

Triduum at Home: a Guidebook for the Three Great Days in Holy Week 2020

Welcome to this Triduum at Home guidebook, created by clergy and lay leaders of the three congregations of the Cathedral Church of St. Paul. Maundy Thursday, Good Friday, and the Easter Vigil are one service spread out over three days. Together, these three days move us through the story at the heart of our faith as followers of Jesus. These days invite us to dive deeply into the last night of Jesus's life on earth, his betrayal, his trial and death, and his Resurrection. These days invite us to dwell deeply in the self-giving love and power of our God.

This will be a Triduum like no other we've experienced before. We cannot gather together and carry out the traditions and rites we know and love. The invitation this year is to experience these Three Great Days in a new way. This Guidebook is designed to help you step into your own authority to pray, to mark off holy time for being present to God, and to find new meaning in familiar narratives.

Use this Guidebook at home, at your own pace. If you want to experience these liturgies with others, join the Rev. Tamra Tucker and others at 7 pm each evening of the Triduum for a Zoom gathering. If you use the materials on your own, but want to end the day connecting with others and reflecting on your experience, join the Zoom gathering at 8 pm each night. Information about those Zoom gatherings is on the cathedral website.

We can't wait to hear how it goes! And in the midst of this very unusual Holy Week, in the midst of a pandemic, when we feel so much uncertainty and live in the midst of so much disruption, we pray that you stay healthy, experience the peace of Christ, and rise up Easter morning with joy.

With love,

The Triduum planning team:

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An Order of Service for Maundy Thursday
A creative collaboration of the congregations of the
Cathedral Church of St. Paul, Boston
MANNA, The Crossing and Sunday Morning Congregation
4/9/2020



Opening Chant:
Jesus, Remember Me

Taizé

Je - sus, re - mem - ber me When you come in - to your king - dom

5
Jes - sus, re - mem - ber me When you come in - to your king - dom.

Opening Prayer:

Almighty Author, whose dear child, on the night before they suffered, instituted the sacrament of their body and blood: mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

then

Gracious One, whose dear Son Jesus, on the night before he suffered, gave his disciples the commandment to love one another and knelt to wash their feet: teach us to follow his example in trust and thanksgiving, and to share the Living Water with others, this day and always. **Amen.**

Storytelling: *written by Jayleigh Lewis*

In the beginning, before life as we know it began to happen, everything was darkness, wind, and rushing water. Humanity was still a dream for the future, a dream held in the heart of the Holy Spirit hovering over the abyss.

Then, God's ever-flowing love caused the streams of chaos to form into life, the life of our world. Humanity came forth and flourished.

In a long-ago time, through circumstance and cruelty, God's people, the children of Israel, suffered in bondage in Egypt. An end to the suffering seemed like it could only be a dream.

Then, God moved with compassion, and led the people through the waters of the sea that covered their path. Although the people questioned and doubted, wondered and feared, since they had never experienced anything like this before, God provided for them even in the wilderness. Rocks split in pieces, and life-giving water poured forth, as fresh as on the day of creation. The skies themselves opened and bread rained down. God's people were nourished in abundance.

In the time of Jesus, the fullness of time, his followers prayed and struggled, worked and hoped, believing what he said about a new way of life. They intended to give everything for this dream, but in the end it was Jesus who would give everything. On the night he was handed over to suffering and death, he shared a meal with his closest friends.

Then, Jesus took a loaf of bread, and when he had given thanks, he broke it and gave it to his friends, saying, “This is my body, which is given for you. Do this in remembrance of me.” And he did the same with the cup, saying, “This cup that is poured out for you is the new covenant in my blood.”

In a time of crisis, when his friends were in great need of comfort and hope, Jesus fed them and taught them how to feed each other. In a time of fear, when everything seemed to be closing around them, Jesus poured out for his friends the overflow of his heart.

Then, he took off his outer robe, tied a towel around himself, poured water into a basin, and began to wash his friends’ feet and to wipe them with the towel. His friends did not understand what he was doing, but Jesus told them that they would later, when they really needed it. “Unless I wash you,” he said, “you will not know how to receive my life, or how to pass that life on to others. For I have set you an example, that you also should do as I have done to you.”

At the end of the meal, with his death in the near future, Jesus shared one more dream with his friends. “Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you. I give you a new commandment: Love one another as I have loved you. By this shall the world know that you are my disciples.” He held this gift out across the roaring waters of suffering and separation, as chaotic as on the day of creation. Life as his friends knew it was about to change, as Jesus was handed over to be crucified; yet even in this desert, God’s love had already begun to gush among them like a torrent, in the form of washing feet and sharing bread.

Guided Meditation: *written by Jayleigh Lewis*

[Listen to audio here.](#)

You are invited to sit in a comfortable position as you read through this meditation. If you would like, have near you a small amount of water or something that reminds you of water (such as a bowl or glass of water, or a picture of a watery place in nature) and feel free to look at it or touch it throughout the meditation.

As you read, on your own or in a small group, go slowly and take time to pause at the end of each paragraph. Allow your response to the words to be felt in your body, mind, and heart before moving on.

Remember the water. Remember how it feels when you’ve been hot and dry, when those first drops of rain make contact with your skin. The drops quickly turn into a soft shower, bathing you, bringing cool relief. The air smells different, sharper and more alive. You can breathe again.

Remember the water. Remember your first step into the pool, the flowing river. The cold spreads through your feet for a moment, inviting you to pause and notice where you are. Gentle ripples touch your ankles, advancing and retreating in rhythm. Walk deeper when you are ready.

God's Spirit is moving in this water. This is the place for you to be nourished and washed, if you wish it. Feel how closely the water surrounds you, how intimately you are known. Every part of you is embraced.

All water is one. This water was present when God birthed the world; this water flooded from the rocks in the desert. If you are thirsty, if you need refreshment, scoop some in your hand and drink. As the water passes your lips, let its taste linger on your tongue. What does refreshment taste like to you?

Remember the time when you were with friends, sharing a meal, sharing God's presence. Remember how Jesus comes among you, telling you not to be afraid. He is giving you the gift of his body and blood, inviting you to take and eat, to drink this cup that is poured out for you. Remember how love becomes substantial as bread, warming as wine.

Remember the time when you needed help, when you hoped love was there but you couldn't reach it. Your friend is kneeling beside you, gesturing for you to put your foot out to be washed. Slowly, you allow your foot to be grasped and held. Your friend's hands are warm, keeping you steady while the water of life trickles over you, healing what hurts and promising newness. When you are ready, you offer to do the same for them. Jesus taught us that we do this together.

God's water is deep, and you can stay as long as you want, remembering the sensations of being in community, flowing to you across time and space. Let your heart and body be filled. You will know when it is time to return.

As you step back out into the clear, bracing air, thousands of tiny droplets cling to you, like stubborn grace. Remember the water.

Open Space:

What is Open Space? Open Space, done at The Crossing, is an unstructured time to deepen your reflection on the scripture and meditation and respond in your own way through spiritual practice. This could look like a prayer; meditation; doing some yoga positions in a prayerful way; drawing, painting, coloring, or creating some form of art piece; singing or listening to music; journaling; having a discussion with someone about the reading; or connecting with someone you care about. It could look like anything as long as it draws you closer to God. This is your time. You can take 2 minutes; you can take an hour. We invite you into a deeper response to God's love for you.

Welcome to Open Space!

- **Music**

[Listen here](#) to a rendition of “Calm to the Waves” (*Glory to God, #184, Thomas Pavlechko*) sung by the Cathedral Schola.

- **Poetry/Journaling**

Maundy Thursday - by Carole-Jean Smith

Did you feel it? The new center
of gravity on the floor there
where Jesus is with the water
and the towel.

