

Holy Week at Home

Adaptations of the Holy Thursday, Good Friday, Easter Vigil,
and Easter Sunday Rites for at Home Prayer.

Prepared with excerpts from Liturgical Press and
The Roman Missal.

This is not intended to replace the liturgies of Holy Week, but is an effort to offer some guidance for Home Prayer since public celebration is not possible. We encourage every family to watch the live streaming services from their own parish if possible, and if not, to find another parish where they could participate in the Liturgies of the Week.

Peace and Blessings. - Deacon Rick Martin and Mrs. Beth Odom
Upper and Lower School Directors of Dominican Catholic Identity

The Sacred Paschal Triduum

Introduction

The Sacred Paschal Triduum begins with the Evening Mass of the Lord's Supper on Holy Thursday. The word *Triduum* comes from the Latin for "three days." These three days of Holy Thursday, Good Friday, and the Easter Vigil are the highpoint of our entire liturgical year.

In the Sacred Triduum, the Church solemnly celebrates the greatest mysteries of our redemption, keeping by means of special celebrations the memorial of her Lord, crucified, buried, and risen.

Thursday of the Lord's Supper (Holy Thursday)

The Mass of the Lord's Supper is celebrated in the evening and commemorates Jesus's command to serve others, modeled explicitly in the washing of feet and the celebration of the Eucharist. How do you serve others in your own family and community?

Ritual at Home

The *pedilavium*, or foot washing, has been a Holy Thursday practice since as early as the seventh century. A concrete representation of our call to service, the foot washing in the Holy Thursday liturgy reminds us of Jesus's example and command. If we truly understand this command, however, we realize that we are called to do more than literally wash feet. Rather, this is a ritual that reminds us of our call to serve others through the concrete realities of life. If desired please prepare a pitcher of warm water, a large bowl, and a towel to be used in a foot washing ceremony. You might want to invite everyone to sit in a circle.

While during the Evening Mass of the Lord's Supper this action is reserved to the priest celebrant, outside of the liturgy, the washing of the feet may be carried out by anyone as a powerful symbol of the New Commandment. After all, it is the symbol Christ himself used to teach us that commandment.

Opening Prayer;

In the name of the Father, and of the Son, and of the Holy Spirit.

Loving God,

You show us by example how to love others.

Today as we celebrate Holy Thursday,

We remember when you washed the feet of your disciples.

Give us the strength to wash each other's feet,

Not only in the ritual moment of today,

But in all moments of our lives.

We ask this through Christ our Lord.

Amen

A reading from the holy Gospel according to John. (John 13:1-15)

All: Glory to you, O Lord.

Before the feast of Passover, Jesus knew that his hour

had come to pass from this world to the Father.

He loved his own in the world and he loved them to the end.

The devil had already induced Judas, son of Simon the Iscariot, to hand him over.

So, during supper, fully aware that the Father had put everything into his power

and that he had come from God and was returning to God,

he rose from supper and took off his outer garments.

He took a towel and tied it around his waist.

Then he poured water into a basin

and began to wash the disciples' feet

and dry them with the towel around his waist.

He came to Simon Peter, who said to him,

“Master, are you going to wash my feet?”

Jesus answered and said to him,

“What I am doing, you do not understand now, but you will understand later.”

Peter said to him, “You will never wash my feet.”

Jesus answered him,

“Unless I wash you, you will have no inheritance with me.”

Simon Peter said to him,

“Master, then not only my feet, but my hands and head as well.”

Jesus said to him,

“Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all.”

For he knew who would betray him; for this reason, he said,

“Not all of you are clean.”

So when he had washed their feet

and put his garments back on and reclined at table again, he said to them,

“Do you realize what I have done for you?

You call me ‘teacher’ and ‘master,’ and rightly so, for indeed I am.

If I, therefore, the master and teacher, have washed your feet,

you ought to wash one another’s feet.

I have given you a model to follow,

so that as I have done for you, you should also do.”

