

We Believe in the Death and Resurrection of Jesus

Session Focus

This session explores the paschal mystery, the death and resurrection of Jesus Christ: “For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead. And his kingdom will have no end” (Nicene Creed). Participants will journey with Jesus through the liturgies from the Last Supper through Good Friday to the Easter Vigil, discovering the meaning of the paschal mystery and its significance for our faith as Christians.

Learning Objectives

The session on the death and resurrection of Jesus guides learners of all ages to...

- comprehend the meaning of the paschal mystery by exploring the liturgies of Holy Thursday, Good Friday, and the Easter Vigil in word, symbol, and ritual
- recognize the significance of the paschal mystery for the Christian faith and their own faith lives
- participate meaningfully in the liturgies of the Triduum and deepen their faith in the risen Jesus

Session Overview

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| Part 1. (5 minutes) | Gathering and Opening Prayer |
| Part 2. (15 minutes) | All Ages Learning Experience: Triduum Quiz |
| Part 3. (110 minutes) | In Depth Learning Experience: A Guided Tour of the Holy Thursday, Good Friday, and Easter Vigil Liturgies <ul style="list-style-type: none">• Whole Group Format: all participants will remain in the same room for this entire session. |
| Part 4. (15 minutes) | Sharing Learning Experiences |
| Part 5. (5 minutes) | Closing Prayer Service |

Design for In Depth Learning: Whole Group Format

Guide small groups through each of the activities at the same time.

- Organize people into table groups based on age groupings: families with children (grades 1-5), middle school adolescents, high school adolescents, young adults, and adults.
- The lead facilitator guides the entire group through each of the learning experiences. All presentations and activity instructions are given to the whole group.

- The age-appropriate learning activities within each learning experience are conducted in table groups.
- Where needed, catechists and small group leaders facilitate the work of the table groups.

Materials Needed

Gathering

- Name tags
- Community building activities
- White tablecloth and Bible
- Symbols that represent the variety of images of God.

All Ages Opening Learning Experience

- Handout #1: Triduum Quiz

In-Depth Learning Experience

- Bible
- The Sacramentary
- The Lectionary
- Handout #2 and #3
- Go online to find the scene from the *Prince of Egypt*.
- For art images for the Scripture readings for the Last Supper, Good Friday, and Easter, check websites like the Greek Orthodox Archdiocese of America and the Web Gallery of Art.
- Missalettes for each adult
- Loaf of bread
- Glass of grape juice and cloth napkin
- Pitcher of water with empty bowl and hand towel
- Cross
- Materials for making a cross
- White candle (keep it lighted throughout the session)
- Taper or small clear votive candle (10-hour candle) for each participant
- Small plastic bottle of water for each person (If a priest or minister cannot be present during the program to bless the water, bless it before the program.)
- Handout #2: Good Friday Prayer Service
- Handout #3: Triduum Readings and Symbols

Closing

- Closing Prayer Service

Session Plan

Part 1. Gathering (5 minutes)

Preparation

Prepare a newsprint sheet, handout, or PowerPoint presentation that lists the order of the activities to guide people through the session.

Set up a prayer table with a white tablecloth and Bible. Set the table with symbols that represent the variety of images of God.

Registration and Hospitality

- Welcome people and ask them to sign in for the program.
- Provide name tags or invite people to make their own.
- Distribute the handouts participants will need for the session. (You can also distribute handouts for the In-Depth Learning program at the beginning of the activity.)
- Invite people to share a meal; depending on time of day, the program may end with a meal instead.

Welcome the participants to the program and introduce the theme of the session, using the words below or your own words.

This session explores the paschal mystery, the death and resurrection of Jesus Christ: “For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end” (Nicene Creed). The session engages the participants in the journey with Jesus through the liturgies from the Last Supper through Good Friday to the Easter Vigil, discovering the meaning of the paschal mystery and its significance for our faith as Christians.

1. Group Formation

Organize people into intergenerational small groups of approximately eight people for the All Ages Learning Experience. Ask all members of the same family to sit together in these intergenerational groups. Each group should have as many of the following categories as possible: family (parents, children, teens), young adults, adults without children, and older adults. If members of the same family are intergenerational—children, teens, parents, and grandparents—keep them together in one group. This program uses the Whole Group Format throughout, so we recommend that participants remain with their intergenerational group.