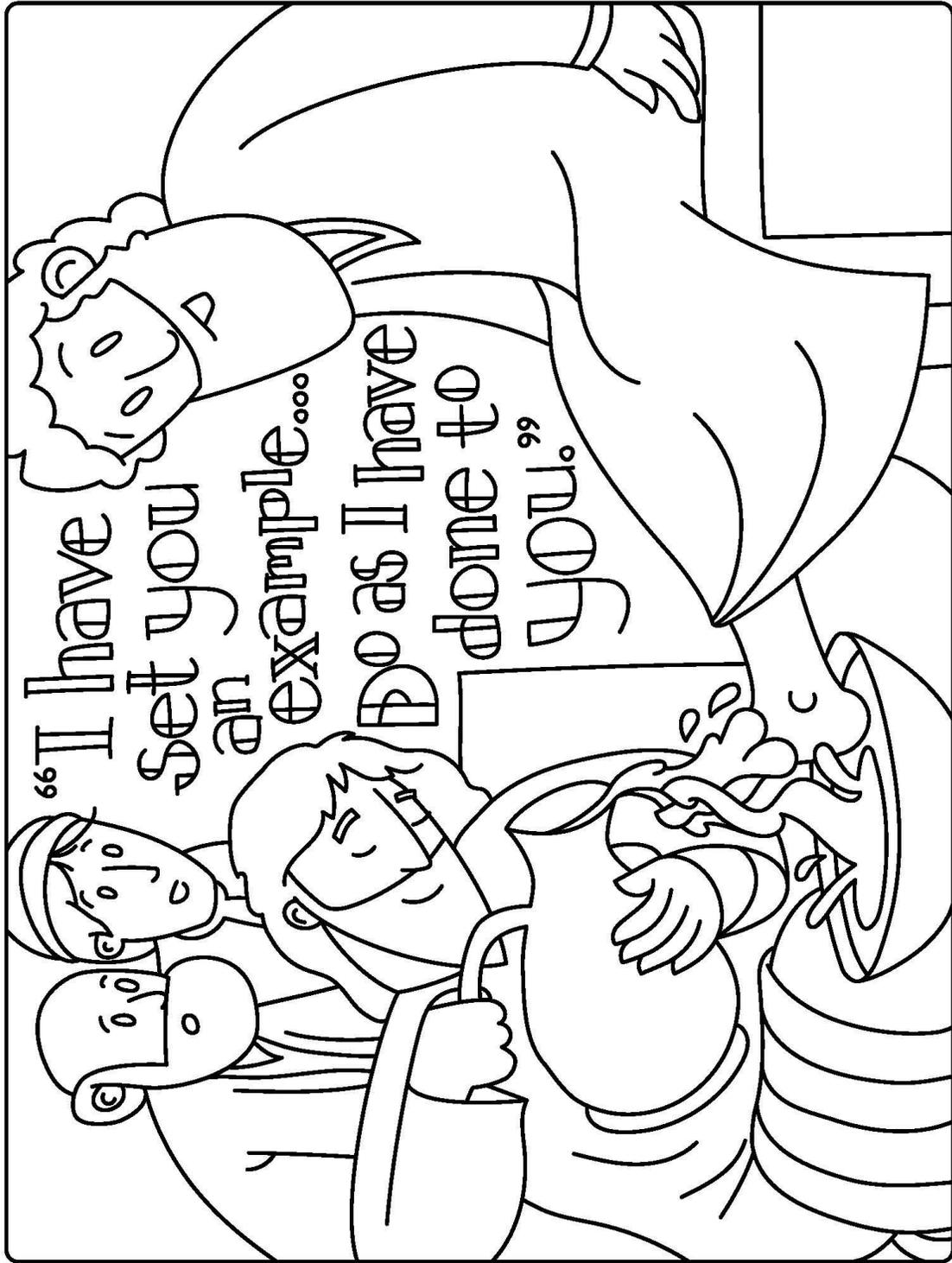
Write a poem or reflection on “the new center of gravity” described in this poem. Think about your physical surroundings as you read this poem. Can you imagine the ground beneath you as stable, even for a moment? Are there sounds that seem to quiet or intensify as you consider the gravity and reality of Jesus at your feet? What does the air feel like? Is there a smell now or in your memory that comes to the surface?

- **Reflection Question** - *written by Christie Towers*

During this meditation on the water of life, God’s enveloping love for you, did you notice a part of you that was seeking support? What did it feel like to imagine that the water could and does hold that and every part of you? Is there something you might add to your daily practice over the next year to help you remember to feel that support? How might you, when you feel dry, thirsty, unsupported or alone, help yourself remember the water? If you have water with you now, you might use that water to commemorate this new daily practice by blessing that part of you on your body, either literally or symbolically that is desiring of extra care.

- **Art/Coloring**

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John 13:1-17 • illustratedchildrensministry.com

- **Personal Prayer**

What prayer is arising in you? Take a moment to offer it to God, either speaking it aloud or writing it down. Your prayer may not come in the form of words - It might be a posture or a gesture or a song. Trust that whatever is arising is the Spirit working in you and offer it up to God.

- **Connect with Someone**

Connect with someone important to you (feel free to call your pastor!) - In response to this holy night, reach out to someone you care about, share with them a word or phrase that has come to you through the stories and meditation of this evening, share with them one thing about them that means a lot to you. In this, find God in one another, honor, love, and celebrate God in one another.

Closing Prayer: *written by Kevin Neil*

If you are praying with others, you might take turns leading these petitions, joining together for the refrain. If you are praying on your own, you might call to mind all others who are praying these prayers today, knowing that your voice joins with theirs now and throughout time as you speak these words aloud.

Lord God,
on the night your son Jesus was betrayed,
he chose to reveal himself in perfect humility
by washing his disciples' feet.
We now come before you in prayer,
desiring to humble ourselves,
and to commit ourselves to follow his example
of love and service.

Lord, hear us
Lord, humble us.

On this night, Jesus prayed for his disciples to be one.
May we know that we are united to each other as one body in Love
even if separated from one another physically in this season
in order to keep one another safe.
We pray for the unity of your Church...

Lord, hear us
Lord, unite us.

On this night, he prayed for those who might come to believe through acts of selflessness, generosity, and love.
May we embody Christ's love in the world.
We pray for the mission of your Church...

Lord, hear us
Lord, renew our love for you.

On this night, Jesus asked his disciples to love, but suffered rejection himself.
May we today risk rejection for the sake of love.
We pray for those feeling lonely, unwanted, unloved...

Lord, hear us
Lord, fill us with your love.

On this night, Jesus reminded his disciples that if the world despised them, it most truly despised him first.
May we go out fearlessly in the cause of Love, knowing Christ goes with us.
We pray for those who are persecuted for their faith...

Lord, hear us
Lord, give us your peace.

Closing Chant:

Stay With Me

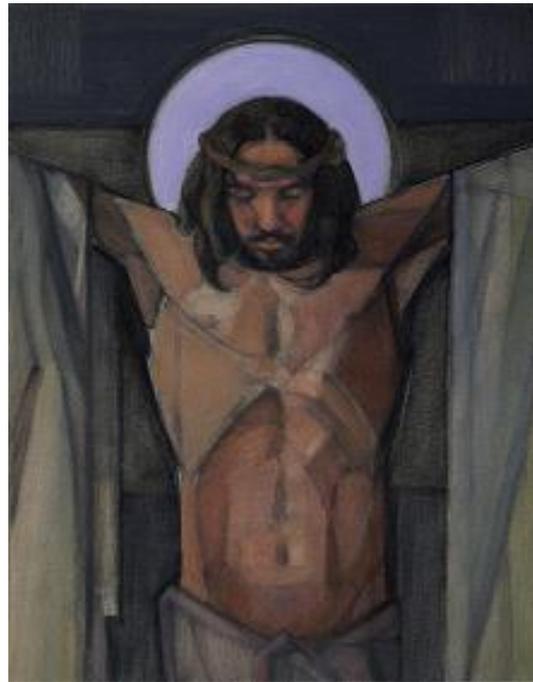
Wonder, Love & Praise, #826

Stay with me, re - main here with me, watch and
No - ho pū, no - ho mai me ia'u, ki - a'i a

pray watch and pray.
pu - le, kiai a pule.