The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

The Washing of the Feet

Decide beforehand if you simply want the leader to wash everyone’s feet or if you want some other arrangement. It would not be inappropriate for all to take turns washing feet so that everyone gets a chance to wash and to be washed. Now would be a great time to have some pre-recorded music playing so that everyone is free to use their hands. A chant or song based on John 13 would be appropriate. As for how to wash feet, take some time for everyone to remove their shoes. (Having music playing during this is helpful to cultivate a prayerful atmosphere.) Have the person whose feet are to be washed sit in a chair (or on the couch), place the bowl in front of them. The person washing feet should kneel on the floor, pour water

over the person's feet, and dry them with a towel. Remember, this is a symbolic action. You're not meant to scrub or deep clean the person's foot. This will be a wonderful symbolic renewal of your family's commitment to one another, to serve each other, to put others' needs before one's own, to lay down your lives for one another. After you have finished washing the feet the leader would then begin the Intercessions.

Intercessions:

Confident that Jesus Christ hears our prayer, let us offer our petitions with open hearts.

For all who serve in our church: May they follow the example of Christ and uphold the dignity of all people.

For all who serve in our community and country: May they work for the good of all people, especially people who are poor and relegated to the margins of society.

For all who serve others every day, especially parents, guardians, teachers, coaches, and all of the healthcare workers who practice selflessness and self-gift: May they find comfort and hope knowing that their actions make a difference to so many.

For all gathered here: May we live lives of service to God and others, even when it is difficult or requires extra effort.

For our own needs this day: *Prayers may be offered aloud.*

For all who have died: May they rest in Christ's peace.

The Lord's Prayer:

Gathering these prayers together,
as well as those we hold in the silence of our hearts,
let us pray the words that Jesus taught us.

Our Father . . .

Closing Prayer:

Loving God,

We praise you in a special way today as we celebrate Holy Thursday.

Be with us as we continue our journey through Holy Week.

Help us to more closely align our lives with yours,

knowing our call to serve others following the example you gave.

We ask this through our Lord Jesus Christ, who lives and reigns with you and the Holy Spirit for ever and ever.

Amen.

Friday of the Passion of the Lord

(Good Friday)

Introduction

The traditional Good Friday liturgy contains three unique components: the reading of John's Passion, the praying of The Solemn Intercessions, and the Adoration of the Holy Cross. Each of these helps us enter more fully into our relationship with Christ and recommits us to pray and work for the good of the church and world. On the afternoon of this day, about three o'clock (unless a later hour is chosen for valid reason) there takes place the celebration of the Lord's Passion consisting of three parts, namely, the Liturgy of the Word, the Adoration of the Cross, and Holy Communion.

To start, the Priest and Deacon, if a Deacon is present, wearing red vestments as for Mass, go to the altar in silence and, after making a reverence to the altar, prostrate themselves or, if appropriate, kneel and pray in silence for a short while.

Ritual at Home

The Adoration of the Holy Cross begins with a showing of the Holy Cross. While there are two options for this ritual, unveiling the cross or processing the cross through church, both forms include a sung proclamation: Behold, the wood of the Cross. The rubrics for the Adoration of the Cross call for a cross rather than a crucifix, as it highlights the major symbol of the crucified and risen Christ. Rather than an act of idolatry, the Adoration of the Cross points us to the Risen Christ.

While the Good Friday liturgy calls for a cross sans *corpus*, your home adaptation might use a crucifix, if that is what you have.

Also, we have included the complete passion according to the Gospel of John. Before your prayer time, please read through it and then decide how you feel it would be best used for your family.

Opening Prayer;

In the name of the Father, and of the Son, and of the Holy Spirit.

Remember your mercies, O Lord,
and with your eternal protection
sanctify your servants,
for whom Christ your Son,
by the shedding of his Blood,
established the Paschal Mystery.
We ask this through Christ our Lord,
who lives and reigns for ever and ever.

Amen

The symbols in the following passion narrative represent:

N. Narrator;

C. Christ;

S. speakers other than Christ;

SS. groups of speakers.

