appropriate foods include soup, cheese, olives, dried fruit, bread, and wine. It is suitable that the bread and wine for the meal be brought to the Altar at the time of the Offertory (along with special offerings for the hungry), and after the service taken to the room where the meal is to take place.*

*The following blessings are recited by the Celebrant at the beginning of the meal, all standing."*

**Over Wine**

Blessed are you, O Lord our God, King of the universe. You create the fruit of the vine; and on this night you have refreshed us with the cup of salvation in the Blood of your Son Jesus Christ. Glory to you for ever and ever. *Amen.*

**Over Bread**

Blessed are you, O Lord our God, King of the universe. You bring forth bread from the earth; and on this night you have given us the bread of life in the Body of your Son Jesus Christ. As grain scattered upon the earth is gathered into one loaf, so gather your Church in every place into the kingdom of your Son. To you be glory and power for ever and ever.  
*Amen.*

**Over the Other Foods**

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

## Good Friday



**Service: Noon on Facebook Live (<https://www.facebook.com/stjamesmadison>)**

**Book of Common Prayer pg. 276 (<https://www.bcponline.org/>)**

**A Note About The Good Friday Offering:** Though we are not together on this day please still consider donating to the Good Friday Offering. The history of the Good Friday Offering reaches back to 1922 when, in the aftermath of World War I, The Episcopal Church sought to create new relationships with and among the Christians of the Middle East. From these initial efforts which focused on a combination of relief work and the improvement of ecumenical and Anglican relations, the Good Friday Offering was created. Through the years many Episcopalians have found the Good Friday Offering to be an effective way to express their support for the ministries of the four dioceses of the Province of Jerusalem and the Middle East. Pastoral care, education and health care continue to be primary ministries through which the reconciling spirit of the Christian faith serves all in need. Participation in this ministry is welcome. The generous donations of Episcopalians help the Christian presence in the Land of Jesus to be a vital and effective force for peace and understanding among all of God's children. Please make check payable to our church with "Good Friday Offering" in the memo line.

**Hymns:****Were you there? (Hymnal 172)**

1 Were you there when they crucified my Lord?  
 Were you there when they crucified my Lord?  
 Oh, sometimes it causes me to tremble, tremble, tremble.  
 Were you there when they crucified my Lord?

2 Were you there when they nailed him to the tree?  
 Were you there when they nailed him to the tree?  
 Oh, sometimes it causes me to tremble, tremble, tremble.  
 Were you there when they nailed him to the tree?

3 Were you there when they pierced him in the side?  
 Were you there when they pierced him in the side?  
 O sometimes it causes me to tremble! tremble! tremble!  
 Were you there when they pierced him in the side?

3 Were you there when they laid him in the tomb?  
 Were you there when they laid him in the tomb?  
 Oh, sometimes it causes me to tremble, tremble, tremble.  
 Were you there when they laid him in the tomb?

**In the Cross of Christ  
(Hymnal 441)**

1 In the cross of Christ I glory,  
 towering o'er the wrecks of time;  
 all the light of sacred story  
 gathers round its head sublime.

2 When the woes of life o'ertake me,  
 hopes deceive, and fears annoy,  
 never shall the cross forsake me.  
 Lo! it glows with peace and joy.

3 When the sun of bliss is beaming  
 light and love upon my way,  
 from the cross the radiance streaming  
 adds more luster to the day.

4 Bane and blessing, pain and pleasure,  
 by the cross are sanctified;  
 peace is there that knows no measure,  
 joys that through all time abide.

5 In the cross of Christ I glory,  
 towering o'er the wrecks of time;  
 all the light of sacred story  
 gathers round its head sublime.

## The Collect

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.*

## Old Testament

### 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 Response

### Psalm 22

1 My God, my God, why have you forsaken me? \*  
and are so far from my cry  
and from the words of my distress?

2 O my God, I cry in the daytime, but you do not answer; \*  
by night as well, but I find no rest.

3 Yet you are the Holy One, \*  
enthroned upon the praises of Israel.

4 Our forefathers put their trust in you; \*  
they trusted, and you delivered them.

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

6 But as for me, I am a worm and no man, \*  
scorned by all and despised by the people.

7 All who see me laugh me to scorn; \*  
they curl their lips and wag their heads, saying,

8 "He trusted in the Lord; let him deliver him; \*  
let him rescue him, if he delights in him."