The service continues tomorrow with the observance of Good Friday.

An Order of Service for Good Friday
A creative collaboration of the congregations of the
Cathedral Church of St. Paul, Boston
MANNA, The Crossing and Sunday Morning Congregation
 4/10/2020



Jesus Dies On the Cross by Janet McKenzie

Opening Chant:
 Stay With Me

Wonder, Love & Praise, #826

Musical notation for the first line of the opening chant, including a treble clef, a 4/4 time signature, and lyrics in both English and Hawaiian.

Stay with me, re - main here with me, watch and
 No - ho pū, no - ho mai me ia'u, ki - a'i a

Musical notation for the second line of the opening chant, including a treble clef, a 4/4 time signature, and lyrics in both English and Hawaiian.

pray watch and pray.
 pu - le, kiai a pule.

Opening Prayer:

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

Storytelling:

[Watch Passion Narrative video here.](#)

John 18:1-19:42 - Note on translation: This passage has been used against the Jewish people to justify hate and violence. It is our responsibility as Christians to read, mark, learn, and inwardly digest and own our faults and sins against God's people. We have used the Inclusive Bible to edit some anti-semitic language, but we still have learning and repenting to do.

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 led the Roman cohort to the place, along with some Temple guards sent by the chief priests and 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 attendant, 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 Abba God has given me?"

So the cohort and its captain and the Temple guards 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 Temple authorities 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 attendants and guards 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 the whole Jewish people 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 attendants 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 Temple authorities 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 Jewish, 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 Temple authorities. 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 outside 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 robber.

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 temple guards 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 Temple authorities answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Only Begotten 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 crowd 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 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 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 Temple authorities 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 Temple authorities, 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 Jewish burial custom. 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.

Guided Meditation: *written by the Very Rev. Amy McCreath*

We invite you to find wood of any kind: a palm cross, a small branch in a yard, a large tree in a park, the arm of a wooden chair. It can be something you treasure, something mundane, or something you happen upon. Set aside some time to read the prompts below and simply sit with each one for a while. You can take ten minutes or several hours: Do what is best or simply possible for you. Let your mind open and your body feel. There is no goal to the meditation other than to make space for you to receive whatever the Spirit has to offer you on this Good Friday.

[*Listen to audio here.*](#)

Before you begin, breathe deeply for a minute.

Take time to feel the wood. Hold it. Run your fingers along it. Get a sense of its weight. Each piece of wood or branch is unique, has its own history, its own composition, its own balance of solidity and porousness. Be present to this wood.

Imagine the journey of this piece of wood or branch. Imagine the seed from which it was born being carried by a bird or wafting down onto the ground to be buried by leaves. Imagine the seed taking root, sprouting. Imagine the sapling from which it came growing in the sunlight. What gifts and challenges might this tree have had as it grew through the years? Imagine its journey to this moment - people and animals who encountered it, who affected it. Take a moment to wonder at all the ways this piece of wood is connected to other life, other forces.

What had to be sacrificed for this piece of wood to be touched by you today? What was lost or given up along the way? Take time to mourn what was lost.

Today we remember our Brother and Savior Jesus giving his life for us on a cross made of wood.

One of the prayers for mission in the service of Morning Prayer begins, "Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross...." Stretch your arm, or your hand, over the wood you are holding or encountering. What does it feel like to do this? What feelings arise in you? What parts of you feel like they are being stretched in this season? Imagine Jesus stretching out his arms of love to take your hand or hold you up.

Wood is material. The cross was physical. Yet God used it to do something that reunite heaven and earth, physical and spiritual, finite and infinite. Through wood, God did infinitely more than we could ask or imagine. What needs reuniting in your life right now?

Holding the wood, take a moment to remember the presence of God with you, doing more than you are aware of, and hold up to God whatever feels unmended.

Open Space:

What is Open Space? Open Space, done at The Crossing, is an unstructured time to deepen your reflection on the scripture and meditation and respond in your own way through spiritual practice. This could look like a prayer; meditation; doing some yoga positions in a prayerful way; drawing, painting, coloring, or creating some form of art piece; singing or listening to music; journaling; having a discussion with someone about the reading; or connecting with someone you care about. It could look like anything as long as it draws you closer to God. This is your time. You can take 2 minutes; you can take an hour. We invite you into a deeper response to God's love for you.

Welcome to Open Space!

- **Music**

Listen to “Hold Me”, a song of comfort written and recorded by Kevin Vetiac, Music Director for The Crossing. [Listen here.](#)

- **Poetry/Journaling**

Good Friday - by Carole-Jean Smith

Trust this loneliness this
silence of the wind this
death of the sparrow.
Trust this grinding
sorrow.

Write a poem or reflection on the “grinding sorrow” described in the poem and the trust it requires of you. Think about your physical surroundings as you read this poem. What do you hear? Is there a stillness now that wasn’t there before? What does silence sound like to you? What has been grinding you in your loneliness? What are the physical manifestations of this?