The Passion of our Lord Jesus Christ according to John.

N. Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them,

C. "Whom are you looking for?"

N. They answered him,

SS. "Jesus the Nazorean."

N. He said to them,

C. "I AM."

N. Judas his betrayer was also with them. When he said to them, "I AM," they turned away and fell to the ground. So he again asked them,

C. "Whom are you looking for?"

N. They said,

SS. "Jesus the Nazorean."

N. Jesus answered,

C. "I told you that I AM. So if you are looking for me, let these men go."

N. This was to fulfill what he had said, "I have not lost any of those you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

C. "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?"

N. So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year.

It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people. Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter,

S. "You are not one of this man's disciples, are you?"

N. He said,

S. "I am not."

N. Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm. The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him,

C. "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said."

N. When he had said this, one of the temple guards standing there struck Jesus and said,

S. "Is this the way you answer the high priest?"

N. Jesus answered him,

C. "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?"

N. Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing there keeping warm. And they said to him,

SS. "You are not one of his disciples, are you?"

N. He denied it and said,

S. "I am not."

N. One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said,

S. "Didn't I see you in the garden with him?"

N. Again Peter denied it. And immediately the cock crowed.

Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said,

S. "What charge do you bring against this man?"

N. They answered and said to him,

SS. "If he were not a criminal, we would not have handed him over to you."

N. At this, Pilate said to them,

S. "Take him yourselves, and judge him according to your law."

N. The Jews answered him,

SS. "We do not have the right to execute anyone,"

N. in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So Pilate went back into the praetorium and summoned Jesus and said to him,

S. "Are you the King of the Jews?"

N. Jesus answered,

C. "Do you say this on your own or have others told you about me?"

N. Pilate answered,

S. “I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?”

N. Jesus answered,

C. “My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here.”

N. So Pilate said to him,

S. “Then you are a king?”

N. Jesus answered,

C. “You say 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.”

N. Pilate said to him,

S. “What is truth?”

N. When he had said this, he again went out to the Jews and said to them,

S. “I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?”

N. They cried out again,

SS. “Not this one but Barabbas!”

N. Now Barabbas was a revolutionary. Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said,

SS. “Hail, King of the Jews!”

N. And they struck him repeatedly. Once more Pilate went out and said to them,

S. “Look, I am bringing him out to you, so that you may know that I find no guilt in him.”

N. So Jesus came out, wearing the crown of thorns and the purple cloak. And Pilate said to them,

S. “Behold, the man!”

N. When the chief priests and the guards saw him they cried out,

SS. “Crucify him, crucify him!”

N. Pilate said to them,

S. “Take him yourselves and crucify him. I find no guilt in him.”

N. The Jews answered,

SS. “We have a law, and according to that law he ought to die, because he made himself the Son of God.”

N. Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus,

S. “Where are you from?”

N. Jesus did not answer him. So Pilate said to him,

S. “Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?”

N. Jesus answered him,

C. “You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin.”

N. Consequently, Pilate tried to release him; but the Jews cried out,

SS. “If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar.”

N. When Pilate heard these words he brought Jesus out and seated him on the judge’s bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews,

S. “Behold, your king!”

N. They cried out,

SS. “Take him away, take him away! Crucify him!”

N. Pilate said to them,

S. “Shall I crucify your king?”

N. The chief priests answered,

SS. “We have no king but Caesar.”

N. Then he handed him over to them to be crucified. So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, “Jesus the Nazorean, the King of the Jews.” Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate,

SS. “Do not write ‘The King of the Jews,’ but that he said, ‘I am the King of the Jews.’ ”

N. Pilate answered,

S. “What I have written, I have written.”

N. When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another,

SS. “Let’s not tear it, but cast lots for it to see whose it will be,”

N. in order that the passage of Scripture might be fulfilled that says: They divided my garments among them, and for my vesture they cast lots. This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved he said to his mother,

C. “Woman, behold, your son.”

N. Then he said to the disciple,

C. “Behold, your mother.”

N. And from that hour the disciple took her into his home. After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said,

C. “I thirst.”

N. There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said,

C. “It is finished.”

N. And bowing his head, he handed over the spirit.

Here all kneel and pause for a short time.

Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and that they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they

did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled: Not a bone of it will be broken. And again another passage says: They will look upon him whom they have pierced. After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. 184 April 10 Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom. Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

Adoration of the Cross:

To begin and end the time of reflection, simply proclaim and respond: Behold, the wood of the Cross.

Place a cross on a table or some other place of honor, adding candles if you wish. Be sure to allow some time in silent reflection as you gaze upon the cross and grow in your appreciation of what Jesus did for us.

Part of the beauty of the Adoration of the Cross is the time for personal prayer and reflection, as well as performing individual acts of reverence. You may wish to touch the cross, or show another suitable sign, such as a genuflection or a kiss. Do not let this time be cluttered by words but in the power of the cross as a symbol of not only death but ultimately of Resurrection.

At some point during the period of reflection, you may wish to pray the following Litany for Forgiveness.

Litany for Forgiveness:

For the times we have not loved as we are called to love . . . *Father, forgive.*

For the times we have cultivated doubt instead of hope . . . *Father, forgive.*

For the times that selfishness and greed influence our decisions . *Father, forgive.*

For the times we nurture isolation instead of community . . . *Father, forgive.*

For the times we hear the needs of others but refuse to act . . . *Father, forgive.*

For the times we pass judgment on ourselves
and those whom we encounter . . . *Father, forgive.*

For the times we create divisions . . . *Father, forgive.*

For the times we neglect care for our common home . . . *Father, forgive.*

For the times we are not good stewards of the gifts you give us . *Father, forgive.*

Intercessions:

Confident that Jesus Christ hears our prayer, let us offer our petitions with open hearts.

For the church, for the Pope, and for all who live their lives in service of God: May they know the intimacy of an authentic relationship with Christ.

For all catechumens, and for all who are preparing to celebrate sacraments: May they respond to their baptismal call with courage, opening their hearts to the invitation of God.

For all who are sick or suffering in body, mind, or spirit: May they know the great compassion of God through those who care for them.

For peace in our families, communities, nation, and world: May all seek resolution to disagreement and difference in ways that protect the life and dignity of all people.

For all who are unemployed or underemployed: May they find opportunities to use their gifts for the service of others in ways that are sustaining and life-giving.

For all who grieve: May they know the consolation of hope found in Christ. .

The Lord's Prayer:

Gathering these prayers together,
as well as those we hold in the silence of our hearts,
let us pray the words that Jesus taught us.

Our Father . . .

Closing Prayer:

May abundant blessing, O Lord, we pray,
descend upon your people,
who have honored the Death of your Son
in the hope of their resurrection:
may pardon come,
comfort be given,
holy faith increase,
and everlasting redemption be made secure.
Through Christ our Lord.

Amen.

Holy Saturday

Introduction

On Holy Saturday the Church waits at the Lord's tomb in prayer and fasting, meditating on his Passion and Death and on his Descent into Hell, awaiting his Resurrection.

The Church abstains from the Sacrifice of the Mass, with the sacred table (the altar) left bare, until after the solemn Vigil, that is, the anticipation by night the Resurrection, when the time comes for paschal joys, the abundance of which overflows to occupy fifty days.

Holy Communion can only be given this day as Viaticum. (Viaticum is the reception of Holy Communion when there is probable danger of death.)

Prayer for Holy Saturday:

In the name of the Father, and of the Son, and of the Holy Spirit.

Almighty, ever-living God,
whose Only-begotten Son descended
to the realm of the dead,
and rose from there to glory,
grant that your faithful people,
who were buried with him in baptism,
may, by his resurrection, obtain eternal life.
We make our prayer to you our Lord.
Through Jesus Christ our Savior,
who lives and reigns with you and the Holy Spirit
One God for ever and ever.

Amen.