9 Yet you are he who took me out of the womb, \*  
and kept me safe upon my mother's breast.

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

11 Be not far from me, for trouble is near, \*  
and there is none to help.

12 Many young bulls encircle me; \*  
strong bulls of Bashan surround me.

13 They open wide their jaws at me, \*  
like a ravening and a roaring lion.

14 I am poured out like water;  
all my bones are out of joint; \*  
my heart within my breast is melting wax.

15 My mouth is dried out like a pot-herd;  
my tongue sticks to the roof of my mouth; \*  
and you have laid me in the dust of the grave.

16 Packs of dogs close me in,  
and gangs of evildoers circle around me; \*  
they pierce my hands and my feet;  
I can count all my bones.

17 They stare and gloat over me; \*  
they divide my garments among them;  
they cast lots for my clothing.

18 Be not far away, O Lord; \*  
you are my strength; hasten to help me.

19 Save me from the sword, \*  
my life from the power of the dog.

20 Save me from the lion's mouth, \*  
my wretched body from the horns of wild bulls.

21 I will declare your Name to my brethren; \*  
in the midst of the congregation I will praise you.

22 Praise the Lord, you that fear him; \*  
stand in awe of him, O offspring of Israel;  
all you of Jacob's line, give glory.

23 For he does not despise nor abhor the poor in their poverty;  
neither does he hide his face from them; \*  
but when they cry to him he hears them.

24 My praise is of him in the great assembly; \*  
I will perform my vows in the presence of those who worship him.

25 The poor shall eat and be satisfied,  
and those who seek the Lord shall praise him: \*  
"May your heart live for ever!"

26 All the ends of the earth shall remember and turn to the Lord, \*  
and all the families of the nations shall bow before him.

27 For kingship belongs to the Lord; \*  
he rules over the nations.

28 To him alone all who sleep in the earth bow down in worship; \*  
all who go down to the dust fall before him.

29 My soul shall live for him;  
my descendants shall serve him; \*  
they shall be known as the Lord's for ever.

30 They shall come and make known to a people yet unborn \*  
the saving deeds that he has done.

## **The Epistle**

### **Hebrews 4:14-16; 5:7-9**

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

## **The Gospel**

### **John 18:1-19:42**

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.

#### **Other Resources:** Stations of the Cross at Home

*Though this service is typically done in procession around the nave as we stand next to each station, it is also appropriate for this service to be done by individuals and families at home. If there is more than one of you consider assigning reading roles.*

#### **First Station: Jesus is condemned to death**

*Officiant* We adore you, O Christ, and we bless you

*People* **Because by your holy cross, you have redeemed the world.**

**Bible Reading—Mark 15:1-5,11-15**

Jesus was taken in chains to Pilate. The chief priests were accusing Jesus of many things, so Pilate questioned him. “Aren’t you going to answer?” he said. “Listen to all their accusations.” Jesus refused to say a word and Pilate was amazed. Pilate spoke to the crowd. “What do you want me to do with this one you call King of the Jews?” They shouted back, “Crucify him!” “But what crime has he committed?” Pilate asked. They shouted all the louder, “Crucify him!” Pilate wanted to please the crowd, so he set Barabbas free for them. Then he had Jesus whipped and handed him over to be crucified.

**Meditation**

Pilate asked what crime Jesus had committed.

It was a good question.

Jesus had annoyed the religious leaders, of that there was no doubt.

He had been critical of social and religious structures.

He had healed the villagers;

he had told stories to the crowds;

he was probably a threat to public law and order;

but was that enough to condemn him, to end his life?

But he would not defend himself —

the storyteller was silent now

and the crowd was noisy,

and Pilate handed him over to be crucified.

