



Holy Week and Easter

# Worship in a time of physical distancing



THE  
LUTHERAN  
WORLD  
FEDERATION

A Communion  
of Churches

Maundy Thursday  
Good Friday  
Easter Vigil

Easter Sunday



# INTRODUCTION

The following outline of liturgies for the Triduum or the Three-Day Feast (Maundy Thursday, Good Friday, Easter Vigil and Easter Sunday morning) is a proposal shared with you by the LWF Communion Office. It is a simplified form of many worshiping traditions within the Lutheran communion and our ecumenical heritage. There is nothing really that new in this proposal.

In this time of pandemic when for many Holy Week and Easter worship services will take place online in homes, among a few or maybe only with a paper bulletin and alone, we as a communion are particularly called to keep our hearts united as we “watch and pray,” trusting that Christ always comes through locked doors. Our yearning for the time of gathering again physically in one place is an expression for our deep yearning for God.

## A WORD ABOUT THE HOLY WEEK AND EASTER WORSHIP SERVICES

The liturgy, and particularly the liturgies of Holy Week and Easter, are never a re-enactment of the events that happened two thousand years ago. These liturgies immerse us into the immensity of our calling: Christ’s passion and passage have been completed. Christ is risen. Death is vanquished. It is in this hope and prayer that we engage worship in these days. This year in particular Easter is lived in hope. In the liturgy, we give thanks for our baptism that has made all things new and we sing our joyful Easter hymns as we wait in hope to gather again in one community to be witness of the Resurrection hope in the world.

You will find at the beginning of each liturgy a brief reflection on the over-arching theme of the service, especially as it has been adapted to this exceptional time.

## WORSHIP: ONLINE WITH OTHERS OR ON YOUR OWN AT HOME

The proposed liturgies can be adapted to many different contexts. They may be printed and distributed so that families can dedicate a small worship space in their home and pray and maybe sing together. They can be distributed online for similar use. They may serve as the basis for live-streamed worship that people can participate in with a bulletin from home. We have sometimes indicated options in the liturgies: [Option A](#) for those who are live-streaming worship or have it pre-recorded and [Option B](#) for those who are alone at home with only a printed bulletin. Of course, in some areas, unaffected by the COVID-19 pandemic, it may still be possible to gather as usual. These liturgies have been expressly prepared for those situations where a physical gathering is impossible.

As you prepare for the liturgies, individuals and families can also prepare. Perhaps a special corner is set up in the home or room. A Bible, a candle, a cross, a bowl of water, and a hymn book will be helpful to have at hand. The liturgies that follow will describe ways that you can use these objects.

## SINGING TOGETHER

You will find places through the liturgies to sing together. We have not proposed any particular hymns because the repertoire of the global communion is so vast. Each of you, in your context, will know to choose appropriate hymns according to your local resources. We have made some theological suggestions as to the thematic content of some of the hymns.

Blessing as you pray and lead your communities through this exceptional Holy Week and Easter.

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# MAUNDY THURSDAY

With its particular focus on confession and forgiveness (reconciliation), foot-washing (humble service), holy communion (united in love as one body in Christ), and in some cases stripping of the altar (waiting in silence), Maundy Thursday embodies what it means to be a community. The difficulty in a time of isolation is deeply felt as we engage this liturgy. This situation may mean that a ritual action, such as stripping the altar – or in the home, putting away symbolically any crosses or other devotional materials – may take on particular importance as it focuses the worshippers' attention on waiting, on the solitude in which waiting sometimes happens, but also on the hope of gathering again together. Hope is always alive in these liturgies as they are all celebrated in post-Resurrection joy and trust. Christ has already completed the passage through isolation and death for us.

This Maundy Thursday worship service may focus more on the commandment to love and to wait. Rather than a foot-washing, people may be invited into a simple washing of hands. We wash our own hands as a sign of love and constant self-discipline to diminish and prevent the spread of COVID-19. This restraint also means that in some communities deeply impacted by the virus, the sacrament of Holy Communion will not be celebrated. It may be helpful to remember that in John's Gospel there is not a narrative of the Last Supper. Jesus himself is the meal. This Maundy Thursday we wait with Jesus and pray.

## CONFESSION AND FORGIVENESS

### A. Live-streamed worship:

‣ *Standing at the baptismal font, the pastor begins with an invitation to confession. You may have a bowl of water and a clean towel at hand.*

‣ *Silence for confession and absolution*

### B. For worship without live-stream or pre-recording:

‣ *We begin by remembering God's forgiveness. You may have a bowl of water and a clean towel at hand.*

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.**

‣ *Hymn or song reflecting on God's great love that holds us*

### Prayer:

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.**

## WORD

### FIRST READING: Exodus 12:1–14

The LORD said to Moses and Aaron in the land of Egypt: <sup>2</sup>This month shall mark for you the beginning of months; it shall be the first month of the year for you. <sup>3</sup>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. <sup>4</sup>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. <sup>5</sup>Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. <sup>6</sup>You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. <sup>7</sup>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. <sup>8</sup>They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. <sup>9</sup>Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. <sup>10</sup>You shall let none of it remain until the morning; anything that remains until the morning you shall burn. <sup>11</sup>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. <sup>12</sup>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. <sup>13</sup>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.

