

SAINT MARGARET'S EPISCOPAL CHURCH



# Holy Week

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THE THREE DAYS  
April 9-11, 2020  
Home Worship

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Dear members of the family of God at St Margaret's Church,

What follows here are resources for you and those with whom you live to use for praying together on the three central days of the Christian year. While Easter is every Sunday, these Three Days are like one great annual Sunday. But because of the pandemic, we cannot do these important services together in church. While Easter is a joyful festival, we keep it now in a time of difficulty and world-wide sorrow. Still, we believe that Christ is with us in his word, by his Spirit drawing us together as one before God. And we believe that the gospel of Christ gives us strength amid distress and comfort in the face of our sufferings.

These three services are really one event, stretched over three days. As a sign of our unity you might consider using these three resources for prayer on each of the three nights at 7:00pm, the very time at which we would have gathered in our church building.

On each occasion you will need to set out one or more physical symbols: first, a bowl of water and a clean towel; then a cross or crucifix; and finally a bowl of water and a candle.

After the last prayers on Saturday evening, do celebrate. It is Easter. Have at least one piece of chocolate or something else you love.

Christ is risen!

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# MAUNDY THURSDAY



## THE FIRST OF THE THREE DAYS

*Set out a bowl of water and a clean towel. Sit with them before you and begin with these texts.  
First, remember God's forgiveness.*

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

*Then pray the prayer for this night*

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

*Then read this reading*

### THE FIRST READING

Exodus 12:1-14

The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take

some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the Passover of the LORD. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

Word of God, word of life.  
**Thanks be to God.**

*Then pray this Psalm*

THE PSALTER

Psalm 116

<sup>1</sup> I love the LORD who has heard my voice,  
and listened to my supplication,  
<sup>2</sup> for the LORD has given ear to me  
whenever I called.  
<sup>12</sup> How shall I repay the LORD  
for all the good things God has done for me?  
<sup>13</sup> I will lift the cup of salvation  
and call on the name of the LORD.  
<sup>14</sup> I will fulfill my vows to the LORD  
in the presence of all God's people.  
<sup>15</sup> Precious in your sight, O LORD,  
is the death of your servants.  
<sup>16</sup> O LORD, truly I am your servant;  
I am your servant, the child of your handmaid; you have freed me from my bonds.  
<sup>17</sup> I will offer you the sacrifice of thanksgiving  
and call upon the name of the LORD.  
<sup>18</sup> I will fulfill my vows to the LORD  
in the presence of all God's people,  
<sup>19</sup> in the courts of the LORD'S house,  
in the midst of you, O Jerusalem.

*Then read this reading*

## THE SECOND READING

1 Corinthians 11:23-26

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

Word of God, word of life.

**Thanks be to God.**

*Then read the Gospel*

## THE HOLY GOSPEL

John 13:1-17, 31b-35

The Holy Gospel according to John.

**Glory to you, O Lord.**

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean." After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord – and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to

you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

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

*Having read these readings, think of this*

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

*Here or later you may access St Margaret's Maundy Thursday sermon which will be online.*

*Here you may wash your hands, using the water in the bowl, recalling Jesus washing his disciples' feet.*

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

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

*A brief silence.*

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

*A brief silence.*

Hear us, holy God.  
**Your mercy is great.**

Blessed are you, bountiful God, for this good earth and for the flowering of springtime. Save dry lands from destructive droughts. Protect the waters from pollution. Allow in this time the planting of fields for food. Make us into care-givers of your plants and animals.

*A brief silence.*

Hear us, bountiful God.  
**Your mercy is great.**

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

*A brief silence.*

Hear us, sovereign God.  
**Your mercy is great.**

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

*A brief silence.*

Hear us, faithful God.  
**Your mercy is great.**

Blessed are you, gracious God, for you care for the needy. We beg you to feed the hungry, protect the refugee, embrace the distressed, house the homeless, nurse the sick, and comfort the dying. Especially those we name before you now.

*A brief silence.*

Hear us, gracious God.  
**Your mercy is great.**

Blessed are you, loving God, that your Son knelt before us, your unworthy servants. Preserve our lives, comfort our anxiety, and receive now the petitions of our hearts.