**Prayer**

*Officiant* For those on trial this week and for those appointed to judge them: God in your mercy,

*People* **Hear our prayer.**

**Second Station: Jesus takes up his Cross**

*Officiant* We adore you, O Christ, and we bless you

*People* **Because by your holy cross, you have redeemed the world.**

**Bible Reading—Mark 15:16-20**

The soldiers took Jesus inside, to the courtyard of the governor’s palace and called together the rest of the company. They put a purple robe on Jesus, made a crown out of thorn branches, and put it on his head. Then they began to salute him: ‘Long live the King of the Jews.’ They beat him over the head with a stick, spat on him, fell on their knees and bowed to him. When they had finished mocking him, they took off the purple robe and put his own clothes back on him. Then they led him out to crucify him.

**Meditation**

Soldiers  
 taking the chance for a bit of fun.  
 They had a heavy day ahead.  
 Soon they would have to put on their public face —  
 disciplined, controlled, efficient.  
 But for now a bit of a lark with the lads  
 with no risk of recrimination.  
 Dead men tell no stories,  
 Jesus was going to his death.

**Prayer**

*Officiant* For those appointed to keep public order, and for those tempted to abuse their power: God in your mercy,  
*People* **Hear our prayer.**

**Third Station: Jesus falls the first time**

*Officiant* We adore you, O Christ, and we bless you  
*People* **Because by your holy cross, you have redeemed the world.**

**Bible Reading—Isaiah 53:1**

Who would have believed what we now tell?  
 Who could have seen God's hand in this?

**Meditation**

Jesus was exhausted  
 He was in pain.  
 He was going to his death.  
 The cross was heavy and he fell.  
 He was flesh and blood like us,  
 he was struggling.

**Prayer**

*Officiant* For those who are tired or in pain: God in your mercy,  
*People* **Hear our prayer.**

**Fourth Station: Jesus meets his afflicted mother**

*Officiant* We adore you, O Christ, and we bless you  
*People* **Because by your holy cross, you have redeemed the world.**

**Bible Reading—Luke 2:22, 25, 34, 35**

The time came for Joseph and Mary to perform the ceremony of purification as the Law of Moses commanded. So they took the child Jesus to Jerusalem to present him to the Lord. At that time there was a man named Simeon living in Jerusalem. Simeon blessed them and said to Mary, 'This child is chosen by God for the destruction and salvation of many in Israel. He will be a sign from God which many people will speak against and so reveal their secret thoughts. And sorrow, like a sharp sword, will break your own heart.'

**Meditation**

She was going to be there at his end —  
 she who had been there with God at his beginning.  
 She was his mother.  
 She had fed him and cradled him  
 and watched over his growing.  
 Whatever he had said and done,  
 he was still her son  
 and she would not desert him now.  
 Whatever pain of his she could embrace she would.  
 And in the meeting of their eyes  
 there was love,  
 suffering and shining.

**Prayer**

*Officiant* For parents whose children are in pain or in trouble: God in your mercy,  
*People* **Hear our prayer.**

**Fifth Station: The Cross is laid on Simon of Cyrene**

*Officiant* We adore you, O Christ, and we bless you  
*People* **Because by your holy cross, you have redeemed the world.**

**Bible Reading—Mark 15:21**

On their way through Jerusalem they met a man named Simon, who was coming into the city from the country, and the soldiers forced him to carry Jesus' cross.

**Meditation**

Simon from Cyrene,  
 father of Alexander and Rufus,  
 what a tale you had to tell your children!  
 You helped Jesus,  
 you gave him your strength on the streets of Jerusalem.  
 Willing or unwilling,

you, Simon, have become part of his story,  
 and he part of yours,  
 for you helped him  
 when he needed you.  
 What would we give to be Simon?

### **Prayer**

*Officiant* For a willingness to serve you, in friends and in strangers, God in your mercy,  
*People* **Hear our prayer.**

### **Sixth Station: A woman wipes the face of Jesus**

*Officiant* We adore you, O Christ, and we bless you  
*People* **Because by your holy cross, you have redeemed the world.**

### **Bible Reading—Matthew 25:35-36, 40**

I was hungry and you fed me, thirsty, and you gave me a drink. I was a stranger and you received me in your homes, naked and you clothed me; I was sick and you took care of me, in prison and you visited me. Whenever you did this — you did it for me.