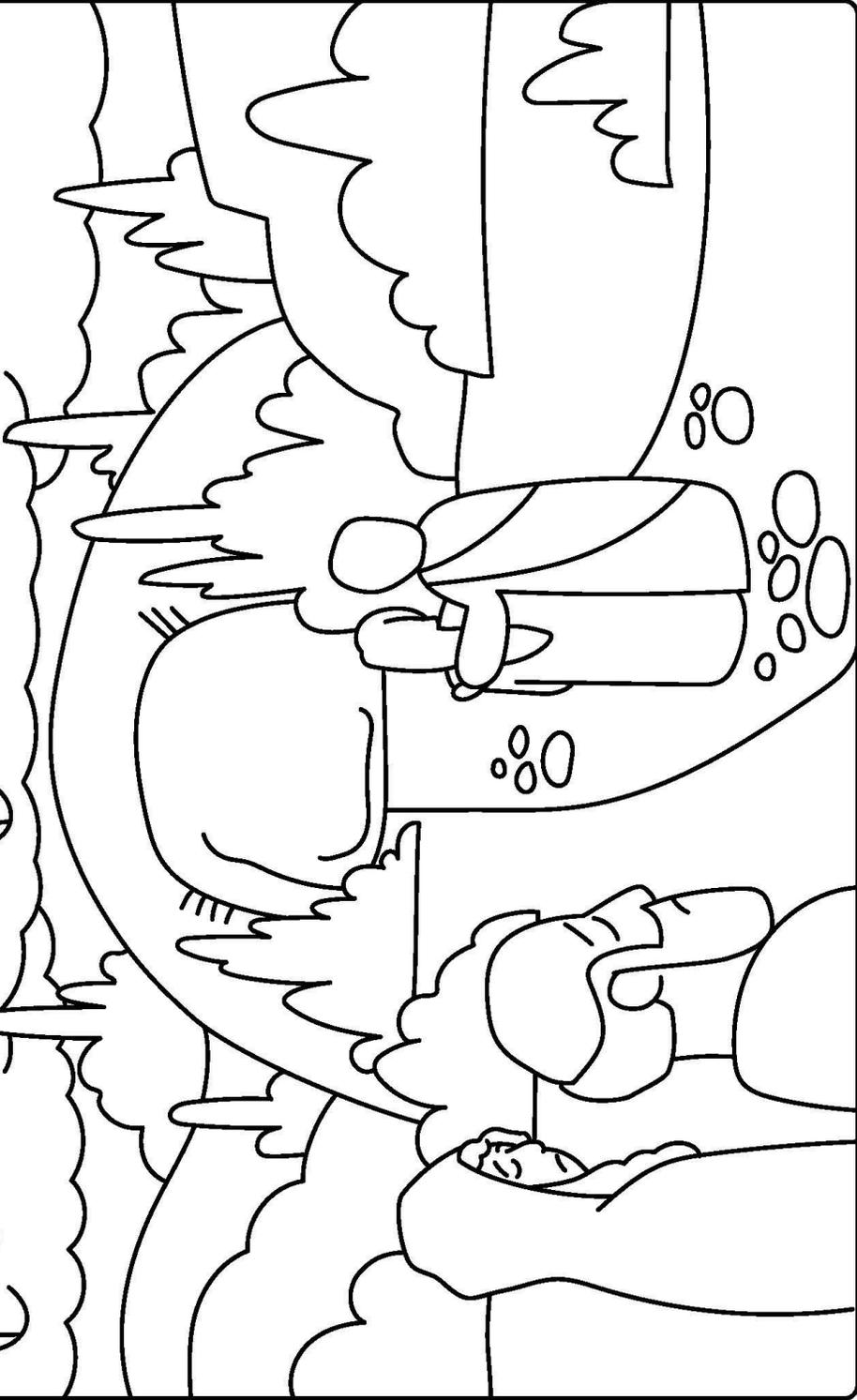
- **Reflection Question**

During this meditation on the wood of the cross, God’s holy sacrifice for you, did you notice a part of you that was feeling loss? What did it feel like to imagine Jesus stretching out his arms in love for you? Is there something you can offer up to God at the foot of his cross? Is there a daily practice that can help you remember your connection to this holy sacrifice? If you have wood with you now, you might use that wood to commemorate this new daily practice by holding it up and offering your sense of loss to God.

- **Art/Coloring**

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they laid Jesus there



John 19:42b • illustratedchildrensministry.com

- **Personal Prayer**

What prayer is arising in you? Take a moment to offer it to God, either speaking it aloud or writing it down. Your prayer may not come in the form of words - It might be a posture or a gesture or a song. Trust that whatever is arising is the Spirit working in you and offer it up to God.

- **Connect with Someone**

Connect with someone important to you (feel free to call your pastor!) - In response to this holy night, reach out to someone you care about, share with them a word or phrase that has come to you through the stories and meditation of this evening, share with them one thing about them that means a lot to you. In this, find God in one another, honor, love, and celebrate God in one another.

Closing Prayer: *adapted from the Book of Common Prayer by the Very. Rev. Amy McCreath*

If you are praying with others, you might take turns leading these petitions, joining together for the refrain, "Holy God, Holy and mighty..." If you are praying on your own, you might call to mind all others who are praying these prayers today, knowing that your voice joins with theirs as you speak these words aloud.

Our loving Creator sent his Son into the world, not to condemn the world,
but that the world through him might be saved;
that all who believe in Jesus might be delivered from the power of sin and death,
and become children with him in everlasting life.

We pray, therefore, for people everywhere according to their needs.

Let us pray for people of faith throughout the world;
For seekers after you,
For peacemakers, health workers, monks and nuns,
For all drawn to pray in your temples, shrines, churches, and mosques,
For our unity in witness and service,

That God will confirm us all in faith, increase us in love, and preserve us in peace.

**Holy God, holy and mighty,
Holy immortal one, have mercy upon us.**

Let us pray for all nations and peoples of the earth, for those in authority and all who need prayers on Good Friday;
For all branches of our local, state, and national government,
For all who serve the common good, especially those overseeing health care,

systems, first responders, nurses and doctors, and grocery workers,
For the World Health Organization, the Centers for Disease Control,
and others, tracking and advising us during this coronavirus crisis,

That by God's help they may be agents of justice, healing, and truth.

**Holy God, holy and mighty,
Holy immortal one, have mercy upon us.**

Let us pray for all who suffer and are afflicted in body or in mind that all may know that
they have a home within the family of God;

For all of us experiencing destitution, and those who are oppressed,
For the sick, the wounded, and those living with disabilities,
For those experiencing loneliness, fear, and anguish,
For those who face temptation, doubt, and despair,
For the sorrowful and the bereaved,
For prisoners and captives, and those in mortal danger,

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

**Holy God, holy and mighty,
Holy immortal one, have mercy upon us.**

Let us pray for all who feel separated from you, God of all creation;

For those hurt by the Church's hypocrisy,
For those who can't imagine coming to your Church,
For those who have lost their faith,
For those hardened by sin or indifference,
For those unwilling yet to care for your creation,

That God will open their hearts, connect them to people and places of care,
and lead them to faith and restoration.

**Holy God, holy and mighty,
Holy immortal one, have mercy upon us.**

Let us pray for the earth, and for ourselves as stewards of creation.

For those whose homes and livelihoods are threatened by global climate change,
For scientists and researchers working to repair and prevent further damage to
the earth and its rhythms,
For ourselves as consumers, that we may make thoughtful, sustainable choices,
For farmers, fishermen, gardeners, and those who labor in fields and forests,

That by God's help we may be united in urgent commitment
to honor the holiness of this earth and share its resources justly.

**Holy God, holy and mighty,
Holy immortal one, have mercy upon us.**

Silence

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

Closing Song:
Were You There?

Lift Every Voice & Sing, #37

Stanzas 1 and 2

1 Were you there when they cru - ci - fied my Lord? Were you
 2 Were you there when they nailed him to the tree? Were you
 *3 Were you there when they pierced him in the side? Were you
 4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh!
 there when they nailed him to the tree? Oh!
 there when they pierced him in the side? Oh!
 there when they laid him in the tomb? Oh!

Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,

trem-ble. Were you there when they cru - ci - fied my Lord?
 trem-ble. Were you there when they nailed him to the tree?
 trem-ble. Were you there when they pierced him in the side?
 trem-ble. Were you there when they laid him in the tomb?

Words: Afro-American spiritual Music: *Were You There*, Afro-American spiritual; harm. Charles Winfred Douglas (1867-1944)
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The service continues tomorrow evening with the Easter Vigil.

An Order of Service for the Great Vigil of Easter
A creative collaboration of the congregations of the
Cathedral Church of St. Paul, Boston
MANNA, The Crossing and Sunday Morning Congregation
4/11/2020



Easter Morning by He Qi

Opening Song:
Were you there?

Lift Every Voice & Sing, #37

Stanzas 3 and 4

1 Were you there when they cru - ci - fied my Lord? Were you
 2 Were you there when they nailed him to the tree? Were you
 *3 Were you there when they pierced him in the side? Were you
 4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh!
 there when they nailed him to the tree? Oh!
 there when they pierced him in the side? Oh!
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Some-times it caus - es me to trem-ble, trem-ble,
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 trem-ble. Were you there when they pierced him in the side?
 trem-ble. Were you there when they laid him in the tomb?

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Opening Prayer: *adapted from the Book of Common Prayer*

Dear Friends in Christ: On this most holy night, in which our Lord Jesus passed over from death to life, the Church invites her members, dispersed throughout the world, to gather in vigil and prayer. For this is the Passover of the Lord, in which, by hearing their Word and celebrating their sacraments, we share in their victory over death.