*A longer period of silence.*

Hear us, loving God.  
**Your mercy is great.**

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

*A brief silence.*

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

Hear us, eternal God.  
**Your mercy is great.**

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

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

## THE PSALTER

Psalm 88

<sup>1</sup> O Lord, my God, my Savior,  
by day and night I cry to you.  
<sup>2</sup> Let my prayer enter into your presence;  
incline your ear to my lamentation.  
<sup>3</sup> For I am full of trouble;  
my life is at the brink of the grave.  
<sup>4</sup> I am counted among those who go down to the pit;  
I have become like one who has no strength;  
<sup>5</sup> lost among the dead, like the slain who lie in the grave,  
whom you remember no more, for they are cut off from your hand.  
<sup>6</sup> You have laid me in the depths of the pit,  
in dark places, and in the abyss.  
<sup>7</sup> Your anger weighs upon me heavily,  
and all your great waves overwhelm me.  
<sup>8</sup> You have put my friends far from me; you have made me to be abhorred by them;  
I am in prison and cannot get free.  
<sup>9</sup> My sight has failed me because of trouble;  
Lord, I have called upon you daily; I have stretched out my hands to you.  
<sup>10</sup> Do you work wonders for the dead?  
Will those who have died stand up and give you thanks?  
<sup>11</sup> Will your lovingkindness be declared in the grave,  
your faithfulness in the land of destruction?  
<sup>12</sup> Will your wonders be known in the dark  
or your righteousness in the country where all is forgotten?  
<sup>13</sup> But as for me, O Lord, I cry to you for help;  
in the morning my prayer comes before you.  
<sup>14</sup> Lord, why have you rejected me?  
Why have you hidden your face from me?  
<sup>15</sup> Ever since my youth, I have been wretched and at the point of death;  
I have borne your terrors and am helpless.  
<sup>16</sup> Your blazing anger has swept over me;  
your terrors have destroyed me;  
<sup>17</sup> they surround me all day long like a flood;  
they encompass me on every side.  
<sup>18</sup> My friend and my neighbor you have put away from me,  
and darkness is my only companion.

*The Three Days continue tomorrow with the service for Good Friday.*



# GOOD FRIDAY



## THE SECOND OF THE THREE DAYS

*Sit before a cross or a crucifix.*

*Begin with this prayer.*

Almighty God,  
look with loving mercy on your family,  
for whom our Lord Jesus Christ was willing to be betrayed,  
and to be given over to the hands of sinners,  
and to suffer death on the cross;  
who now lives and reigns with you and the Holy Spirit,  
one God, forever and ever. **Amen.**

*Then read the readings that follow*

### FIRST READING

Isaiah 52:13–53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him — so marred was his appearance, beyond human semblance, and his form beyond that of mortals — so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he

shall see his offspring, and shall 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.

Word of God, word of life.

**Thanks be to God.**

*Pray this Psalm*

THE PSALTER

Psalm 22

- <sup>1</sup> My God, my God, why have you forsaken me?  
Why so far from saving me, so far from the words of my groaning?
- <sup>2</sup> My God, I cry out by day, but you do not answer;  
by night, but I find no rest.
- <sup>3</sup> Yet you are the Holy One,  
enthroned on the praises of Israel.
- <sup>4</sup> Our ancestors put their trust in you,  
they trusted, and you rescued them.
- <sup>5</sup> They cried out to you and were delivered;  
they trusted in you and were not put to shame.
- <sup>6</sup> But as for me, I am a worm and not human,  
scorned by all and despised by the people.
- <sup>7</sup> All who see me laugh me to scorn;  
they curl their lips; they shake their heads.
- <sup>8</sup> "Trust in the LORD; let the LORD deliver;  
let God rescue him if God so de-<sup>l</sup>ights in him."
- <sup>9</sup> Yet you are the one who drew me forth from the womb,  
and kept me safe on my mother's breast.
- <sup>10</sup> I have been entrusted to you ever since I was born;  
you were my God when I was still in my mother's womb.
- <sup>11</sup> Be not far from me, for trouble is near,  
and there is no one to help.
- <sup>12</sup> Many young bulls encircle me;  
strong bulls of Bashan surround me.
- <sup>13</sup> They open wide their jaws at me,  
like a slashing and roaring lion.
- <sup>14</sup> I am poured out like water; all my bones are out of joint;  
my heart within my breast is melting wax.
- <sup>15</sup> My strength is dried up like a potsherd; my tongue sticks to the roof of my mouth;  
and you have laid me in the dust of death.