### **Meditation**

Wiping faces, dirty faces;  
 faces full of sweat and tears,  
 faces covered in chocolate and in jam.  
 Wiping faces is something we try to do gently and lovingly,  
 something that soothes and cleanses,  
 something that brings healing.  
 Wiping faces is something we do for those who are young, or old,  
 or in pain, or in trouble,  
 wanting them to know that they are cherished and loved.  
 And when we wipe the faces of God's little ones,  
 we are wiping the face of God.

### **Prayer**

*Officiant* For those whose faces we wipe and for those who wipe away our tears: God in your mercy,  
*People* **Hear our prayer.**

### **Seventh Station: Jesus falls a second time**

*Officiant* We adore you, O Christ, and we bless you  
*People* **Because by your holy cross, you have redeemed the world.**

**Bible Reading—Isaiah 53:7**

Ill-treated and afflicted, he never said a word. Like a lamb led to the slaughter house, like a sheep dumb before its shearers, he never opened his mouth.

**Meditation**

I am finding it hard to watch you, Jesus,  
to see you struggling,  
to see you on the ground.  
Into your silence, I want to shout:  
'Why do they keep on hurting you?  
What have you done wrong?'

**Prayer**

*Officiant* For those who today will struggle and fall: God in your mercy,  
*People* **Hear our prayer.**

**Eighth Station: Jesus meets the women of Jerusalem**

*Officiant* We adore you, O Christ, and we bless you

*People* **Because by your holy cross, you have redeemed the world.**

**Bible Reading—Luke 23:27, 28**

A large crowd of people followed Jesus; among them were some women who were weeping and wailing for him. Jesus turned to them and said, 'Women of Jerusalem, don't cry for me, but for yourselves and for your children.'

**Meditation**

Weep for the mothers and children of Jerusalem,  
for Israeli and Palestinian,  
for Jew and Muslim and Christian,  
for the strangers in their midst.  
Pray for the peace of Jerusalem.  
Pray that her people may live together in justice.  
Pray that all people may live together in peace.

**Prayer**

*Officiant* For those who live in places of conflict and danger; for peacemakers and peace-keepers in every land: God in your mercy,  
*People* **Hear our prayer.**

### **Ninth Station: Jesus falls a third time**

*Officiant* We adore you, O Christ, and we bless you

*People* **Because by your holy cross, you have redeemed the world.**

#### **Bible Reading—Isaiah 53:4-5**

He endured the suffering that should have been ours, the pain we should have borne. All the while we thought that his suffering was punishment sent by God; but because of our sins he was wounded, beaten because of the evil we did. We are healed by the punishment he suffered, made whole by the blows he received.

#### **Meditation**

I am not sure if I can watch this much longer.

In his pain I see my pain,  
in his falling I feel myself falling,  
in his cross ... in his cross

I am included.

He carried it for me —

for me, and my enemies, and my friends.

#### **Prayer**

*Officiant* For those whom I love, for those whom I struggle to love, for those who find me difficult: God in your mercy,

*People* **Hear our prayer.**

### **Tenth Station: Jesus is stripped of his garments**

*Officiant* We adore you, O Christ, and we bless you

*People* **Because by your holy cross, you have redeemed the world.**

#### **Bible Reading—Mark 15:22-24**

They took Jesus to a place called Golgotha, which means the place of the skull. They tried to give him wine mixed with a drug called myrrh, but Jesus would not drink it. Then they crucified him and divided his clothing among themselves, throwing dice to see who would get each piece of clothing.

#### **Meditation**

Stripped now —

of clothing  
of disciples  
of friends.

Alone,

naked and vulnerable,  
with nothing to protect you from the pain to come.