<sup>14</sup>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.**

‣ *Pray or sing this Psalm:*

**A. Live-streamed worship: you may recite the psalm with a song or spoken response such as, “I will lift the cup of salvation and call on the name of the LORD.”**

**B. Worship without live-stream or pre-recording: read the psalm silently or out loud.**

### PSALM 116

<sup>1</sup>I love the LORD, because he has heard my voice and my supplications.  
<sup>2</sup>Because he inclined his ear to me, therefore I will call on him as long as I live.  
<sup>12</sup>What shall I return to the LORD for all his bounty to me?  
<sup>13</sup>I will lift up the cup of salvation and call on the name of the LORD,  
<sup>14</sup>I will pay my vows to the LORD in the presence of all his people.  
<sup>15</sup>Precious in the sight of the LORD is the death of his faithful ones..  
<sup>16</sup>O LORD, I am your servant; I am your servant, the child of your serving girl. You have loosed my bonds.  
<sup>17</sup>I will offer to you a thanksgiving sacrifice and call on the name of the LORD.  
<sup>18</sup>I will pay my vows to the LORD in the presence of all his people,  
<sup>19</sup>in the courts of the house of the LORD, in your midst, O Jerusalem.  
Praise the LORD!

### SECOND READING: 1 Corinthians 11:23–26

<sup>23</sup>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, <sup>24</sup>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.” <sup>25</sup>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.”<sup>26</sup> 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.**

## Gospel Acclamation

**A. Live-streamed worship: you may sing an appropriate acclamation**

**B. Worship without live-stream or pre-recording: remain a few moments in silence before the Gospel reading**

## 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.<sup>2</sup> The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper<sup>3</sup> Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God,<sup>4</sup> got up from the table, took off his outer robe, and tied a towel around himself.

<sup>5</sup>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. <sup>6</sup>He came to Simon Peter, who said to him, “Lord, are you going to wash my feet?” <sup>7</sup>Jesus answered, “You do not know now what I am doing, but later you will understand.” <sup>8</sup>Peter said to him, “You will never wash my feet.” Jesus answered, “Unless I wash you, you have no share with me.”

<sup>9</sup>Simon Peter said to him, “Lord, not my feet only but also my hands and my head!”

<sup>10</sup>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.” <sup>11</sup>For he knew who was to betray him; for this reason he said, “Not all of you are clean.”

<sup>12</sup>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? <sup>13</sup>You call me Teacher and Lord — and you are right, for that is what I am. <sup>14</sup>So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. <sup>15</sup>For I have set you an example, that you also should do as I have done to you. <sup>16</sup>Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. <sup>17</sup>If you know these things, you are blessed if you do them. <sup>31b</sup>” Now the Son of Man has been glorified, and God has been glorified in him. <sup>32</sup>If God has been glorified in him, God will also glorify him in himself and will glorify him at once.

<sup>33</sup>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.’ <sup>34</sup>I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. <sup>35</sup>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**

## Sermon

▶ *Read the sermon that may have been delivered to you by mail or email or listen to it, if the worship is live-streamed.*

➔ **Hymn or song that calls us to humble service.**

▶ *The pastor may invite the congregation to the washing of hands as an expression of love and self-discipline and care for the neighbor.*

‣ *You may wash your own hands, using the water in the bowl, remembering Jesus' love of the neighbour.*

→ **Song:** During the washing of hands, a song such as “Ubi Caritas” (Taizé) or a similar song may be sung.

## PRAYERS

### Intercessory Prayers:

‣ *A pastoral prayer may be prayed with periods of silence incorporated.*

Let us pray:

In times of restraint and physical distancing, when the body of Christ cannot meet in one place, we gather through the Holy Spirit in our many different places – house, apartment, room – and call out to you, O God. [brief silence]

Give courage and wisdom to all leaders in your church that their decisions promote the good of every neighbor. Give courage to national and local authorities to enforce public health regulations for the welfare of all and increase efforts to stop the spread of all diseases that affect human beings. [brief silence]

Heal the sick, strengthen the elderly and vulnerable, protect all from the spread of COVID-19. [brief silence]

Give space and shelter to refugees who are confined to camps without the comfort of continuously flowing water and sanitation. [brief silence]

Give a safe space and support to those who are in abusive relations and families now confined to their homes. [brief silence]

Strengthen all who provide pastoral care, a listening ear, some form of support in whatever way. [brief silence]

Sustain and protect all health care workers who not only fight against COVID-19 but who also care for those with many other illnesses, cancer, heart disease, and others we now name out loud or in the silence of our hearts... [longer pause for prayers]

God, have mercy on the whole human family and on your creation. [brief silence]

Giving thanks for the communion of saints, and for Dietrich Bonhoeffer, martyr, who we remember this day along with all who have gone before us, hold them and all who die this night in your gentle embrace.

Hear our prayers, O God, in your great compassion. Amen.