<sup>16</sup> Packs of dogs close me in, a band of evildoers circles round me;  
 they pierce my hands and my feet.  
<sup>17</sup> I can count all my bones  
 while they stare at me and gloat.  
<sup>18</sup> They divide my garments among them;  
 for my clothing, they cast lots.  
<sup>19</sup> But you, O LORD, be not far away;  
 O my help, hasten to my aid.  
<sup>20</sup> Deliver me from the sword,  
 my life from the power of the dog.  
<sup>21</sup> Save me from the lion's mouth!  
 From the horns of wild bulls you have rescued me.  
<sup>22</sup> I will declare your name to my people;  
 in the midst of the assembly I will praise you.  
<sup>23</sup> You who fear the LORD, give praise! All you of Jacob's line, give glory.  
 Stand in awe of the LORD, all you offspring of Israel.  
<sup>24</sup> For the LORD does not despise nor abhor the poor in their  
 poverty; neither is the LORD'S face hidden from them;  
<sup>25</sup> From you comes my praise in the great assembly;  
 I will perform my vows in the sight of those who fear the LORD.  
<sup>26</sup> The poor shall eat and be satisfied.  
 Let those who seek the LORD give praise! May your hearts live forever!  
<sup>27</sup> All the ends of the earth shall remember and turn to the LORD;  
 all the families of nations shall bow before God.  
<sup>28</sup> For dominion belongs to the LORD,  
 who rules over the nations.  
<sup>29</sup> Indeed, all who sleep in the earth shall bow down in worship;  
 all who go down to the dust, though they be dead, shall kneel before the LORD.  
<sup>30</sup> Their descendants shall serve the LORD,  
 whom they shall proclaim to generations to come.  
<sup>31</sup> They shall proclaim God's deliverance to a people yet unborn,  
 saying to them, "The LORD has acted!"

*Then read the Gospel.*

## THE HOLY GOSPEL

John 18:1-19:42

The Holy Gospel according to John.

**Glory to you, O Lord.**

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

lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?" So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king.

For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” Pilate asked him, “What is truth?” After he had said this, he went out to the Jews again and told them, “I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?” They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. Pilate went out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” When the chief priests and the police saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.” The Jews answered him, “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.” Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. Pilate therefore said to him, “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?” Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.” From then on Pilate tried to release him, but the Jews cried out, “If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.” When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!” They cried out, “Away with him! Away with him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.” Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’” Pilate answered, “What I have written I have written.” When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, “Let us not tear it, but cast lots for it to see who will get it.” This was to fulfill what the scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.” And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to

fulfill the scripture), “I am thirsty.” A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit. Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.” After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

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

*Having read these readings, think of this*

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

*Here or later you may access [St Margaret's Good Friday sermon online](#).*

*Then pray The Bidding Prayer keeping silence after each bid*

Dear members of God's family:  
we pray for the church throughout the world. . .  
we pray for our bishop, our clergy, and all servants of the church. . .

we pray for those preparing for baptism. . .  
we pray for the Jewish people, the first to hear the word of God. . .  
we pray for those who do not share our faith in Jesus Christ. . .  
we pray for those who do not believe in God. . .  
we pray for God's creation. . .  
we pray for those who serve in public office. . .  
we pray for those in any need. . .  
and we pray for all afflicted by the coronavirus. . .

*Finally, we pray*

Our Father in heaven,  
Hallowed be your name,  
Your kingdom come,  
Your will be done,  
On earth as in heaven.  
Give us today our daily bread,  
Forgive us our sins  
As we forgive those who sin against us.  
Save us from the time of trial,  
And deliver us from evil,  
For the kingdom, the power,  
And the glory are yours,  
Now and forever. Amen.

*Conclude with these words*

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

*The Three Days continues tomorrow with the Vigil of Easter*

RESURRECTION OF OUR LORD  
VIGIL OF EASTER



THE THIRD OF THE THREE DAYS

*Sit before an unlit candle and a bowl of water.*

*Light the candle, saying:*

The light of Christ, rising in glory, dispel the darkness of our hearts and minds.  
**Thanks be to God.**

*Then read this “Easter Proclamation”*

Rejoice, all heavenly choirs of angels!  
Christ has conquered; the risen Savior shines upon you.  
This is the night in which the true Lamb is slain.  
This is the night: **this is the night.**

This the night in which the children of Israel were led through the sea.  
This is the night: **this is the night.**

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

The holiness of this night restores joy to those who mourn and humbles earthly pride.  
Therefore this night, O God, receive our praise for the resurrection of Jesus Christ. May Christ, the Morning Star, rising from the grave, shed light on the whole human race. And we pray, O God: preserve and protect your church, giving us peace, in this time and forever. **Amen.**