### **Prayer**

*Officiant* For those deserted by friends, for those who are alone and vulnerable: God in your mercy,

*People* **Hear our prayer.**

### **Eleventh Station: Jesus is nailed to the Cross**

*Officiant* We adore you, O Christ, and we bless you

*People* **Because by your holy cross, you have redeemed the world.**

### **Bible Reading—Luke 23:35, 49**

It was nine o'clock in the morning when they crucified him; the people stayed there watching him, the leaders jeered at him and the soldiers mocked him. Some women, his friends from Galilee, looked on at a distance.

### **Meditation**

We look on from a distance:

a distance of time and space and culture,

a distance of a Friday afternoon on Signal Mountain in Lent.

And for us it hurts to watch Jesus dying,

even at a distance

It hurts to know that we are being rescued

It hurts to know how much we are valued and loved.

### **Prayer**

*Officiant* For the depth of your love for us, we thank you. God in your mercy,

*People* **Hear our prayer.**

### **Twelfth Station: Jesus dies on the Cross**

*Officiant* We adore you, O Christ, and we bless you

*People* **Because by your holy cross, you have redeemed the world.**

### **Bible Reading—Luke 23, 44-46**

It was about twelve o'clock when the sun stopped shining and darkness covered the whole country until three o'clock. And the curtain hanging in the Temple was torn in two. Jesus cried out in a loud voice, 'Father in your hands I place my spirit.' He said this and died.

**Meditation**

In your hands he placed himself:  
 all that he was,  
 all that he had ever been,  
 all his beauty,  
 all his obedience,  
 all his loving.  
 In God's hands he placed himself.  
 He was returning to his father,  
 he was going home.

**Prayer**

*Officiant* For all who have died today, for all who love them and will miss them: God in your mercy,  
*People* **Hear our prayer.**

**Thirteenth Station: The body of Jesus is placed in the arms of his mother**

*Officiant* We adore you, O Christ, and we bless you  
*People* **Because by your holy cross, you have redeemed the world.**

**Bible Reading—Mark 15:42-46**

And when evening came, Joseph of Arimathea, a respected member of the council, went to Pilate and asked for the body of Jesus. Joseph took the body down and wrapped it in a linen sheet.

**Meditation**

Pietà.  
 Jesus is dead and lies in the arms of his mother.  
 Death is hard and final  
 and yet, whatever happens on this earth,  
 children never die to their mothers.  
 In the memory of those who loved them, loved ones remain.  
 And for us, and for all God's people,  
 our hope is safe in God.  
 From swaddling bands to grave clothes,  
 all the days of our living and dying,  
 we are cradled and wrapped in love.

**Prayer**

*Officiant* For our families and friends who have died, for ourselves as we carry their stories:  
 God in your mercy,  
*People* **Hear our prayer.**

**Fourteenth Station: Jesus is laid in the tomb**

*Officiant* We adore you, O Christ, and we bless you  
*People* **Because by your holy cross, you have redeemed the world.**

**Bible Reading—Mark 15:46-47**

Joseph placed the body in a tomb which had been dug out of solid rock. Then he rolled a large stone across the entrance. Mary Magdalene and Mary the mother of Joseph were watching and saw where the body of Jesus was placed.

**Meditation**

The door is shut now,  
 and the world sighs and waits.  
 And we wait in night's darkness,  
 longing for the morning,  
 longing for the light.

**Prayer**

*Officiant* For all who are waiting. For all who are longing for light: God in your mercy,  
*People* **Hear our prayer.**

**Closing Prayer**

Savior of the world,  
 what have you done to deserve this?  
 And what have we done to deserve you?  
 Strung up between criminals,  
 cursed and spat upon,  
 you wait for death,  
 and look for us,  
 for us whose sin has crucified you.  
 To the mystery of undeserved suffering,  
 you bring the deeper mystery of unmerited love.  
 Forgive us for not knowing what we have done;  
 open our eyes to what we are doing now,  
 as, through wood and nails,  
 you disempower our depravity  
 and transform us by your grace. **Amen.**

## Holy Saturday



**Service: Noon on Facebook Live (<https://www.facebook.com/stjamesmadison>)**

**Book of Common Prayer pg. 283 (<https://www.bcponline.org/>)**

**A Note:** The Liturgy for Holy Saturday is a uniquely Anglican observance. This, the shortest liturgy in the Prayer Book, invites us to experience the day after the Crucifixion- which Jesus was dead, lying in the tomb. The brevity and silence of this day invites reflection about what the world would be like if God were dead and all hope were lost. This is the only day when the Eucharist is never celebrated.