### Stripping of the Altar (or stripping of our devotional corners)

‣ *Christ is alone. Waiting happens in isolation. And yet, in this solitude, we are one in our hope in God's immeasurable mercy.*

‣ *The altar may be stripped to leave a bare sanctuary or all devotional materials in the home may be put aside to leave a bare table.*

‣ *During this time, Psalm 88 may be read or sung*

### PSALM 88

<sup>1</sup>O LORD, God of my salvation,  
when, at night, I cry out in your presence,  
<sup>2</sup> let my prayer come before you;  
incline your ear to my cry.



<sup>3</sup>For my soul is full of troubles,  
and my life draws near to Sheol.  
<sup>4</sup>I am counted among those  
who go down to the Pit;  
I am like those who have no help,  
<sup>5</sup>like those forsaken among the dead,  
like the slain that lie in the grave,  
like those whom you remember no more,  
for they are cut off from your hand.  
<sup>6</sup>You have put me in the depths of the Pit,  
in the regions dark and deep.  
<sup>7</sup>Your wrath lies heavy upon me,  
and you overwhelm me  
with all your waves. *Selah*  
<sup>8</sup>You have caused my companions to shun me;  
you have made me a thing of horror to them.  
I am shut in so that I cannot escape;  
<sup>9</sup> my eye grows dim through sorrow.  
Every day I call on you, O LORD;  
I spread out my hands to you.  
<sup>10</sup>Do you work wonders for the dead?

Do the shades rise up to praise you? *Selah*  
<sup>11</sup>Is your steadfast love declared in the grave,  
or your faithfulness in Abaddon?  
<sup>12</sup> Are your wonders known in the darkness,  
or your saving help in the land of forgetfulness?  
<sup>13</sup>But I, O LORD, cry out to you;  
in the morning my prayer comes before you.  
<sup>14</sup>O LORD, why do you cast me off?  
Why do you hide your face from me?  
<sup>15</sup>Wretched and close to death from my youth up,  
I suffer your terrors; I am desperate.[a]  
<sup>16</sup>Your wrath has swept over me;  
your dread assaults destroy me.  
<sup>17</sup>They surround me like a flood all day long;  
from all sides they close in on me.  
<sup>18</sup>You have caused friend  
and neighbor to shun me;  
my companions are in darkness.

▶ *The liturgy ends in silence*

# GOOD FRIDAY

As mentioned in the introduction, the liturgy of Good Friday is not about returning to the cross two thousand years ago as if we could relive it as in a film. The liturgy of Good Friday is focused on prayer and has two pivotal images: the cross as tree of death and the cross as tree of life. Our prayer takes place in the trust that God hears us, in the knowledge that Christ is alive. Our prayer does not take us backwards but outwards to the many places of suffering in the world around us, to the many places where Christ is crucified today.

The “bidding prayer” exemplifies this plea. We name in these prayers the concerns of the whole world. We do so out loud, in our homes, through live-streaming, in whatever means we have available. And then we are silent. We pray in silence around a cross, maybe one that has been set up on a table in your home, or laid flat on the floor with a few candles. We come to the cross each with our own burdens and we entrust them and the burdens of our friends to Christ.

**A. Live-streamed worship: you may begin by placing a large cross visible in the sanctuary.**

**B. Worship without live-stream or pre-recording: you may place a cross or crucifix on your table or on a stand in your prayer corner.**

## PSALMODY

‣ *Worship begins with prayer and psalmody*

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.**

‣ *Pray the Psalm:*

**A. Live-streamed worship: you may recite the psalm with a song or spoken response such as, “O Lord, be not far away; O my help, hasten to my aid”**

**B. Worship without live-stream or pre-recording: read the psalm silently or out-loud.**

## PSALM 22

<sup>1</sup>My God, my God, why have you forsaken me?  
Why are you so far from helping me,  
from the words of my groaning?

<sup>2</sup>O my God, I cry by day,  
but you do not answer;  
and by night, but find no rest.

<sup>3</sup>Yet you are holy,  
enthroned on the praises of Israel.

<sup>4</sup>In you our ancestors trusted;  
they trusted, and you delivered them.

<sup>5</sup>To you they cried, and were saved;  
in you they trusted, and were not put to shame.

<sup>6</sup>But I am a worm, and not human;  
scorned by others, and despised by the people.

<sup>7</sup>All who see me mock at me;  
they make mouths at me, they shake their heads;

<sup>8</sup>“Commit your cause to the LORD;  
let him deliver—

let him rescue the one in whom he delights!”

<sup>9</sup>Yet it was you who took me from the womb;  
you kept me safe on my mother’s breast.

<sup>10</sup>On you I was cast from my birth,  
and since my mother bore me  
you have been my God.