Conduct an icebreaker or community building activity if you wish.

2. Opening Prayer Service

Preparation

Set-up a prayer table with a white tablecloth and Bible. Set the table with symbols that represent the variety of images of God.

Instead of an opening prayer, use the prayer services within the Guided Tour of the Liturgies of the Triduum (In Depth Learning Experience). For the sake of time, move from the Gathering to the All Ages Learning Experience.

Part 2. All Ages Learning Experience: The Triduum (15 minutes)

The focus of the All Ages Learning Experience is to give participants an opportunity to identify what they know and don't know about Holy Thursday, Good Friday, and the Easter Vigil by matching the events, symbols, and ritual actions with the correct liturgy. There are two versions of the quiz: card game for families with children (and young adolescents, if you choose), or a worksheet for adolescents through adults.

Preparation

Cut out the cards with the symbols, events, and ritual actions for the Triduum, and give each family or each child one set of cards.

Introduce the Quiz using the words below or your own words.

There are three liturgies we share to remember Jesus' passion, death, and Resurrection: Holy Thursday, Good Friday, and Easter—the Vigil and Sunday. These liturgies are filled with rich symbols, ritual actions, and some of the most important events of our faith. How well do you know these liturgies? This is a matching exercise. Using Handout #1 or #1A, match the symbol, ritual action, or event with the correct liturgy. Feel free to work together. At the end of the session, we will check in to see how well you did.

Correct Answers

Holy Thursday	Good Friday	Easter Vigil
story of Passover	arrest of Jesus	story of creation
finding a room for a meal	veneration of the cross	stone rolled away
adoration of the Blessed Sacrament	procession to Calvary	story of the crossing of the Red Sea
bread and wine	getting warm by the fire	Mary Magdalene
basin and towel	Joseph of Arimathea	light and fire
washing feet	High Priest	water
stripping the altar	Pontius Pilate judges Jesus	oil anointing
communion with the body and blood of Christ	interrogation of High Priest's house	blessing the first and lighting candles
shared meal	Barabbas	preparing the new Easter candle
Judas	Soldiers	white vestments
	crown of thorns	celebration of Baptism
	red vestments	litany of the saints
		blessing of the baptismal water
		renewal of baptismal promises

Part 3. In Depth Learning Experience: Guided Tour of the Liturgies of Holy Thursday, Good Friday, and the Easter Vigil (110 minutes)

Guide participants through the three liturgies of Holy Thursday, Good Friday, and the Easter Vigil through a combination of large group presentations and table group activities. Participants are organized into intergenerational table groups which remain together for the entire program.

Preparation and Environment

Consider using one large group facilitator and one guest presenter for each of the three liturgies. This will help diversify the leadership of the program and share the responsibilities. While the facilitator manages the learning process for each learning plan; the guest presenter can give the commentary on the liturgy. Consider inviting the parish priest, minister, or liturgist to give these presentations on the liturgies. Other members of the teaching team can be involved in leading individual learning activities for the whole group, such as drama activities, prayer experiences, and activity demonstrations.

Organize table settings for each table group with the symbols and materials that will be used in the learning plan:

- loaf of bread
- glass of grape juice and cloth napkin
- pitcher of water with empty bowl and hand towel
- cross
- materials for making a cross
- white candle (keep it lighted throughout the session)
- taper or small clear votive candle (10-hour candle) for each participant
- small plastic bottle of water for each person (If a priest or minister cannot be present during the program to bless the water, bless it before the program.)

Make copies of Handouts #2 and #3.

Consult each individual learning plan for required materials.

Provide a Holy Week Missalette to all of the adolescents and adults. This will be the primary resource for the program, providing the content for each of the Triduum liturgies.

Utilize music throughout the journey from Holy Thursday through Easter. Include songs that you will be using in the actual liturgies as part of the learning program.

Write the essential instructions for each age group on newsprint or create a PowerPoint presentation with the instructions.