## The Collect

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.*

## Old Testament

### Lamentations 3:1-9, 19-24

I am one who has seen affliction  
under the rod of God's wrath;

he has driven and brought me  
into darkness without any light;

against me alone he turns his hand,  
again and again, all day long.

He has made my flesh and my skin waste away,  
and broken my bones;

he has besieged and enveloped me  
with bitterness and tribulation;

he has made me sit in darkness  
like the dead of long ago.

He has walled me about so that I cannot escape;  
he has put heavy chains on me;

though I call and cry for help,  
he shuts out my prayer;

he has blocked my ways with hewn stones,  
he has made my paths crooked.

The thought of my affliction and my homelessness  
is wormwood and gall!

My soul continually thinks of it  
and is bowed down within me.

But this I call to mind,  
and therefore I have hope:

The steadfast love of the LORD never ceases,  
his mercies never come to an end;

they are new every morning;  
great is your faithfulness.

"The Lord is my portion," says my soul,  
"therefore I will hope in him."

### **The Response**

#### **Psalm 31:1-4, 15-16**

1 In you, O Lord, have I taken refuge;  
let me never be put to shame; \*  
deliver me in your righteousness.

2 Incline your ear to me; \*  
make haste to deliver me.

3 Be my strong rock, a castle to keep me safe,  
for you are my crag and my stronghold; \*  
for the sake of your Name, lead me and guide me.

4 Take me out of the net that they have secretly set for me, \*  
for you are my tower of strength.

15 My times are in your hand; \*  
rescue me from the hand of my enemies,  
and from those who persecute me.

16 Make your face to shine upon your servant, \*  
and in your loving-kindness save me."

### **The Epistle**

#### **1 Peter 4:1-8**

Since Christ suffered in the flesh, arm yourselves also with the same intention (for whoever has suffered in the flesh has finished with sin), so as to live for the rest of your earthly life no longer by human desires but by the will of God. You have already spent enough time in doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry. They are surprised that you no longer join them in the same excesses of dissipation, and so they blaspheme. But they will have to give an accounting to him who stands ready to judge the living and the dead. For this is the reason the gospel was proclaimed even to the dead, so that, though they had been judged in the flesh as everyone is judged, they might live in the spirit as God does.

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

## **The Gospel**

### **Matthew 27:57-66**

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

## Easter Sunday



ASTER

Service: 9:30 a.m. on Facebook Live (<https://www.facebook.com/stjamesmadison>)

Book of Common Prayer pg. 355 (<https://www.bcponline.org/>)

### **The Collect**

Almighty God, who through your only-begotten Son Jesus Christ overcame death and opened to us the gate of everlasting life: Grant that we, who celebrate with joy the day of the Lord's resurrection, may be raised from the death of sin by your life-giving Spirit; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

**Hymns:****He is risen, he is risen! (Hymnal 180)**

1. He is risen! He is risen!  
Tell it out with joyful voice.  
He has burst his three days' prison;  
Let the whole wide earth rejoice.  
Death is conquered; we are free.  
Christ has won the victory.
2. Come ye sad and fearful hearted,  
with glad smile and radiant brow!  
Death's long shadows have departed;  
Jesus' woes are over now,  
And the passion that he bore—  
sin and pain can vex no more.
3. Come with high and holy hymning;  
Hail our Lord's triumphant day.  
Not one darksome cloud is dimming  
Yonder glorious morning ray,  
Breaking o'er the purple east,  
Symbol of our Easter feast.
4. He is risen! He is risen!  
He hath opened heaven's gate.  
We are free from sin's dark prison,  
Risen to a holier state.  
And a brighter Easter beam  
On our longing eyes shall stream.