<sup>11</sup>Do not be far from me,  
for trouble is near  
and there is no one to help.  
<sup>12</sup>Many bulls encircle me,  
strong bulls of Bashan surround me;  
<sup>13</sup>they open wide their mouths at me,  
like a ravening and roaring lion.  
<sup>14</sup>I am poured out like water,  
and all my bones are out of joint;  
my heart is like wax;  
it is melted within my breast;  
<sup>15</sup>my mouth is dried up like a potsherd,  
and my tongue sticks to my jaws;  
you lay me in the dust of death.  
<sup>16</sup>For dogs are all around me;  
a company of evildoers encircles me.  
My hands and feet have shriveled;  
<sup>17</sup>I can count all my bones.  
They stare and gloat over me;  
<sup>18</sup>they divide my clothes among themselves,  
and for my clothing they cast lots.  
<sup>19</sup>But you, O LORD, do not be far away!  
O my help, come quickly to my aid!  
<sup>20</sup>Deliver my soul from the sword,  
my life[c] from the power of the dog!  
<sup>21</sup>Save me from the mouth of the lion!  
From the horns of the wild oxen  
you have rescued me.  
<sup>22</sup>I will tell of your name  
to my brothers and sisters;  
in the midst of the congregation I will praise you:

<sup>23</sup>You who fear the LORD, praise him!  
All you offspring of Jacob, glorify him;  
stand in awe of him, all you offspring of Israel!  
<sup>24</sup>For he did not despise or abhor  
the affliction of the afflicted;  
he did not hide his face from me,  
but heard when I cried to him.  
<sup>25</sup>From you comes my praise  
in the great congregation;  
my vows I will pay before those who fear him.  
<sup>26</sup>The poor shall eat and be satisfied;  
those who seek him shall praise the LORD.  
May your hearts live forever!  
<sup>27</sup>All the ends of the earth shall remember  
and turn to the LORD;  
and all the families of the nations  
shall worship before him.  
<sup>28</sup>For dominion belongs to the LORD,  
and he rules over the nations.  
<sup>29</sup>To him, indeed, shall all who sleep  
in the earth bow down;  
before him shall bow all  
who go down to the dust,  
and I shall live for him.  
<sup>30</sup>Posterity will serve him;  
future generations will be told about the Lord,  
<sup>31</sup>and proclaim his deliverance  
to a people yet unborn,  
saying that he has done it.

## WORD

### GOSPEL: John 18:1 – 19:42

The holy gospel according to John. **Glory to you, O Lord.**

<sup>1</sup>[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.<sup>2</sup>Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples.<sup>3</sup>So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lan-

terns and torches and weapons. <sup>4</sup>Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” <sup>5</sup>They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. <sup>6</sup>When Jesus said to them, “I am he,” they stepped back and fell to the ground. <sup>7</sup>Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” <sup>8</sup>Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” <sup>9</sup>This was to fulfill the word that he had spoken, “I did not lose a single one of those

whom you gave me.”<sup>10</sup> 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.<sup>11</sup> Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

<sup>12</sup>So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.<sup>13</sup> First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year.<sup>14</sup> Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

<sup>15</sup>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,<sup>16</sup> 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.<sup>17</sup> The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.”<sup>18</sup> 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.

<sup>19</sup>Then the high priest questioned Jesus about his disciples and about his teaching.<sup>20</sup> 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.<sup>21</sup> Why do you ask me? Ask those who heard what I said to them; they know what I said.”<sup>22</sup> 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?”<sup>23</sup> Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?”<sup>24</sup> Then Annas sent him bound to Caiaphas the high priest.

<sup>25</sup>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.”<sup>26</sup> 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?”<sup>27</sup> Again Peter denied it, and at that moment the cock crowed.

### → A moment of silence or short sung refrain

<sup>28</sup>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.<sup>29</sup> So Pilate went out to them and said, “What accusation do you bring against this man?”<sup>30</sup> They answered, “If this man were not a criminal, we would not have handed him over to you.”<sup>31</sup> 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.”<sup>32</sup> (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

<sup>33</sup>Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?”<sup>34</sup> Jesus answered, “Do you ask this on your own, or did others tell you about me?”<sup>35</sup> 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?”

<sup>36</sup>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.”<sup>37</sup> 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.”<sup>38</sup> 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.<sup>39</sup> 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?”<sup>40</sup> They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

<sup>19:1</sup>Then Pilate took Jesus and had him flogged.<sup>2</sup> And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe.<sup>3</sup> They kept coming up

to him, saying, "Hail, King of the Jews!" and striking him on the face. <sup>4</sup>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." <sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" <sup>6</sup>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." <sup>7</sup>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."

<sup>8</sup>Now when Pilate heard this, he was more afraid than ever. <sup>9</sup>He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. <sup>10</sup>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?" <sup>11</sup>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." <sup>12</sup>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."

<sup>13</sup>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. <sup>14</sup>Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" <sup>15</sup>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." <sup>16</sup>Then he handed him over to them to be crucified.

### → A moment of silence or short sung refrain

So they took Jesus; <sup>17</sup>and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. <sup>18</sup>There they crucified him, and with

him two others, one on either side, with Jesus between them. <sup>19</sup>Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." <sup>20</sup>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. <sup>21</sup>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.'" <sup>22</sup>Pilate answered, "What I have written I have written." <sup>23</sup>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. <sup>24</sup>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."

<sup>25</sup>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. <sup>26</sup>When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." <sup>27</sup>Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

<sup>28</sup>After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." <sup>29</sup>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. <sup>30</sup>When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

### → A moment of silence

<sup>31</sup>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. <sup>32</sup>Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. <sup>33</sup>But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup>Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. <sup>35</sup>(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) <sup>36</sup>These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” <sup>37</sup>And again another passage of scripture says, “They will look on the one whom they have pierced.”