*And pray this prayer:*

O God, you are the creator of the world,  
the liberator of your people,  
and the wisdom of the earth.  
By the resurrection of your Son,  
free us from our fears,  
restore us in your image,  
and ignite us with your light,  
through Jesus Christ, our Savior and Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and forever. **Amen.**



*Then choose among these four OLD TESTAMENT READINGS, reading as many as you decide:*

## THE FIRST READING

Genesis 1:1–2:4a



In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, “Let there be light”; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. And God said, “Let there be a dome in the midst of the waters, and let it separate the waters from the waters.” So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day. And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, “Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day. And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.” And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day. And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, the fifth day. And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw

that it was good. Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day. Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation. These are the generations of the heavens and the earth when they were created.

Word of God, word of life.

**Thanks be to God.**

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

## THE SECOND READING

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



As Pharaoh drew near, the Israelites looked back, and there were the Egyptians advancing on them. In great fear the Israelites cried out to the Lord. They said to Moses, "Was it because there were no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us, bringing us out of Egypt? Is this not the very thing we told you in Egypt, 'Let us alone and let us serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness." But Moses said to the people, "Do not be afraid, stand firm, and see the deliverance that the Lord will accomplish for you today; for the

Egyptians whom you see today you shall never see again. 14The Lord will fight for you, and you have only to keep still.” Then the Lord said to Moses, “Why do you cry out to me? Tell the Israelites to go forward. But you lift up your staff, and stretch out your hand over the sea and divide it, that the Israelites may go into the sea on dry ground. Then I will harden the hearts of the Egyptians so that they will go in after them; and so I will gain glory for myself over Pharaoh and all his army, his chariots, and his chariot drivers. And the Egyptians shall know that I am the Lord, when I have gained glory for myself over Pharaoh, his chariots, and his chariot drivers.” The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night. Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh’s horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, “Let us flee from the Israelites, for the Lord is fighting for them against Egypt.” Then the Lord said to Moses, “Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers.” So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left. Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses. Then the prophet Miriam, Aaron’s sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. And Miriam sang to them: “Sing to the Lord, for he has triumphed gloriously; horse and rider he has thrown into the sea.”

Word of God, word of life.

**Thanks be to God.**

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



The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, “Mortal, can these bones live?” I answered, “O Lord God, you know.” Then he said to me, “Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord.” So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, “Prophecy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, Obreath, and breathe upon these slain, that they may live.” I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. Then he said to me, “Mortal, these bones are the whole house of Israel. They say, ‘Our bones are dried up, and our hope is lost; we are cut off completely.’ Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act, says the Lord.”

Word of God, word of life.

**Thanks be to God.**

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



Now the word of the Lord came to Jonah son of Amittai, saying, “Go at once to Nineveh, that great city, and cry out against it; for their wickedness has come up before me.” But Jonah set out to flee to Tarshish from the presence of the Lord. He went down to Joppa and found a ship going to Tarshish; so he paid his fare and went on board, to go with them to Tarshish, away from the presence of the Lord. But the Lord hurled a great wind upon the sea, and such a mighty storm came upon the sea that the ship threatened to break up. Then the mariners were afraid, and each cried to his god. They threw the cargo that was in the ship into the sea, to lighten it for them. Jonah, meanwhile, had gone down into the hold of the ship and had lain down, and was fast asleep. The captain came and said to him, “What are you doing sound asleep? Get up, call on your god! Perhaps the god will spare us a thought so that we do not perish.” The sailors said to one another, “Come, let us cast lots, so that we may know on whose account this calamity has come upon us.” So they cast lots, and the lot fell on Jonah. Then they said to him, “Tell us why this calamity has come upon us. What is your occupation? Where do you come from? What is your country? And of what people are you?” “I am a Hebrew,” he replied. “I worship the Lord, the God of heaven, who made the sea and the dry land.” Then the men were even more afraid, and said to him, “What is this that you have done!” For the men knew that he was fleeing from the presence of the Lord, because he had told them so. Then they said to him, “What shall we do to you, that the sea may quiet down for us?” For the sea was growing more and more tempestuous. He said to them, “Pick me up and throw me into the sea; then the sea will quiet down for you; for I know it is because of me that this great storm has come upon you.” Nevertheless the men rowed hard to bring the ship back to land, but they could not, for the sea grew more and more stormy against them. Then they cried out to the Lord, “Please, O Lord, we pray, do not let us perish on account of this man’s life. Do not make us guilty of innocent blood; for you, O Lord, have done as it pleased you.” So they picked Jonah up and threw him into the sea; and the sea ceased from its raging. Then the men feared the Lord even more, and they offered a sacrifice to the Lord and made vows. But the Lord provided a large fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. Then Jonah prayed to the Lord his God from the belly of the fish.