**Jesus Christ is risen today  
(Hymnal 207)**

1. Jesus Christ is ris'n today, Alleluia!  
our triumphant holy day, Alleluia!  
who did once upon the cross Alleluia!  
suffer to redeem our loss. Alleluia!
2. Hymns of praise then let us sing  
Alleluia!  
unto Christ our heav'nly King, Alleluia!  
who endured the cross and grave,  
Alleluia!  
sinners to redeem and save. Alleluia!
3. But the pains which he endured,  
Alleluia!  
our salvation have procured; Alleluia!  
now above the sky he's King, Alleluia!  
where the angels ever sing. Alleluia!
4. Sing we to our God above Alleluia!  
praise eternal as his love; Alleluia!  
praise him, all ye heav'nly host, Alleluia!  
Father, Son, and Holy Ghost. Alleluia!

## **The First Lesson**

### **Jeremiah 31:1-6**

At that time, says the Lord, I will be the God of all the families of Israel, and they shall be my people.

Thus says the Lord:

The people who survived the sword  
found grace in the wilderness;

when Israel sought for rest,  
the Lord appeared to him from far away.

I have loved you with an everlasting love;  
therefore I have continued my faithfulness to you.

Again I will build you, and you shall be built,  
O virgin Israel!

Again you shall take your tambourines,  
and go forth in the dance of the merrymakers.

Again you shall plant vineyards  
on the mountains of Samaria;

the planters shall plant,  
and shall enjoy the fruit.

For there shall be a day when sentinels will call  
in the hill country of Ephraim:

"Come, let us go up to Zion,  
to the Lord our God."

## **The Response**

### **Psalm 118:1-2, 14-24**

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

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

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

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

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

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

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

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

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

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

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

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

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

## **The Epistle**

### **Acts 10:34-43**

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

## **The Gospel**

### **Matthew 28:1-10**

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

### **Other Resources:** Prayers over the Easter Meal

*From the Book of Occasional Services here are some special prayers you can use.*

*These blessings are appropriate for use by households at the principal meal on Easter Day. They may be used at a parish meal following the Easter Vigil. They may also be used over foods brought to the church for blessing.*