<sup>38</sup>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. <sup>39</sup>Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred

pounds. <sup>40</sup>They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. <sup>41</sup>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. <sup>42</sup>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**

## Sermon

► *Read the sermon that may have been delivered to you by mail or email or listen to it, if the worship is live-streamed.*

→ **Hymn or song that both laments the suffering of the cross and also the hope of the cross as tree of life.**

## PRAYER

### THE BIDDING PRAYER

► *Keep a brief silence after each prayer*

Let us pray sisters and brothers:

- For the church throughout the world... (especially pastoral care-givers and all ministries of healing, both spiritual and physical)
- For those who hold public office... (especially for wisdom and foresight in these troubled times)
- For all those in need (especially the sick, and those left devastated physically, spiritually, mentally, financially, socially by COVID-19)
- For all health-care workers, staff persons, scientists and researchers...
- For those who are confused and anxious in these times...
- For those who question their faith...

- For those who are preparing for baptism...
- For those who do not share our faith in Jesus Christ...
- For those who do not believe in God...
- For all of creation...

And 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.***

## Procession and/or Prayer around the Cross

**A. Live-streamed worship: the large cross may be carried in procession through the church with the following response (spoken three times at intervals)**

**B. Worship without live-stream or pre-recording: you may read this text as you meditate on the cross.**

Behold the life-giving cross,  
on which was hung the Savior of <sup>l</sup> the  
whole world.

***Oh, come, let us <sup>l</sup> worship him.***

### → Silence

Behold the life-giving cross,  
on which was hung the Savior of <sup>l</sup> the  
whole world.

***Oh, come, let us <sup>l</sup> worship him.***

### → Silence

Behold the life-giving cross,  
on which was hung the Savior of <sup>l</sup> the  
whole world.

***Oh, come, let us <sup>l</sup> worship him.***

## Prayer around the Cross

‣ *You may pray in silence around a cross, maybe a cross that has been set up on a table in your home, or laid flat on the floor with a few candles. Everyone can come to the cross with their own burdens, entrusting them and the burdens of others to Christ*

‣ *The liturgy may end with these words:*

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

# RESURRECTION OF OUR LORD

## EASTER VIGIL

The Easter Vigil has classically four movements all of which signify passage. We consider this passage now with more simplified enactment. At the beginning of the liturgy, instead of lighting a large fire in the night, we light a small candle in our home. Perhaps the sun has already set and it is dark. If the liturgy is being live-streamed, we may light the new Paschal Candle. We pass from darkness to light.

And then we listen. The great stories of God's passage with us are recited. Rather than twelve, we propose five readings focused on passage: Creation (Genesis 1:1-2:4a), the Exodus (Exodus 14:10-31; 15:20-21), the Dry Bones (Ezekiel 37:1-14), Jonah (Jonah 1:1-2:1), Daniel and the three young persons in the fire (Daniel 3:1-29) culminating in the greatest story of passage: Christ's resurrection from the dead and his appearance to Mary Magdalene in the garden.

We are incorporated into this passage through baptism and so on this night, for those who cannot gather physically to celebrate the Eucharist, we give thanks and affirm our baptism, uniting us with all believers throughout the world and with all those who have preceded us in the communion of saints and with all of creation that sings praises to the Resurrected Christ. It is in this praise that we are sent out, in deep hope, and in anticipation, groaning with all of creation, awaiting the day when the community can be together again.

**A. Live-streamed worship: in the sanctuary, you may stand at the Paschal Candle, next to the baptismal font.**

**B. Worship without live-stream or pre-recording: you may set an unlighted candle and a bowl of water on the table.**

## OPENING

‣ *Light the Paschal Candle or the candle on your table.*

The light of Christ, rising in glory, dispel the darkness of our hearts and minds.

**Thanks be to God.**

‣ *We read or listen to the "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.**

Therefore, in this night of grace, receive, O God, our praise and thanksgiving for the light of the resurrection of our Lord Jesus Christ, reflected in the burning of this candle.

We sing the glories of this pillar of fire, the brightness of which is not diminished even when its light is divided and borrowed.



For it is fed by the melting wax which the bees, your servants, have made for the substance of this candle.

This is the night in which heaven and earth are joined—things human and things divine.

This is the night: **this is the night.**

We, therefore, pray to you, O God, that this candle, burning to the honor of your name, will continue to vanquish the darkness of night and be mingled with the lights of heaven.

May Christ the Morning Star find it burning, that Morning Star who never sets, that Morning Star who, rising from the grave, faithfully sheds light on the whole human race.

And we pray, O God, rule, govern, and preserve with your continual protection your whole church, giving us peace in this time of our paschal rejoicing; through the same Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

## WORD

► *OLD TESTAMENT READINGS: The readings focus on God's faithfulness throughout salvation history. God's own passage with God's people through trials and tribulations. You may read all or chose only several of them.*

### FIRST READING: Genesis 1:1—2:4a

<sup>1</sup>In the beginning when God created the heavens and the earth, <sup>2</sup>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. <sup>3</sup>Then God said, "Let there be light"; and there was light. <sup>4</sup>And God saw that the light was good; and God separated the light from the darkness. <sup>5</sup>God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

<sup>6</sup>And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." <sup>7</sup>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. <sup>8</sup>God called the dome Sky. And there was evening and there was morning, the second day.