Organize a prayer table using the symbols listed below.

Materials

- Holy Week Missalettes for each person in adolescent and adult groups
- Lectionary

- Symbols for the table:
 - Lectionary
 - Bible
 - white tablecloth with several pieces of red cloth on the tablecloth
 - white vestments and red vestments (or just the stoles)
 - a large white candle
 - Easter candle
 - a large clear glass bowl filled with water (or a clear glass pitcher) and white hand towel
 - a clear bowl with olive oil
 - a loaf of bread (unsliced) on a plate
 - collection of bundles of wheat
 - a clear glass with wine
 - a bowl with fresh grapes
 - a large (free-standing) cross or crucifix
 - a crown of thorns or a collection of thorn branches
 - a large rock (to represent the stone rolled back from the tomb)
- Materials for the Guide to the Triduum: poster board, art supplies such as colored construction paper, crayons, markers, glue, scissors, transparent tape, magazine pictures, etc.
- Pens/pencils for participants

Introduce the Triduum using the information below to develop your own presentation to the whole group.

The three liturgies of Holy Thursday, Good Friday, and Easter are the “mother of all feasts.” All other feasts of the year hinge on this great feast. While each Sunday stands on its own as an observance of the paschal mystery, the entire liturgical year is in forward motion toward the fundamental commemoration of our Christian faith: the redemptive action of Jesus Christ’s passion, death, and resurrection. (Mary Birmingham, *Word and Worship Workbook*)

The three liturgies are really a single celebration of the paschal mystery presented over three days under different aspects. Christian remembering is more than retracing the Lord’s steps during his last days in Jerusalem. At the Holy Thursday Eucharist, the church is already drawn into the whole event of Jesus’ death and resurrection. The Good Friday celebration of the Lord’s passion is austere but never sad, for the risen Lord already reigns triumphant. On Holy Saturday the church waits for the celebration of Christ’s resurrection and its own at the Easter Vigil, when the Spirit hovers over the waters of the font and the community of faith drinks deeply again of the mystery of Jesus’ passage from death to life. (*Roman Missal*)

The Church has a shorthand way of referring to the mystery of Jesus’ life, death, and resurrection. It is the phrase “paschal mystery.” The word “paschal” comes from the Greek “*pascha*” meaning the Passover, a Jewish festival that celebrates the Exodus, the liberation of the Jews from captivity in Egypt.

The festival gets its name from two aspects of the Old Testament story. First, an angel of death “passed over” the homes of the Israelites. The Lord, through Moses and Aaron, instructed the Israelites to slaughter a lamb and use the animal’s blood to mark their houses. “The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt” (Exodus 12:13).

The other passing takes place when the Israelites “passed over” the Red Sea. God gave them safe passage through waters of death. When they reached the opposite shore, they gained a new life of freedom. In both cases the passage that takes place is associated with life overcoming death. When the Church uses the phrase “paschal mystery” it intends to capture the idea of a mysterious passage from life through death to new life. Every time we participate in the Eucharist we celebrate this mystery.

The paschal mystery is Jesus’ story, but it is also our story. The passage from life, through death, to new life is the pattern of human existence. Through Jesus, God has revealed that death is not the end for us. Physical death—the end of life on earth as we know it—is a passage to a new life. The anticipation of life after death is a source of great hope even though its nature remains shrouded in mystery. (Maura Hagarty, “Jesus Christ, Death and Resurrection”)

1. The Liturgy of Holy Thursday

Weave music throughout the learning plan, especially the ritual experiences. Use music that you will use at the Holy Thursday liturgy.

Remembering Activity

The first activity is conducted at table groups. Explain the following activity using the words below or your own words.

We remember famous people by doing special things to remember their life and accomplishments. Very often they leave us things to help us remember them. Think of some examples of how we remember famous people. Have everyone at your table share several ideas of how we remember famous people

For example . . .

- Famous Athletes: The number on the uniform of an outstanding football, basketball, or baseball player is retired. When we see their uniform hanging in a stadium or arena, we remember them and what they accomplished.
- Presidents: We remember famous presidents by building moments (Lincoln Memorial, Washington Monument, Jefferson Memorial, FDR Memorial) or Presidential Libraries. When we visit these memorials we remember what they said and what they accomplished.