(Easter Time)

The Easter Vigil in the Holy Night

Introduction

By ancient tradition, this is the night of keeping vigil for the Lord, in which following the Gospel admonition, the faithful carrying lighted lamps in their hands, should be like those looking for the Lord when he returns, so that at his coming he may find them awake and have them sit at his table.

Of this night's Vigil, which is the greatest and most noble of all solemnities, there is to be only one celebration in each Church. It is arranged in such a way that after the *Lucernarium* (the solemn beginning) and Easter Proclamation (the *Exsultet*) the Holy Church meditates on the wonders the Lord God has done for his people.

“Exult, let them exult!” We hear these words at the beginning of the *Exsultet*, The Easter Proclamation, as we trace God's saving action throughout history. The name *Exsultet* comes from the first word of the prayer: Exult! As a Christian people we do exult, for Christ is risen from the dead and light banishes all traces of darkness.

The liturgy is rich with symbol and ritual, and the Scripture readings connect us to our ancestors in faith, living the very same hope that we live today. The Genesis reading highlights God's incredible work of creation, and reminds us that creation and recreation continue today. Abraham's sacrifice recalls God's promises and abundant blessings for God's people, just as the reading from Exodus in which the Israelites cross the Red Sea prefigures Christ's own resurrection. Readings from the prophets follow, those great heralds of God's message throughout the ages. The Epistle from Paul to the Romans reinforces our baptismal identity and relationship with Jesus Christ who died and rose.

If time permits, read each of these Scripture passages in your own commemoration of The Easter Vigil. Each of these stories highlights God's love for God's people and helps us to celebrate Christ's resurrection by recalling God's saving action.

The entire celebration of the Easter Vigil must take place during the night, so that it begins after nightfall and ends before daybreak on the Sunday. Candles should be prepared for all who participate in the Vigil. The lights of the church are to be extinguished.

Ritual at Home

The rubrics for The Easter Vigil clearly state that the celebration must take place in the night and end before dawn, for the contrasts between darkness and light are essential. The celebration begins with *Lucernarium*, a service of light often associated with the early church tradition of lighting lamps for evening prayer and rejoicing in the light of Christ.

As you prepare an area for tonight's prayer, you may wish to light a number of candles. If possible, each person might also have their own candle to hold.

Opening Prayer;

In the name of the Father, and of the Son, and of the Holy Spirit.

On this most sacred night,
in which our Lord Jesus Christ passed over from death to life,
the Church calls upon her sons and daughters,
scattered throughout the world,
to come together to watch and pray.
If we keep the memorial of the Lord's
paschal solemnity in this way,
listening to his word and celebrating his mysteries,
then we shall have the sure hope of sharing his triumph
over death and living with him in God.

Lighting the candles, continue:

O God, who through your Son bestowed
upon the faithful the fire of your glory,
sanctify this new fire, we pray, and grant that,
by these paschal celebrations,
we may be so inflamed with heavenly desires,
that with minds made pure we may attain
festivities of unending splendor.
Through Christ our Lord.

Amen

**If you desire you may read the entirety of
The Easter Proclamation (*Exsultet*)**

Exult, let them exult, the hosts of heaven,
exult, let Angel ministers of God exult,
let the trumpet of salvation sound aloud
our mighty King's triumph!
Be glad, let earth be glad, as glory floods her,
ablaze with light from her eternal King,
let all corners of the earth be glad,
knowing an end to gloom and darkness.
Rejoice, let Mother Church also rejoice,
arrayed with the lightning of his glory,
let this holy building shake with joy,
filled with the mighty voices of the peoples.
It is truly right and just,
with ardent love of mind and heart
and with devoted service of our voice,
to acclaim our God invisible, the almighty Father,
and Jesus Christ, our Lord, his Son, his Only Begotten.
Who for our sake paid Adam's debt to the eternal Father,
and, pouring out his own dear Blood,

wiped clean the record of our ancient sinfulness.

These then are the feasts of Passover,
in which is slain the Lamb, the one true Lamb,
whose Blood anoints the doorposts of believers.