<sup>9</sup>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. <sup>10</sup>God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. <sup>11</sup>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. <sup>12</sup>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. <sup>13</sup>And there was evening and there was morning, the third day.

<sup>14</sup>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, <sup>15</sup>and let them be lights in the dome of the sky to give light upon the earth." And it was so. <sup>16</sup>God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. <sup>17</sup>God set them in the dome of the sky to give light upon the earth, <sup>18</sup>to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. <sup>19</sup>And there was evening and there was morning, the fourth day.

<sup>20</sup>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."

<sup>21</sup>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.

<sup>22</sup>God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” <sup>23</sup>And there was evening and there was morning, the fifth day.

<sup>24</sup>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. <sup>25</sup>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.

<sup>26</sup>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.”

<sup>7</sup>So God created humankind in his image, in the image of God he created them; male and female he created them.

<sup>28</sup>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.” <sup>29</sup>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.” <sup>30</sup>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. <sup>31</sup>God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

<sup>2:1</sup>Thus the heavens and the earth were finished, and all their multitude. <sup>2</sup>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. <sup>3</sup>So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

<sup>4a</sup>These are the generations of the heavens and the earth when they were created.

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

**A. Live-streamed worship: a hymn of creation may be sung.**

**B. Worship without live-stream or pre-recording: a brief silence may be kept**

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

<sup>10</sup>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. <sup>11</sup>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? <sup>12</sup>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.” <sup>13</sup>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. <sup>14</sup>The Lord will fight for you, and you have only to keep still.”

<sup>15</sup>Then the Lord said to Moses, “Why do you cry out to me? Tell the Israelites to go forward. <sup>16</sup>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. <sup>17</sup>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. <sup>18</sup>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.”

<sup>19</sup>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. <sup>20</sup>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.

<sup>21</sup>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. <sup>22</sup>The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. <sup>23</sup>The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. <sup>24</sup>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. <sup>25</sup>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."

<sup>26</sup>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." <sup>27</sup>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. <sup>28</sup>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. <sup>29</sup>But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

<sup>30</sup>Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. <sup>31</sup>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.

<sup>15:20</sup>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. <sup>21</sup>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.**

**A. Live-streamed worship: a hymn of liberation may be sung.**

**B. Worship without live-stream or pre-recording: a brief silence may be kept**

### THIRD READING: Ezekiel 37:1–14

<sup>1</sup>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. <sup>2</sup>He led me all around them; there were very many lying in the valley, and they were very dry. <sup>3</sup>He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." <sup>4</sup>Then he said to me, "Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. <sup>5</sup>Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. <sup>6</sup>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."

<sup>7</sup>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. <sup>8</sup>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. <sup>9</sup>Then he said to me, "Prophecy to the breath, prophecy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." <sup>10</sup>I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

<sup>11</sup>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.' <sup>12</sup>Therefore prophecy, 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. <sup>13</sup>And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O

my people. <sup>14</sup>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.**

**A. Live-streamed worship: a hymn on renewal in the Holy Spirit may be sung.**

**B. Worship without live-stream or pre-recording: a brief silence may be kept**

#### **FOURTH READING: Jonah 1:1–2:1**

<sup>1</sup>Now the word of the Lord came to Jonah son of Amittai, saying, <sup>2</sup>“Go at once to Nineveh, that great city, and cry out against it; for their wickedness has come up before me.” <sup>3</sup>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.

<sup>4</sup>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. <sup>5</sup>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. <sup>6</sup>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.”

<sup>7</sup>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. <sup>8</sup>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?” <sup>9</sup>“I am a Hebrew,” he replied. “I worship the Lord, the God of heaven, who made the sea and the dry land.” <sup>10</sup>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.

<sup>11</sup>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. <sup>12</sup>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.” <sup>13</sup>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. <sup>14</sup>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.” <sup>15</sup>So they picked Jonah up and threw him into the sea; and the sea ceased from its raging. <sup>16</sup>Then the men feared the Lord even more, and they offered a sacrifice to the Lord and made vows.

<sup>17</sup>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.

<sup>2:1</sup>Then Jonah prayed to the Lord his God from the belly of the fish.

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

**A. Live-streamed worship: a hymn of redemption / forgiveness may be sung.**

**B. Worship without live-stream or pre-recording: a brief silence may be kept**

#### **FIFTH READING: Daniel 3:1–29**

<sup>1</sup>King Nebuchadnezzar made a golden statue whose height was sixty cubits and whose width was six cubits; he set it up on the plain of Dura in the province of Babylon. <sup>2</sup>Then King Nebuchadnezzar sent for the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all

the officials of the provinces, to assemble and come to the dedication of the statue that King Nebuchadnezzar had set up. <sup>3</sup>So the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces, assembled for the dedication of the statue that King Nebuchadnezzar had set up. When they were standing before the statue that Nebuchadnezzar had set up, <sup>4</sup>the herald proclaimed aloud, "You are commanded, O peoples, nations, and languages, <sup>5</sup>that when you hear the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble, you are to fall down and worship the golden statue that King Nebuchadnezzar has set up. <sup>6</sup>Whoever does not fall down and worship shall immediately be thrown into a furnace of blazing fire." <sup>7</sup>Therefore, as soon as all the peoples heard the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble, all the peoples, nations, and languages fell down and worshiped the golden statue that King Nebuchadnezzar had set up.