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

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

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

All you who stand near this marvelous and holy flame, pray with me to God the Almighty for the grace to sing the worthy praise of this great light; through Jesus Christ their Child our Lord, who lives and reigns with them, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

It is truly right and good, always and everywhere, with our whole heart and mind and voice, to praise you, the invisible, almighty, and eternal God, and your only-begotten Child, Jesus Christ our Lord; for he is the true Paschal Lamb, who at the feast of the Passover paid for us the debt of Adam's sin, and by his blood delivered your faithful people.

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

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

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

How wonderful and beyond our knowing, O God, is your mercy and loving-kindness to us, that to redeem a slave, you gave a Child.

How holy is this night, when wickedness is put to flight, and sin is washed away. It restores innocence to the fallen, and joy to those who mourn. It casts out pride and hatred, and brings peace and concord.

How blessed is this night, when earth and heaven are joined and people are reconciled to God.

Holy Author, accept our evening sacrifice,
the offering of this candle in your honor.
May it shine continually to drive away all darkness.
May Christ, the Morning Star who knows no setting,
find it ever burning--he who gives his light to all creation,
and who lives and reigns for ever and ever. Amen.

Storytelling:

Traditionally, the Easter Vigil tells the story of salvation history, from the creation of the world to the Resurrection of Jesus, through a series of readings from scripture. Here we tell that story through a variety of translations of scripture and re-tellings of the scriptural story, drawing on an array of voices and media.

The Creation Story - A non-binary telling by Rowan Larson

In the beginning, God created the heavens and the earth.

But more than that, in that very same moment, God created the very first in-between—the space between the heavens and the earth—when God breathed over the face of the waters.

Our God has always been a God of both/and.

We all know the next part of the story, the part where God exclaims, “Let there be light!” We know that the light was, and that God saw that the light was good, and the God separated the light from the darkness, naming “Day” and “Night.” But that’s not all God did—God also created misty-bright dawns and scarlet sunsets, times when light and dark, day and night, bleed into each other.

All this on the first day!

On the second day, God created a dome in the midst of the waters, separating the waters of the earth from the water of the sky. But that dome was a permeable membrane, something we remember all too well every time it rains. When a fog rolls in, we walk through the clouds themselves.

On the third day, God gathered the waters under the sky into one place, bringing forth dry land. God named the dry land “Earth” and the waters “Seas.” God saw that this was good, because more than earth and sea, God created beaches and bogs, swamps and riverbanks, tide pools, vernal ponds, and seasonal creeks—places where wet and dry meet and mingle. God was so proud of how the meeting of water and land prepared the earth to bring forth vegetation. God planed seeds, and waited to see what would grow.

Next, God created time itself, implementing some concessions for the creatures that were to come. God hung lights in the dome of the sky, the Sun for the Day, and the Moon for the Night. God spangled the sky with stars, glittering, dazzling, and distant. God intended to separate the light from the darkness with these great lights, but they aren't as separate as they may seem. Have you ever seen a low hanging moon in the dawn sky? Or an early moon-rise before the sun sets? Sometimes the great lights of the sky are absent, when solar and lunar eclipses hide the sun and moon for brief, magical moments. That was the fourth day.

On the fifth day, with fruit-bearing trees and grasses and vegetables of all kinds brought forth from the damp soil by the newly hung sun, God could bring even more life into being. God brought forth swarms of living creatures from the sea and called birds to fly across the dome of the sky. God created fish and great sea monsters, and every living creature that moves, every creature you can imagine. Some lived only in the sea, some moved between the sky and the sea, or the sea and the dry land, or the sky and the dry land. Some did not, and that was beautiful too! All of it was good! God was so pleased with these creations that God blessed all the creatures of the sky and the creatures of the sea and the creatures who weren't quite one or the other, and told them to be fruitful and multiply.

On the sixth day, God brought forth the creatures of the earth: cattle and creeping things and wild animals of every kind. These too, were good.

But God wasn't done creating the creatures of the earth just yet—God brought forth human kind, too, last of all. God exclaimed, “let us make humankind in our own image!”

God's own imagine is too big and too wonderful to be distilled into only two genders. For the first five days of creation, God created in-betweens and both/ands—and I don't think that stopped on the sixth day. I think God also created intersex and transgender and non-binary and gender-queer humans, along with the male and the female ones. It's only that the people who told this story over and over again until it was written down didn't have the right words just yet.

At the end of the sixth day, God blessed all humans: female and male, transgender and cisgender.

God looked upon everything God had made, and saw that indeed, all of it was very good!

The good work of creation was exhausting. God saw that the heavens and the earth were finished, and that all the creatures of the sea, and sky, and land were living in harmony. So God rested on the seventh day.

“These are the generations of the heaven and the earth when they were created.”

Crankie: The Flood – by Katie Everett, Julian Capurso Ernst, Michael Zahniser, Christina Tinglof, Shannon Burke and Rebecca Kreshak

[Watch here.](#)

The Story of the Crossing of the Red Sea, as told by James Weldon Johnson in "God's Trombones."

Then the Lord said: Listen, Moses,
The God of Israel will not be mocked,
Just one more witness of my power
I'll give hard-hearted Pharaoh.
This very night about midnight,
I'll pass over Egypt land,
In my righteous wrath will I pass over,
And smite their first-born dead.

And God that night passed over.
And a cry went up out of Egypt.
And Pharaoh rose in the middle of the night
And he sent in a hurry for Moses;
And he said: Go forth from among my people,
You and all the Hebrew Children;
Take your goods and take your flocks,
And get away from the land of Egypt.

And, right then, Moses led them out,
With all their goods and all their flocks;
And God went on before,
A guiding pillar of cloud by day,
And a pillar of fire by night.
And they journeyed on in the wilderness,
And came down to the Red Sea

In the morning,
Oh, in the morning,
They missed the Hebrew Children.
Four hundred years,
Four hundred years
They'd held them down in Egypt land.
Held them under the drive's lash,
Working without money and without price.
And it might have been Pharaoh's wife that said:

Pharaoh -- look what you've done.
You let those Hebrew Children go,
And who's going to serve us now?
Who's going to make our bricks and mortar?
Who's going to plant and plow our corn?

Who's going to get up in the chill of the morning?
And who's going to work in the blazing sun?
Pharaoh, tell me that!

And Pharaoh called his generals,
And the generals called the captains,
And the captains called the soldiers.
And they hitched up all the chariots,
Six hundred chosen chariots of war,
And twenty-four hundred horses.
And the chariots all were full of men,
With swords and shields
And shiny spears
And battle bows and arrows.
And Pharaoh and his army
Pursued the Hebrew Children
To the edge of the Red Sea.

Now, the Children of Israel, looking back,
Saw Pharaoh's army coming.
And the rumble of the chariots was like a thunderstorm,
And the whirring of the wheels was like a rushing wind,
And the dust from the horses made a cloud that darked the day,
And the glittering of the spears was like lightnings in the night.

And the Children of Israel all lost faith,
The children of Israel all lost hope;
Deep Red Sea in front of them
And Pharaoh's host behind.
And they mumbled and grumbled among themselves:

Were there no graves in Egypt?
And they wailed aloud to Moses and said:
Slavery in Egypt was better than to come
To die here in this wilderness.

But Moses said:
Stand still! Stand still!
And see the Lord's salvation.
For the Lord God of Israel
Will not forsake his people.
The Lord will break the chariots,
The Lord will break the horsemen,
He'll break great Egypt's sword and shield,

The battle bows and arrows;
This day he'll make proud Pharaoh know
Who is the God of Israel.

And Moses lifted up his rod
Over the Red Sea;
And God with a blast of his nostrils
Blew the waters apart,
And the waves rolled back and stood up in a pile,
And left a path through the middle of the sea
Dry as the sands of the desert.
And the Children of Israel all crossed over
On to the other side.