This is the night,
when once you led our forebears, Israel's children,
from slavery in Egypt
and made them pass dry-shod through the Red Sea.

This is the night
that with a pillar of fire
banished the darkness of sin.

This is the night
that even now, throughout the world,
sets Christian believers apart from worldly vices
and from the gloom of sin,
leading them to grace
and joining them to his holy ones.

This is the night,
when Christ broke the prison-bars of death
and rose victorious from the underworld.

Our birth would have been no gain,
had we not been redeemed.
O wonder of your humble care for us!
O love, O charity beyond all telling,
to ransom a slave you gave away your Son!

O truly necessary sin of Adam,
destroyed completely by the Death of Christ!

O happy fault
that earned so great, so glorious a Redeemer!

O truly blessed night,
worthy alone to know the time and hour
when Christ rose from the underworld!

This is the night
of which it is written:
The night shall be as bright as day,
dazzling is the night for me,
and full of gladness.

The sanctifying power of this night
dispels wickedness, washes faults away,
restores innocence to the fallen, and joy to mourners,
drives out hatred, fosters concord, and brings down the mighty.

Therefore, O Lord, we pray you that this candle,
hallowed to the honor of your name,
may persevere undimmed,
to overcome the darkness of this night.
Receive it as a pleasing fragrance,
and let it mingle with the lights of heaven.
May this flame be found still burning
by the Morning Star:
the one Morning Star who never sets,
Christ your Son,
who, coming back from death's domain,
has shed his peaceful light on humanity,
and lives and reigns for ever and ever.

Amen

Readings for the Vigil include:

Genesis 1:1—2:2, Genesis 22:1-18, Exodus 14:15—15:1, Isaiah 54:5-14, Isaiah 55:1-11, Baruch 3:9-15, 32—4:4, and Ezekiel 36:16-17a, 18-28

The Epistle: Romans 6:3-11

The Gospel Reading: Matthew 28:1-10

A reading from the holy Gospel according to Matthew

All: Glory to you, O Lord.

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.”

The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

Litany of the Saints:

It is customary that we call on the intercession of those holy women and men who have walked before us and whose example guides us today. After each invocation, the response is: Pray for us. This list of saints is by no means comprehensive. Add your own favorite saints to the litany!

Holy Mary, Mother of God:	<i>Pray for us.</i>
Saint Joseph:	<i>Pray for us.</i>
Saint John the Baptist:	<i>Pray for us.</i>
Saint Michael	<i>Pray for us.</i>
Saint Peter and Saint Paul:	<i>Pray for us.</i>
Holy Angels of God	<i>Pray for us.</i>
Saint Mary Magdalene:	<i>Pray for us.</i>
Saint Felicity and Saint Perpetua:	<i>Pray for us.</i>
Saint Agnes and Saint Dominic:	<i>Pray for us.</i>
Saint Catherine of Siena	<i>Pray for us</i>
Saint Benedict and Saint Scholastica:	<i>Pray for us.</i>
All holy men and women:	<i>Pray for us.</i>

Intercessions:

All are welcome to add their own intercessions, with everyone responding:
“Risen Christ, hear our prayer.”

For the church, for the Pope, and for all who live their lives in service of God: May they continue to lead the faithful to know Christ. *“Risen Christ, hear our prayer.”*

For all who are sick or suffering in body, mind, or spirit: May they know the great compassion of God through those who care for them. *“Risen Christ, hear our prayer.”*

For peace in our families, communities, nation, and world: May all seek resolution to disagreement and difference in ways that protect the life and dignity of all people. *“Risen Christ, hear our prayer.”*

(Any additional intercessions)

The Lord’s Prayer:

Gathering these prayers together,
as well as those we hold in the silence of our hearts,
we pray the words that Jesus taught us.

Our Father . . .