<sup>8</sup>Accordingly, at this time certain Chaldeans came forward and denounced the Jews. <sup>9</sup>They said to King Nebuchadnezzar, "O king, live forever! <sup>10</sup>You, O king, have made a decree, that everyone who hears the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble, shall fall down and worship the golden statue, <sup>11</sup>and whoever does not fall down and worship shall be thrown into a furnace of blazing fire. <sup>12</sup>There are certain Jews whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego. These pay no heed to you, O king. They do not serve your gods and they do not worship the golden statue that you have set up."

<sup>13</sup>Then Nebuchadnezzar in furious rage commanded that Shadrach, Meshach, and Abednego be brought in; so they brought those men before the king. <sup>14</sup>Nebuchadnezzar said to them, "Is it true, O Shadrach, Meshach, and Abednego, that you do not serve my gods and you do not worship the golden statue that I have set up? <sup>15</sup>Now if you are ready when you hear the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble to fall down and worship the statue that I have made, well

and good. But if you do not worship, you shall immediately be thrown into a furnace of blazing fire, and who is the god that will deliver you out of my hands?"

<sup>16</sup>Shadrach, Meshach, and Abednego answered the king, "O Nebuchadnezzar, we have no need to present a defense to you in this matter. <sup>17</sup>If our God whom we serve is able to deliver us from the furnace of blazing fire and out of your hand, O king, let him deliver us. <sup>18</sup>But if not, be it known to you, O king, that we will not serve your gods and we will not worship the golden statue that you have set up."

<sup>19</sup>Then Nebuchadnezzar was so filled with rage against Shadrach, Meshach, and Abednego that his face was distorted. He ordered the furnace heated up seven times more than was customary, <sup>20</sup>and ordered some of the strongest guards in his army to bind Shadrach, Meshach, and Abednego and to throw them into the furnace of blazing fire. <sup>21</sup>So the men were bound, still wearing their tunics, their trousers, their hats, and their other garments, and they were thrown into the furnace of blazing fire. <sup>22</sup>Because the king's command was urgent and the furnace was so overheated, the raging flames killed the men who lifted Shadrach, Meshach, and Abednego. <sup>23</sup>But the three men, Shadrach, Meshach, and Abednego, fell down, bound, into the furnace of blazing fire.

<sup>24</sup>Then King Nebuchadnezzar was astonished and rose up quickly. He said to his counselors, "Was it not three men that we threw bound into the fire?" They answered the king, "True, O king." <sup>25</sup>He replied, "But I see four men unbound, walking in the middle of the fire, and they are not hurt; and the fourth has the appearance of a god." <sup>26</sup>Nebuchadnezzar then approached the door of the furnace of blazing fire and said, "Shadrach, Meshach, and Abednego, servants of the Most High God, come out! Come here!" So Shadrach, Meshach, and Abednego came out from the fire. <sup>27</sup>And the satraps, the prefects, the governors, and the king's counselors gathered together and saw that the fire had not had any power over the bodies of those men; the hair of their heads was not singed, their tunics were not harmed, and not even the smell of

fire came from them. <sup>28</sup>Nebuchadnezzar said, “Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants who trusted in him. They disobeyed the king’s command and yielded up their bodies rather than serve and worship any god except their own God. <sup>29</sup>Therefore I make a decree: Any people, nation, or language that utters blasphemy against the God of Shadrach, Meshach, and Abednego shall be torn limb from limb, and their houses laid in ruins; for there is no other god who is able to deliver in this way.”

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

**A. Live-streamed worship: a joyful Alleluia may be sung.**

**B. Worship without live-stream or pre-recording: a joyful Alleluia maybe be sung or proclaimed out-loud**

## **GOSPEL: John 20:1–18**

The holy gospel according to John. **Glory to you, O Lord.**

<sup>1</sup>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. <sup>2</sup>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.” <sup>3</sup>Then Peter and the other disciple set out and went toward the tomb. <sup>4</sup>The two were running together, but the other disciple outran Peter and reached the tomb first. <sup>5</sup>He bent down to look in and saw the linen wrappings lying there, but he did not go in. <sup>6</sup>Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, <sup>7</sup>and the cloth that had been on Jesus’ head, not lying with the linen wrappings but rolled up in a place by itself. <sup>8</sup>Then the other disciple, who reached the tomb first, also went in, and he saw and believed; <sup>9</sup>for as

yet they did not understand the scripture, that he must rise from the dead. <sup>10</sup>Then the disciples returned to their homes.