Word of God, word of life.

**Thanks be to God.**

About this reading: We have often run away from our vocation as witnesses to new life, hope and forgiveness in Christ. His resurrection, like Jonah coming out of the fish after three days, and our baptism into that resurrection, making us like Jonah, restores us to that vocation.

*After the readings, read the Gospel:*

THE HOLY GOSPEL

John 20:1-18



The Holy Gospel according to John.

**Glory to you, O Lord.**

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus’ head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes. But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, “Woman, why are you weeping? Whom are you looking for?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” Jesus said to her, “Mary!” She turned and said to him in Hebrew, “Rabbouni!” (which

means Teacher). Jesus said to her, “Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’” Mary Magdalene went and announced to the disciples, “I have seen the Lord”; and she told them that he had said these things to her.

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

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

*Here we invite you to read the ancient sermon of St John Chrysostom*

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!  
Are there any weary with fasting?  
Let them now receive their wages!  
If any have toiled from the first hour,  
let them receive their due reward;  
If any have come after the third hour,  
let him with gratitude join in the Feast!  
And he that arrived after the sixth hour,  
let him not doubt; for he too shall sustain no loss.  
And if any delayed until the ninth hour,  
let him not hesitate; but let him come too.  
And he who arrived only at the eleventh hour,  
let him not be afraid by reason of his delay.  
For the Lord is gracious and receives the last even as the first.  
He gives rest to him that comes at the eleventh hour,  
as well as to him that toiled from the first.  
To this one He gives, and upon another He bestows.  
He accepts the works as He greets the endeavor.  
The deed He honors and the intention He commends.  
Let us all enter into the joy of the 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.  
 Isaiah foretold this when he said,  
 "You, O Hell, have been troubled by encountering Him below."  
 Hell was in an uproar because it was done away with.  
 It was in an uproar because it is mocked.  
 It was in an uproar, for it is destroyed.  
 It is in an uproar, for it is annihilated.  
 It is in an uproar, for it is now made captive.  
 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!

*The Easter sermon of John Chrysostom (circa 400 AD)*

*Then, in remembrance of your baptism into the death and resurrection of Jesus Christ, confess the baptismal creed:*

I believe in God, the Father almighty,  
 creator of heaven and earth.  
 I believe in Jesus Christ, God's only Son, our Lord,  
 who was conceived by the Holy Spirit,  
 born of the virgin Mary,  
 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,  
he is seated at the right hand of the Father,  
and he will come 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.

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

*Pray the Prayers of Intercession*

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

*A brief silence.*

We pray, O God, for all the churches around the globe: for their bishops and clergy; for the newly baptized; for the believers who cannot assemble for worship; for faithful endurance during this time of sorrow and distress; and for a deepening sense of your presence among us.

*A brief silence.*

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

We pray, O God, for the well-being of creation: for the health of seas and rivers and lakes; for the Mississippi River and our coastlands and bayous; and for the will to care for your earth.

*A brief silence.*

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

We pray, O God, for peace and justice in the world: for an end to war and international turmoil; for concord in our troubled society; for the heads of state, legislators, and local civic leaders, that they enact wise procedures to deal with the coronavirus.

*A brief silence.*

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

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

*A brief silence.*

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

We pray, O God, for all in need: for those suffering for the faith; for those who are poor, hungry, and homeless; for those who are sick and those awaiting death; and for those we name before you here.

*A brief silence.*

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

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

*A longer period of silence.*

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

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

*A brief silence.*

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

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

*Pray the Lord's Prayer*

Our Father in heaven,  
Hallowed be your name,  
Your kingdom come,  
Your will be done,  
On earth as in heaven.  
Give us today our daily bread,  
Forgive us our sins  
As we forgive those who sin against us.

Save us from the time of trial,  
And deliver us from evil,  
For the kingdom, the power,  
And the glory are yours,  
Now and forever. Amen.

*Pray this prayer and speak these final sentences:*

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

Almighty God, Father, Son, and Holy Spirit, bless us now and forever. **Amen.**

Alleluia! Christ is Risen!  
**Christ is risen indeed. Alleluia!**