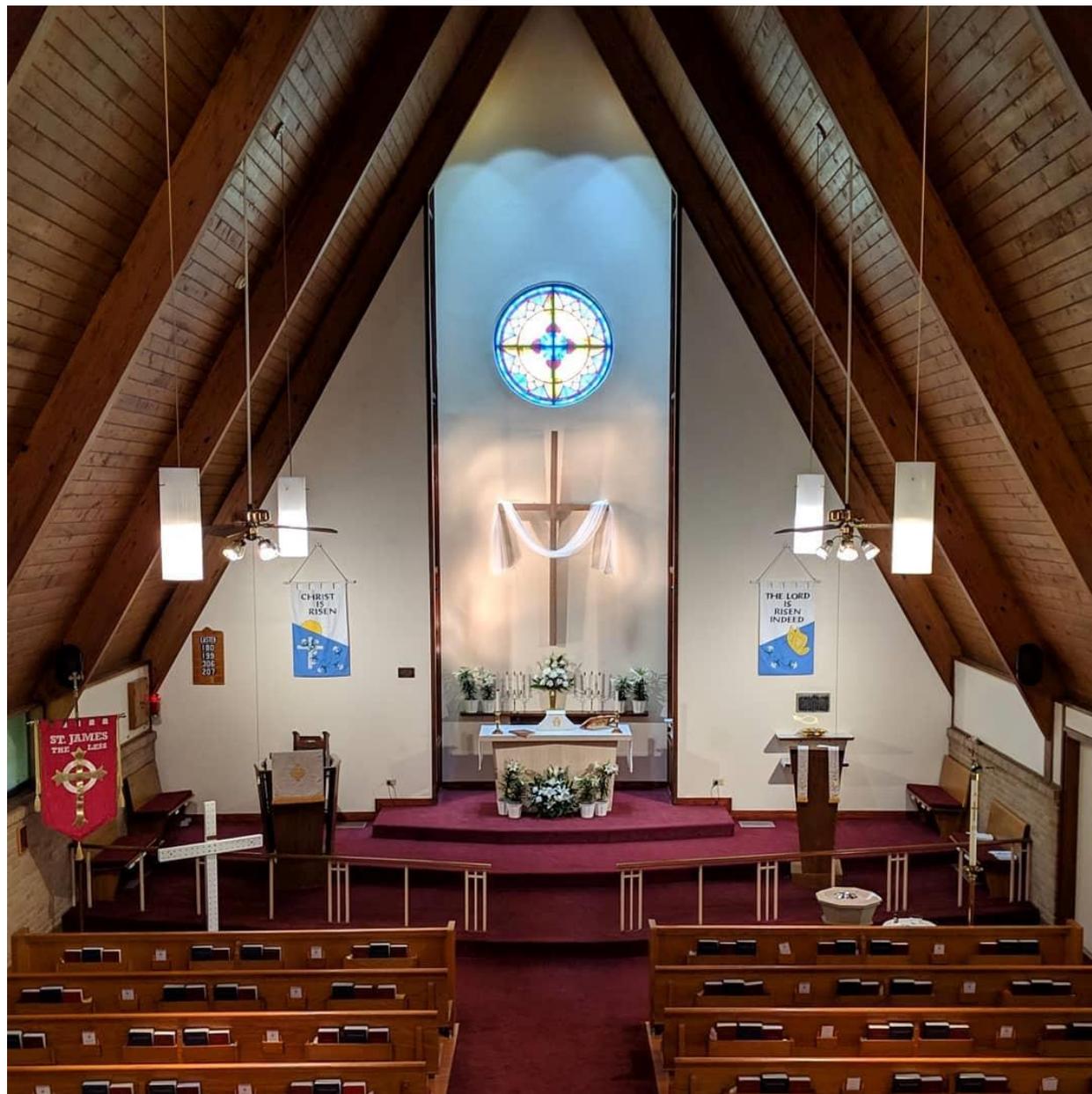
### **Over Wine**

Blessed are you, O Lord our God, creator of the fruit of the vine: Grant that we who share this wine, which gladdens our hearts, may share for ever the new life of the true Vine, your Son Jesus Christ our Lord. *Amen.*

### **Over Bread**

Blessed are you, O Lord our God; you bring forth bread from the earth and make the risen Lord to be for us the Bread of life: Grant that we who daily seek the bread which sustains our bodies may also hunger for the food of everlasting life, Jesus Christ our Lord. *Amen.*

# Happy Easter!



### **Picture Bibliography**

Holy Week [here](#).  
 Palm Sunday [here](#).  
 Triduum [here](#).  
 Good Friday [here](#).  
 Holy Saturday [here](#).  
 Easter [here](#).

### **Hymns Bibliography**

#### **All Glory, Laud, and Honor**

*Episcopal Hymnal 154*

**Text:** *Theodulph of Orleans; trans. by John Mason Neale*

**Music:** *Melchior Teschner; harm. by W.H. Monk*

**Tune:** *ST. THEODULPH, Meter: 76.76 D*

#### **At the name of Jesus**

Words: Caroline M Noel / Jubilate Hymns

Music: King's Weston

#### **Thou, who at thy first Eucharist didst pray (Hymnal 315)**

Words: [William H. Turton](#), 1881.

Music: Song I

#### **Go to dark Gethsemane (Hymnal 171)**

Words: James Montgomery, 1771-1854

Music: Petra

#### **Were you there (Hymnal 172)**

Words: Afro-American spiritual

Music: *Were you there*

#### **In the Cross of Christ (Hymnal 441)**

Words: John Bowring (1825)

Music: Rathbun

#### **He is risen, he is risen! (Hymnal 180)**

*Text:* Cecil Frances Alexander, 1818-1895

*Music:* Joachim Neander, 1650-1680

#### **Jesus Christ is risen today (Hymnal 207)**

Words: Latin, 14<sup>th</sup> cen.

Music: Easter Hymn