After several minutes of discussion continue with the next question.

We also remember family members who have died by looking at scrapbooks or the things they made for us, and telling stories about their lives. Think of some of the ways you remember family members.

Guided Tour of Holy Thursday

Introduce Holy Thursday using the words below or your own words.

On Holy Thursday we remember Jesus sharing a last supper with his disciples before he was arrested. At this meal Jesus shared his body and blood in the form of bread and wine, and asked his friends to do the same after his death. He asked them to remember him each time they shared this special meal. We continue this remembrance celebration each Sunday when we gather.

The Last Supper that Jesus celebrated with the disciples was the traditional Passover meal, also called a Seder meal. This meal is celebrated in the Jewish faith at temples and in homes today. Passover recalls the time when the Hebrew people were enslaved in Egypt. As Moses was trying to convince Pharaoh to let the people go, an angel of death came over the Egyptian households. By marking their houses with the blood of a lamb, Hebrew families were spared from death. This is called the passing over. Passover celebrates the deliverance of the Jewish people from the slavery of Egypt.

On the night before he died, Jesus gave us a very special way to remember him.

Think for a minute about how Jesus must have felt on that night. He was gathering with his friends to celebrate and pray and yet he knew that this was the night before he would be put to death on the cross. These friends whom he loved very much would continue his mission. He knew that they would have hard times and run into opposition. He also knew that they would miss him. How could he give his love to them even after he died? He wanted to give them everything—all of his love and everything they would need to stay faithful to the mission. On that night, Jesus gave them Eucharist in the sharing of the bread and the wine. Jesus also gives us Eucharist as the way that his love and support continues to be with us always.

Provide a brief overview of the Holy Thursday liturgy. Use the Lectionary, Sacramentary, and Missalette as a guide.

- Liturgy of the Word
 - Exodus 12:1-8, 11-14
 - 1Corinthians 11:23-26
 - John 13:1-15
- Homily
- Washing of the Feet
- Liturgy of the Eucharist
- Transfer of the Holy Eucharist

Ritual Experience One: Jesus' Last Supper

Story

Present the Last Supper from Matthew 26:26-30 or Mark 14:22-25 or Luke 22:14-20. There are a variety of ways to present the Last Supper:

Film: Show the Last Supper scene from the film *Jesus of Nazareth*.

Drama: Dramatize the Last Supper reading using techniques such as:

- re-enacting the story
- doing a dramatic reading with actors taking parts in the reading
- creating frozen statues (people frozen like mannequins into specific positions that depict a scene from the story with a reader proclaiming the story—think of Leonardo da Vinci's painting of the Last Supper)

Dramatic Reading with Visual Presentation: Illustrate the reading of the Last Supper with visual images. You can use nature images such as wheat, bread, wine, and grapes. You can use famous paintings that depict the Last Supper scene, such as Leonardo da Vinci's "The Last Supper." To download free religious art check the web site for the Web Gallery of Art. For nature photos check the Microsoft Clip Art gallery online.

Reflection

Ask the participants to share their feelings and thoughts about what they saw and heard.

- How do you suppose Jesus was feeling?
- How do you suppose the disciples were feeling?
- What was Jesus saying to the disciples at the Last Supper?
- What is Jesus saying to us at the Last Supper?

Express the following ideas by using the words below or your own words.

The Last Supper Jesus identified the bread and wine with his Body and Blood. Every time we celebrate the Eucharist Jesus is truly and really present in the bread and wine, now the Body and Blood of Christ. When Jesus says do this in memory of me, the bread and wine truly become Jesus. We don't just remember Jesus; we also experience Jesus' real presence every time we celebrate liturgy.

Prayer

Lead the table groups through the following prayer experience:

Loving God, tonight we celebrate the great sacrament of your Son's love for us. May the gift of his Body and Blood work in us so that we may live as Jesus did.

With reflective, instrumental music playing, ask the participants to do the following:

Lift up the loaf of bread and together let us say: "Thank you Jesus, Bread of Life, for nourishing us."
Pass around the loaf of bread, break off a chunk of bread and eat it.