<sup>11</sup>But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; <sup>12</sup>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. <sup>13</sup>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.” <sup>14</sup>When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. <sup>15</sup>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.” <sup>16</sup>Jesus said to her, “Mary!” She turned and said to him in Hebrew, “Rabbouni!” (which means Teacher). <sup>17</sup>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.’” <sup>18</sup>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.**

Alleluia! Christ is Risen!

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

## **Sermon**

▶ *Read the sermon that may have been delivered to you by mail or email or listen to it, if the worship is live-streamed.*

Alleluia! Christ is Risen!

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

→ **Hymn or song that praises the Risen Lord (keeping in mind certain Easter hymns are more appropriate for Sunday Morning)**

# THANKSGIVING FOR BAPTISM

**A. Live-streamed worship: standing at the baptismal font, the pastor may introduce the thanksgiving for baptism followed by the creed.**

**B. Worship without live-stream or pre-recording: recite the creed making the sign of the cross on your forehead with the water on the table.**

*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.*

- For refugees and displaced persons
- For those who experience no hope in their darkness
- For the church that it proclaims the gospel in and out of season
- For all faith communities that wait in hope to gather once again
- For all those who have died...

We entrust to you, O God, all these petitions as 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.***

## → Easter Hymn

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

Alleluia! Christ is Risen!

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

## Intercessory Prayer

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.

- For all creation
- For peace and justice
- For those in public office
- For all suffering from COVID-19, physically and in many other ways
- For healing from all diseases, especially cancer, HIV and AIDS, malaria, dengue, and many others...

# EASTER SUNDAY MORNING

This liturgy is not typically included in the Triduum or Three-Days though parishes celebrate it in addition to the Easter Vigil and many celebrate it in place of the Easter Vigil. For those who are not celebrating the sacrament of Holy Communion, we offer a different format for this Sunday morning liturgy that gathers us, in our many different places, primarily around Word, prayer, and singing. Together, we are invited to sing the great Easter hymns that are beloved to each community in their own context.

The readings for Easter are proposed with a prayer and then a hymn or song. The pastor is invited to share a meditation that could focus on our Easter yearning for a meal together and invite the congregation into the next 50 Days of Easter as an intense time of prayer, living in the hope to which we have been called and giving an account of that hope in our lives and in our service.

## EASTER HYMN FESTIVAL

‣ *You may begin with an Easter hymn or, if at home without live-stream or pre-recorded worship, you may begin with the prayer below.*

→ **Easter Hymn**

## GREETING AND PRAYER

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all! **And also with you!**

Let us pray: Living God! With the women who were the first to proclaim the good news, we gather in our many places – in our houses, apartments, rooms, in front of computers – to meditate and to sing your praises. Through your resurrection, a door has been opened and your peace is shared. Keep us in that peace throughout these exceptional times. We ask this in the name of Jesus, our Savior and Lord. **Amen.**

### Invitation into a journey through Word and prayer and song

We have come through the great Three Days, through the passage from death to life. We have engaged Holy Week in new ways this year, not being together physically, but deeply connected through Word and prayer and song and silence. Today

is the day! Christ is Risen! Alleluia! And together we continue to proclaim that life-giving mystery even as we wait to gather together. Praise be God who is with us through all trials and tribulations of this world, and having vanquished death, now renews us through the Holy Spirit given in baptism. Christ is Risen! Alleluia!  
**Christ is risen, indeed! Alleluia!**

**Word: Isaiah 25:6-9**

Prayer: O God, you wipe away all tears from our faces. You have swallowed up death. Awaken and strengthen within us that hope into which you have called us: nothing will separate us from your love. Let us be glad and rejoice! We ask this all in the name of Jesus, our Saviour and Lord.  
**Amen.**

→ **Song: Easter Hymn**



## Word: Acts 10:34-43

Prayer: O God of all peoples, who shows no partiality, you invite all into your peace won for us through the resurrection of your son Jesus Christ. Embolden our work to dismantle all barriers and, in your Holy Spirit, renew our pursuit of reconciliation through Jesus, our Saviour and Lord.

**Amen.**

→ Song: Easter Hymn

## Word: Colossians 3:1-4

Prayer: O God, our lives are hidden in Christ with you. Through your Holy Spirit shape us, mold us, conform us into Christ that our whole lives proclaim your justice, your compassion, and your praise. We ask this through Jesus, our Savior and Lord.

**Amen.**

## Gospel Acclamation: Alleluia

## Gospel: John 20:1-18

## Sermon: Christ is Risen, Alleluia!

→ Song: Easter Hymn

## Creed

### Intercessory Prayer

Together, we pray for the church, the earth, the world, those in need, and all the members of God's family.

- For all creation
- For peace and justice
- For those in public office
- For all suffering from COVID-19, physically and in many other ways
- For healing from all diseases, especially cancer, HIV and AIDS, malaria, dengue, and many others...
- For refugees and displaced persons
- For those who experience no hope in their darkness
- For the church that it proclaims the gospel in and out of season
- For all faith communities that wait in hope to gather once again
- For all those who have died...

We entrust to you, O God, all these petitions as we pray...

### Lord's Prayer

### Blessing

### Easter Hymn

Peace and joy be with you all. Alleluia!