Closing Prayer:

O God, who on this night,
through your Only Begotten Son,
have conquered death
and unlocked for us the path to eternity,
grant, we pray, that we who keep
the solemnity of the Lord’s Resurrection may,
through the renewal brought by your Spirit,
rise up in the light of life.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Amen

The Resurrection of the Lord

(Easter Sunday)

Introduction

Christ is risen! Alleluia! As we read today's Gospel Imagine Mary of Magdala's shock of visiting the tomb of a loved one to find it empty. It is easy for us to understand what the disciples could not have known, that Jesus had risen? Sometimes we have to remind ourselves that we know how the story goes. John's Gospel notes that even Simon Peter and the disciple whom Jesus loved did not understand what had happened. Perhaps this is an invitation for each of us to think deeply about what the Resurrection means in our own lives.

Ritual at Home

The Easter Sunday liturgy celebrates Resurrection through the lens of discipleship. After we hear the Gospel story we have the opportunity to renew our own Baptismal promises as we profess our faith.

For today, if possible create a prayer space full of greenery and flowers. If you have it available, place a bowl of Holy Water on the table to allow for everyone to bless themselves during our prayer service.

Opening Prayer;

In the name of the Father, and of the Son, and of the Holy Spirit.

The Lord is truly risen, alleluia.

To him be glory and
power for all the ages of eternity, alleluia, alleluia.

Amen

The Gloria is now recited:

Glory to God in the highest,
And on earth peace to people of good will.

We praise you,
We bless you,
We adore you,
We glorify you,
We give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
You take away the sins of the world,
 have mercy on us;
You take away the sins of the world,
 receive our prayer;
You are seated at the right hand of the Father,
 have mercy on us.

For you alone on the Holy One,
You alone are the Lord,
You alone are the Most High,
Jesus Christ,
With the Holy Spirit,
In the glory of God the Father.

Amen

The Gospel Reading: John 20:1-9

A reading from the holy Gospel according to John

All: Glory to you, O Lord.

On the first day of the week,
Mary of Magdala came to the tomb early in the morning,
while it was still dark, and saw the stone removed from the tomb.
So she ran and went to Simon Peter
and to the other disciple whom Jesus loved, and told them,
“They have taken the Lord from the tomb,
and we don’t know where they put him.”
So Peter and the other disciple went out and came to the tomb.
They both ran, but the other disciple ran faster than Peter
and arrived at the tomb first;
he bent down and saw the burial cloths there,
but did not go in.
When Simon Peter arrived after him,
he went into the tomb and saw the burial cloths there,
and the cloth that had covered his head,
not with the burial cloths but rolled up in a separate place.
Then the other disciple also went in,
the one who had arrived at the tomb first,
and he saw and believed.
For they did not yet understand the Scripture
that he had to rise from the dead.

The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

Profession of Faith: As we profess our faith, we proclaim the Apostle's Creed.

I believe in God,
The Father Almighty,
Creator of heaven and earth,
And in Jesus Christ, his 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 into hell;
On the third day he rose again from the dead;
He ascended into heaven,
And is seated at the right hand of God the Father Almighty;
From there 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 life everlasting.

Amen

After the communal recitation of the Apostle's Creed, each person is welcome to sign themselves with the Holy Water, recalling the waters of Baptism and our commitment to live a life in Christ.

Intercessions:

Confident that the living God is truly present in our lives, we raise our petitions, confident that they will be heard.

For Pope Francis and all church leaders: May they guide the faithful with the patience and kindness the Risen Christ shows to the disciples.

For all who support and nurture life, especially healthcare workers, teachers, and public servants: May they find joy in their vocation of service to others.

For all who celebrate new beginnings this Easter season: May they know life and love in their experiences and opportunities.

For all who work for peace and justice: May they never tire of proclaiming the peace of Christ.

For all who are sad or suffering during this time of Easter Alleluias: May they find the consolation of Christ through all those who love and support them.

The Lord's Prayer:

Gathering these prayers together,
as well as those we hold in the silence of our hearts,
we pray the words that Jesus taught us.

Our Father . . .

Closing Prayer:

Look upon your Church, O God,
with unfailing love and favor,
so that, renewed by the paschal mysteries,
she may come to the glory of the resurrection.
Through Christ our Lord.

Amen