Lift up the glass of grape juice and together let us say: "Thank you Jesus, for our spiritual drink."
Pass the glass and let everyone take a sip. Wipe the glass with the cloth napkin.

Conclude in prayer,

Blessed are you, O Lord our God.
With this food you strengthen us
In this life, and through our death to new life.
We glory in the cross of your Son, Jesus.
Raise us, with him, to life forever with you.
Through Christ, our Lord,
Amen.

Ritual Experience Two: Jesus Washes the Disciples' Feet

Story

Present the washing of the disciples' feet from the Gospel of John 13:3-15. There are a variety of ways to present the Last Supper:

Film: Show the Last Supper scene from the film *Jesus of Nazareth* (video or DVD).

Drama: Dramatize the Last Supper reading using techniques such as:

- re-enacting the story
- creating frozen statues (people frozen like mannequins into specific positions that depict the washing of the feet)
- doing a dramatic reading with actors taking parts in the reading

Dramatic Reading with Visual Presentation: Illustrate the reading of the washing of the feet with visual images. You can use nature images such as water. You can use famous paintings that depict Jesus washing his disciples' feet. To download free religious art, check the web site for the Web Gallery of Art. For nature photos check the Microsoft Clip Art gallery online.

Reflection

After presenting the Gospel story, ask the participants to share their feelings and thoughts about what they saw and heard.

- Why did Jesus wash the feet of his apostles?
- What do you think he wanted them to learn?
- What did Jesus mean when he said that we should wash each other's feet.
- Whose feet are we washing? How are we "foot washers"—servants to others, especially those in need. How can we be servants all year long?

Express the following ideas by using the words below or your own words.

In Jesus' time people wore sandals and walked on dirt roads. People in Jesus' day walked everywhere, so their feet got very dirty. It was customary upon entering a home to have one's feet washed. In Jesus' time, the servants who worked in the house washed the feet of the guests who came to the house for dinner or to visit. Jesus takes on the role of the servant—he actually gets on his knees and washes dirty feet—to give his disciples a demonstration of what real love and service mean. Then Jesus asks his disciples and us to follow his example by loving and serving one another. Jesus asks us to serve others, to put other people first, to love other people, and to be willing to sacrifice for others.

Prayer

Lead the table groups through the following prayer experience.

Jesus said, "For I have set you an example, that you also should do as I have done to you." (John 13:15)

Explain that everyone will be able to take turns washing the hands of another person. First, we will bless the water.

This water reminds us of our baptism and of our call to be disciples by serving others as Jesus did. Let us ask God to bless it.

Ask everyone to extend their hands in blessing over the bowl of water at their table.

Gracious God, your gift of water brings life and freshness to the earth. It cleans us when we are dirty, it refreshes us and brings us renewed energy. Renew the living spring of your life within us and protect us in spirit and body. May this water remind us that Jesus washed the feet of his disciples and asked us to wash the feet of each other. He calls us now to serve each other and the needs of our world. We ask, Gracious God, that your grace sustain us for service to others.

Response: Amen.

Guide the participants in the hand washing with the following instructions.

With the bowl on the table, begin the hand washing by taking up the pitcher and washing the hands of the person to your right. After pouring the water over the hands with the pitcher, take your prayer cloth and dry the hands. When you are finished, pass the pitcher and cloth to the person whose hands you have just washed. That person will wash the hands of the person on their right. This will continue around the circle until the person on your left washes and dries your hands. The bowl of water should then be placed back in the center of the circle.

Play instrumental, reflective music during the hand washing.

Conclude in prayer.

Loving God, teach us to love one another as you love us. Teach us to reach out to each other and to those around us who are in need and to bring them your love. Bless us as we pray through these holiest of days, remembering the suffering and death of Jesus, your Son, and celebrating with you the promise of resurrection—life forever with your son, Jesus.

Response: Amen.

2. The Liturgy of Good Friday

Weave music throughout the learning plan, especially the ritual experiences. Use music that you will use at the Good Friday liturgy.