When Pharaoh saw them crossing dry,
He dashed on in behind them --
Old Pharaoh got about half way cross,
And God unlashd the waters,
And the waves rushed back together,
And Pharaoh and all his army got lost,
And all his host got drowned.
And Moses sang and Miriam danced,
And the people shouted for joy,
And God led the Hebrew Children on
Till they reached the promised land.

Listen!-- Listen!
All you sons of Pharaoh.
Who do you think can hold God's people
When the Lord God himself has said,
Let my people go?

A Response to [Isaiah 55:1-11](#) by Black Seed Writer Devin S.

I believe we are all God's gifts. He gave Himself and every day of life we live renews that gift. I believe God doesn't want us to hurt, that just like we feel about technology and keepsakes, damage degrades us from our former glory. I sum it up to when Adam and Eve ate that forbidden fruit that the land was cursed. And more scary, the more we sin, or separate from God, the more the land is cursed. This is hurtful to us and those who follow. I see this as a challenge, the truest measure of self. While angels are granted wings and halos, we were granted deep respect and loyalty. We are all happier doing the work of God. God is in love with us, and will always be deeply in love with us, till the end of time and further. Relationships we feel on earth sometimes fizzle out. He will always bring us breakfast in bed, roses and chocolates and just little gestures for us to know God

cares. So knock and the door shall be opened unto you. Seek and you shall find. Do this understanding that we are creatures of respect and loyalty and will always want to say thank you. It took me 27 years of my life to understand this much. I know my Lord has more glory for me to unlock.

Genealogy (spoken word from Claire Kelly) – [Watch here.](#)

My God-Gathered at this table
It is so easy to point fingers
Especially in this Tide of elections
Political controversy
Public conspiracy
And general defamation of all that is different

What it looks like to me between the pages
Of ideologies of exclusivity
In our churches, schools, homes, and countries, is
That we haven't read our books- historical-biblical
Closely
Enough to differentiate what color hate is.

But slow down lest we speak too fast to remember the
women and men,
blacks and queers,
Trans and nonbinary
Muslims and Christian's,
that went down before us,
Heroically
Historically
Calmly
and
not so quietly
Reminding us that
Nothing is finite
But, from humanity came holiness

If we reflect on the lines written through history
Ignoring the lies of the white patriarchy
We find ourselves in a tale biblically

Of a genealogy of sin and fixer-uppers
All linked genetically to a through a line of divinity
Essentially explaining that imperfection brings God.

We see 14 generations Abraham to Exile-
14 more to bring Jesses' tree to it's roots
And we find Jesus.
The product of a line so marred with cross pollination
That the birds and bees produced their own Old Testament evolution

Take the only 3 women listed before Mary
Three courageous and powerful links in the lineage
While so many others still remain nameless,
We are left with the names and stories of
Ruth, Ra'hab, and Ta(e)' mar
We have a prostitute, a sister wife, and a suspected lesbian
As the only characters worthy of our "Fathers" chronologies
It leaves me to wonder about the criminalization of women today
There are so many attacks on bodies
wholly and uniquely
Dissected so microscopically
The idea of deviation devoid of humanity
Bound by stereotypes and the definition of complacency
poverty
womanhood
motherhood
and rightness
We deem and demean
Condemn and define
rightness
While the only biblical models we have leading to Jesus
Are mothers who today would be ballot issues.

And let's forget the house of David
The king, the Shepard boy, the chosen anointed one to rule
The musician, the adulterer, the one celebrated so young, for murdering another
Look how we still justify hate
Against those deemed dangerous and different

I'm not glorifying this vengeance and violence
I'm just saying, that if God is of the house of David
We must find more mercy, acceptance, and praise
For those who live outside society's definition of holy.

If the chosen people were given
So many chances,
Committed so many errors, wrongs, and sins, by today's standards
But they
Eventually were found worthy enough to carry
The royal bloodline to life and even more to accompany him to the cross
We must find a way to see that what we deem as sinful, criminal, paganistic, and
ritualistically different is venue for the divine.
We are in a world so so broken and torn because of the divisions of good and bad that we
have arbitrarily assigned.

And finally, we arrive at a place
Just as plainly as we enter
We are finished
Matthew writes, Jacob the Father of Joseph, Joseph
The Husband of Mary, Mary
The Mother of Jesus who is called Messiah.

My God my God who has forsaken whom.
May the call of this genealogy be to recall all that is holy and not just the simplicity of the
easy answers we can read.

The courageous seeds of Abraham and Sarah have blown far beyond our borders
The fruit multiplies for generations-
Let not our redactions be subtraction for the human condition
Why can't we broaden our definition of deity and dignity-
Is divinity just reserved for few.
I think there's room enough- at the table

[The Story of the Three Hebrews in the Fiery Furnace in Legos](#) by *Thea Keith-Lucas* and the
MIT Chaplaincy

[Watch here](#)

Jonah told from the Perspective of the Animals by *Thea Keith-Lucas and the MIT Chaplaincy*
Read the original Bible story [here](#).

NARRATOR:

The word of God came to the great prophet in the middle of the wide ocean.
The word sounded something like this. [Play sperm whale clicks]

And the whale prophet said:

WHALE:

Here I am.

Your little human Jonah is supposed to prophecy to the people of Nineveh, but he went the wrong way and got himself thrown out of... that thing that rides the top of the waters... ah, his boat. I will swallow him and carry him where he is supposed to go.

NARRATOR:

After three days the whale prophet was growing weary.

WHALE:

Look, little human, how would you like to swim all this way with no food? To carry a delicious morsel in your grinding stomach and every minute have to choose to keep it there safely, when all you want to do is grind it up and eat?

And I've had to listen to you whine and plead and argue with God the whole way. How will you turn any hearts if you go on like that?

When I speak, the whales listen. We are the loudest of God's creatures. Our words carry across miles of ocean. And I know how to sing my people's song, the pattern of clicks that say I am yours and you are mine.

Ah, I will be glad to be rid of you.

NARRATOR:

And reaching the shore near Nineveh, the whale prophet vomited the human onto the beach. But as she dove away into the deep, she left him a blessing.

WHALE:

Make this trip worth my trouble. Speak the word of God in a voice like a whale's.
Let the king of this place hear you and tremble.

NARRATOR:

The word of God came to the great prophet in the fields of Ninevah. The word sounded something like this. [Play cow mooing]

And the cow prophet said

COW:

Here I am, Lord. You tell me the humans have done wrong in your sight. Is this a concern of ours? There is no such thing as a cow who does wrong in your sight. We are just cows.

Your prophet Jonah has spoken to the king. The king has called them all to repent. Why do they not listen?

We have little love for them. They take our milk and fatten our young for their feasts. They wear our skins and put us to work under the yoke of their plows.

But you, Lord, say that now their fate is ours to decide. We will show them. We will repent better than they ever could.

What will they say if even the cows are putting on sackcloth? If we keep the fast, turning our faces away from water and sweet hay? How can they refuse to turn towards you and live?

NARRATOR:

And so, led by their cows into repentance, the people of Nineveh mended their ways, and God canceled the much-hyped destruction of their city. Everyone rejoiced except Jonah, who threw himself onto the ground to sulk.

In a secret language of chemical signals that brush the leaves and the roots, the word of God came to a small plant. Having a better memory than we generally give plants credit for, and a prophet's grasp on where this was all headed, the plant said:

PLANT:

Oh, no, not again.

NARRATOR:

But the signals said to grow, and it was in the plant's nature to answer by springing up tall and spreading its leaves into a cool green shade.

In pheromones and subtle vibrations, the word of God came to a caterpillar. The caterpillar became very hungry and began to eat up the bush, destroying Jonah's shade.

As it ate, it said to Jonah:

CATERPILLAR:

I get it, it's no fun being a prophet. Sometimes God says eat this tasty plant, and I say, sure, let's eat! But then sometimes God calls for the prophet of the things that crawl on

the earth, and I say, well that's a little vague, maybe God means the worm or the snail and I can get out of this one.

Actually, the next thing the word of God says to do is to wrap myself up in a ball and remake my whole body into an absurd thing with spindly legs and a long proboscis that I'll have to stick into flowers before I can eat. Ridiculous.

But I'll tell you, one prophet to another, that I'm going to trust God on this one. It's the only way that I'll ever get to fly.

I wonder what God's got in store for you.

Matthew 28:1-10 New American Bible (Revised Edition)

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, approached, rolled back the stone, and sat upon it. His appearance was like lightning and his clothing was white as snow. The guards were shaken with fear of him and became like dead men. Then the angel said to the women in reply, "Do not be afraid! I know that you are seeking Jesus the crucified. He is not here, for he has been raised just as he said. Come and see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and he is going before you to Galilee; there you will see him.' Behold, I have told you." Then they went away quickly from the tomb, fearful yet overjoyed, and ran to announce this to his disciples. And behold, Jesus met them on their way and greeted them. They approached, embraced his feet, and did him homage. Then Jesus said to them, "Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me."

Sunday (feat. Rob Bell) by The Liturgists - A Reflection on the Resurrection - [Listen here.](#)

Guided Meditation: *written by Kevin Neil*

[Listen here.](#)

As we transition into this time of deeper stillness, I want to extend a simple invitation to you. Find something wherever you are — are you outside, listening to this on your phone? Are you sitting in your car, or in your room? Find something nearby that you feel you can easily infuse with meaning. If you have a candle, bring that near. If you have a little pebble, bring it near. If you have the flashlight on your phone, turn it on just for now.

If you have a candle, light it and begin calming your gaze as you consider the flame. If you have a flashlight, or a pebble, or something else, hold it gently in your hand and draw your attention to it.

John Chrysostom in the 5th century invited “everyone who is devout and a lover of God to enjoy this beautiful and radiant Feasts of Feasts.” It is indeed radiant, isn’t it? Perhaps quite different from in years past when that radiance could be shared through physicality. But as one member of the MANNA community says, there is a physicality to prayer. In prayer we meet each other — we meet the risen Christ, alleluia. We meet the beloved physicality of ourselves and each other, alleluia. And we are brought into the overwhelming radiance of God’s love.

Richard Meux Benson, the founder of the society of St. John the Evangelist, said that if you encountered God in all of God’s glory, you would not be filled, you would be shattered. But we receive God’s glory by grace, and by grace we can work to prepare our hearts to receive it more and more deeply.

Let’s now with grateful hearts invite God into those places where we might feel light has not yet been cast -- where God’s radiance might feel shattering, but by grace can be healing.

Where is there pain in your heart? Where is there pain in your memory? Where is there pain in your body? Invite the healing light of God into that place — imagine the light into the dark corners of your mind and body and bringing everything to light. The risen Christ wants to make himself known triumphantly and joyfully and gently and lovingly in your entire, entire self. The risen Christ loves your entire self. Take a few moments now, if you’re able, and make that invitation in the joyful stillness of Easter.

Christ is risen from the dead. Death no longer has dominion — death no longer has dominion in your heart, in your ability to love, in your ability to trust, in your ability to see the face of God in yourself and in everybody that you see. God can see your hopes and fears, God holds them, loves them. God takes the defeating force and has conquered it through Christ. Christ being raised from the dead has become the first-fruits of them that slept. To Him be glory and dominion through all the ages of ages. Amen.

Open Space:

What is Open Space? Open Space, done at The Crossing, is an unstructured time to deepen your reflection on the scripture and meditation and respond in your own way through spiritual practice. This could look like a prayer; meditation; doing some yoga positions in a prayerful way; drawing, painting, coloring, or creating some form of art piece; singing or listening to music; journaling; having a discussion with someone about the reading; or connecting with someone you care about. It could look like anything as

long as it draws you closer to God. This is your time. You can take 2 minutes; you can take an hour. We invite you into a deeper response to God's love for you.

Welcome to Open Space!

- **Music**

[Listen here to a song about the Resurrection.](#)

- **Poetry/Journaling**

Holy Saturday - by Carole-Jean Smith

Deeper than a spring bulb in
the warming soil, deeper
than the bottom of the
ocean than the farthest
galaxy than the last number
of pi than the birthplace of
dreams, Jesus goes deep to
raise each of the beloved
dead.

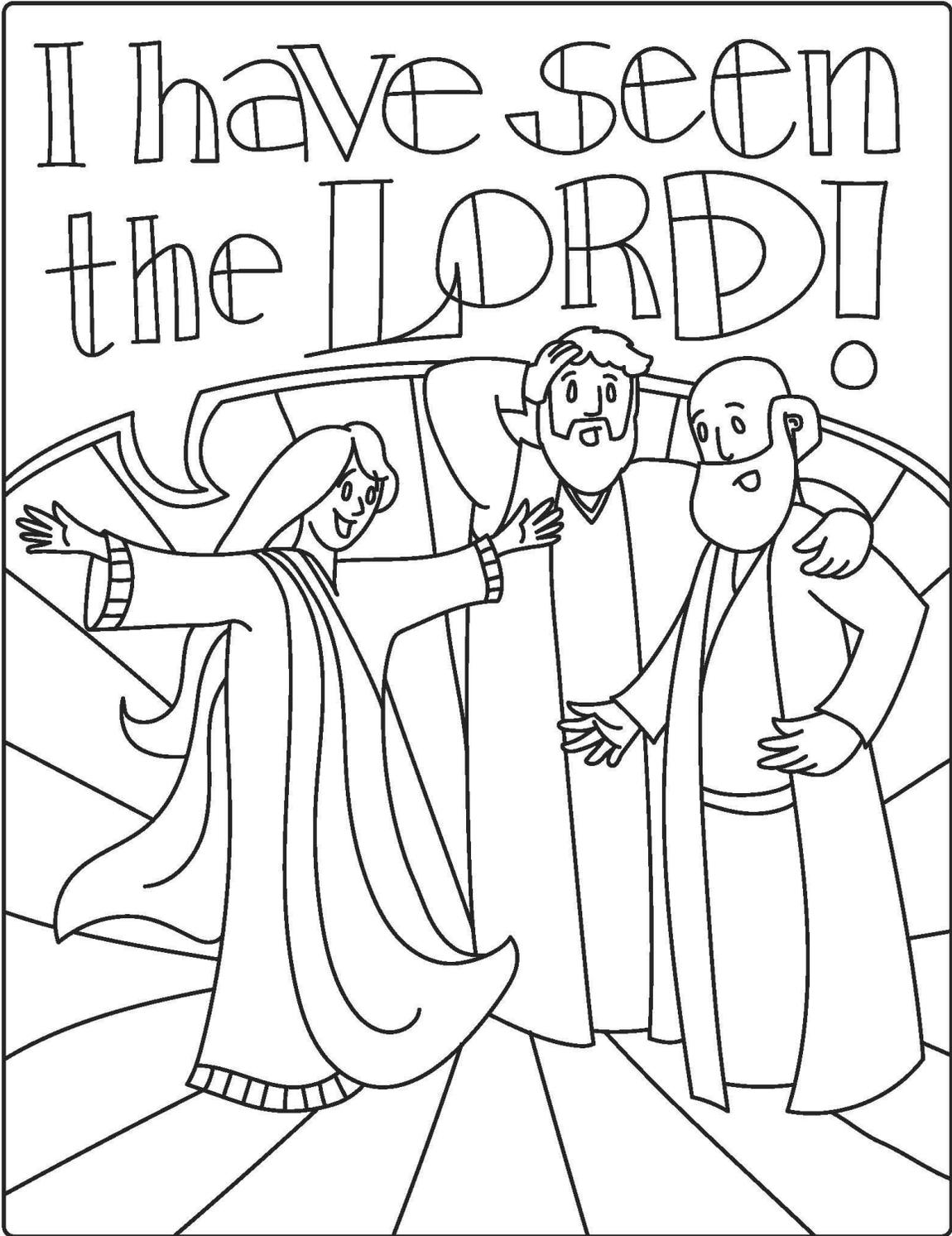
Write a poem or reflection on the depth of rebirth felt in this poem. What signs of new life have you seen or do you see right now? What does it smell like, taste like, feel like, sound like? Can you, like the poet, imagine a place that goes deeper than these immediate sensations? Get down into the roots of the life you see around you. Write down how these things, as you go deeper, begin to reveal themselves to be connected physically, but also in dreams, in spirit, in the newness of life.

- **Reflection Question**

During this meditation on God's radiant love what was revealed to you? Are there spaces in your heart, your mind, your body that you are now able to see and feel and hold in the light? What practice might you be able to incorporate into your daily life over the next year to help you continue to feel God's love and light in those dark spaces?

- **Art/Coloring**

Print out and color in the next page or choose an art project of your own.
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John 20: 1-18 • illustratedchildrensministry.com

- **Personal Prayer**

What prayer is arising in you? Take a moment to offer it to God, either speaking it aloud or writing it down. Your prayer may not come in the form of words - It might be a posture or a gesture or a song. Trust that whatever is arising is the Spirit working in you and offer it up to God.

- **Connect with Someone**

Connect with someone important to you (feel free to call your pastor!) -In response to this holy night, reach out to someone you care about, share with them a word or phrase that has come to you through the stories and meditation of this evening, share with them one thing about them that means a lot to you. In this, find God in one another, honor, love, and celebrate God in one another.

Renewal of Baptismal Vows – *adapted from the Book of Common Prayer.*

Take turns asking and answering if with others. If alone, imagine Jesus posing these questions to you.

One Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

Another I do.

One Do you believe in God the Author?

Another I believe in God, the Author almighty, creator of heaven and earth.

One Do you believe in Jesus Christ, the Son of God?

Another I believe in Jesus Christ, the only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Author.
He will come again to judge the living and the dead.

One Do you believe in God the Holy Spirit?

Another 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.

One Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

Another I will, with God's help.

One Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

Another I will, with God's help.

One Will you proclaim by word and example the Good News of God in Christ?

Another I will, with God's help.

One Will you seek and serve Christ in all persons, loving your neighbor as yourself?

Another I will, with God's help.

One Will you strive for justice and peace among all people, and respect the dignity of every human being?

Another I will, with God's help.

One Will you cherish the wondrous works of God, and protect the beauty and integrity of all creation?

Another I will, with God's help.

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

Closing Prayer:

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

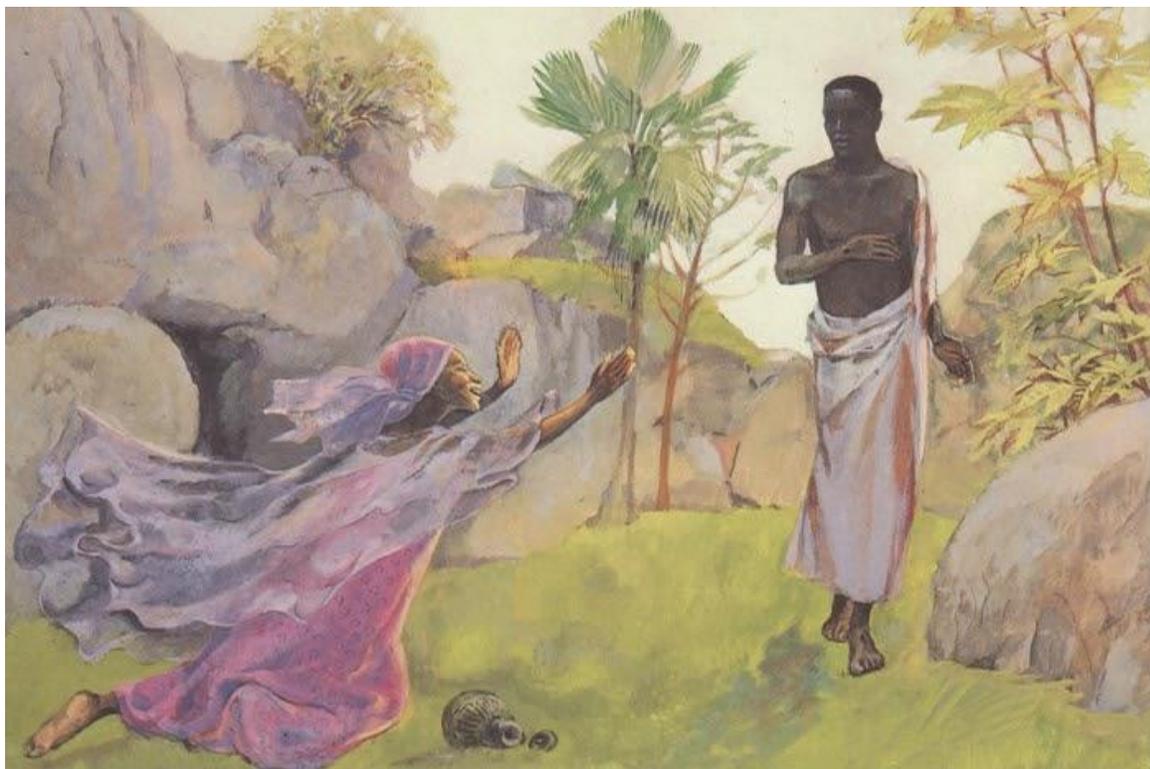
And now, with the blessing of our God; our Author, our Sibling, and our Wild Imagination, go into the world feeding the hungry, welcoming the stranger, soothing the suffering, pitying the afflicted, and shielding the joyous, and you will be the Church. **Amen.**

Closing Song:

Jesus Christ is Risen Today

The Hymnal 1982, #207

(next page)



Easter - Christ Appears to Mary - JESUS MAFA Project, Cameroon

Descant

1 Je - sus Christ is risen to - day, Al - le - lu - ia!
2 Hymns of praise then let us sing, Al - le - lu - ia!
3 But the pains which he en - dured, Al - le - lu - ia!
4 Sing we to our God a - bove Al - le - lu - ia!

our tri - um - phant ho - ly day, Al - le - lu - ia!
un - to Christ, our heaven - ly King, Al - le - lu - ia!
our sal - va - tion have pro - cured; Al - le - lu - ia!
praise e - ter - nal as his love; Al - le - lu - ia!

who did once up - on the cross, Al - le - lu - ia!
who en - dured the cross and grave, Al - le - lu - ia!
now a - bove the sky he's King, Al - le - lu - ia!
praise him, all ye heaven - ly host, Al - le - lu - ia!

suf - fer to re - deem our loss. Al - le - lu - ia!
 sin - ners to re - deem and save. Al - le - lu - ia!
 where the an - gels ev - er sing. Al - le - lu - ia!
 Fa - ther, Son, and Ho - ly Ghost. Al - le - lu - ia!

Words: Latin, 14th cent.; tr. *Lyra Davidica*, 1708, alt. St. 4, Charles Wesley (1707-1788) Music: *Easter Hymn*, from *Lyra Davidica*, 1708;
 adapt. *The Compleat Psalmodist*, 1749, alt., desc. *Hymns Ancient and Modern, Revised*, 1950 Copyright © Hymns Ancient and Modern Limited.
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