The Passion of Christ

Present excerpts from the story of the Passion of Christ from one of the Synoptic Gospels. (We read the Gospel of John on Good Friday, so use one of the other Gospel accounts for this activity.)

- Matthew 26:47-50 (arrest), 26:57-66 (before the High Priest), 26:69-75 (Peter's denial), 27:11-26 (condemned to death), 27:27-31 (crown of thorns), 27:32-37 and 45-56 (crucifixion), and 27:57-61 (burial).
- Mark: 14:43-50 (arrest), 14:53-64 (before the Council), 14:66-72 (Peter's denial), 15:1-15 (condemned to death), 15:16-20 (crown of thorns), 15:21-26 and 33-41 (crucifixion), 15:42-47 (burial)
- Luke: 22:47-49, 52-53 (arrest), 22:54-62 (Peter's denial), 22:66-71 (before the Council), 23:1-5 and 13-25 (condemned to death), 23:44-49 (crucifixion), and 23:50-56 (burial)

Drama: Dramatize the Passion of Christ reading using techniques such as:

- re-enacting the story
- creating frozen statues (people frozen like mannequins into specific positions that depict a scene from the story with a reader proclaiming the story)
- doing a dramatic reading with actors taking parts in the reading

Dramatic Reading with Visual Presentation

Illustrate the Passion of Christ with visual images. You can use images to depict the symbols of Good Friday, such as cross, crucifix, and crown of thorns. You can use pictures of stained glass windows or the Stations of the Cross that depict the Passion of Christ. You can also use famous paintings that depict the Passion of Christ. To download free religious art, check the web site for the Web Gallery of Art.

Reflection

After presenting the Passion of Christ ask the participants to share their feelings and thoughts about what they saw and heard. Use questions such as:

- Can you imagine Jesus' feelings as the story of his passion unfolds from his betrayal through his trial and crucifixion?

- What do you suppose were Jesus' feelings toward: Peter, Judas, the Jewish authorities (High Priest and Council), the Roman authorities (Pontius Pilate)?
- How would you have felt if you were one of Jesus' disciples and watched the Passion of Christ in person?
- What does Jesus' death on the cross mean to you?
- What are you willing to sacrifice for your faith in Jesus Christ?

Conclude by offering these reflections by Maura Hagarty.

If you have seen Mel Gibson's movie *The Passion of Christ* or any other visual representation of a crucifixion, there is no glossing over the fact that being put to death in that manner is a horrible, painful way to go. As we would say today, it is cruel and unusual punishment. This, of course, was Jesus' fate. His unique identity did not spare him immense suffering.

Jesus was arrested and taken to the court of the Jewish high priest, Caiaphas, where he was condemned for blasphemy, which is showing contempt for God by claiming to have divine attributes. He was then taken to Pontius Pilate, the Roman governor. Though Pilate did not think Jesus was guilty of a crime, he yielded to the opinion of the crowd that Jesus should be put to death.

Pilate's soldiers then proceeded to carry out the execution but not before beating and mocking Jesus. He died soon after hanging on a cross in a place called Golgotha. Later in the day a man named Joseph of Arimathea, who was a secret disciple of Jesus', took his body down from the cross and laid it in a tomb.

Imagine being one of Jesus' disciples at this time. They must have felt lost and afraid, perhaps fearing for their own lives. Peter even denied that he had any association with Jesus. In several instances people recognized him as a friend of Jesus but Peter insisted otherwise: "I do not know him. . . . I do not know what you are talking about" (Luke 22: 57, 60).

The Scriptures don't place many of the disciples at or near the cross at the time of Jesus' crucifixion. It is not clear where the absent ones were, but it is easy to imagine that they were too afraid to be there. The gospels of Matthew and Mark say that women looked on from a distance. They mention by name Mary Magdalene, Mary the mother of James and Joseph, the mother of the sons of Zebedee, and Salome. Luke says that Jesus' acquaintances stood at a distance, including the women who had followed from Galilee.

John is the only gospel that places any of Jesus' followers at the foot of the cross. Those assembled, according to John, were a small group—a few women including Jesus' mother Mary and Mary Magdalene, and an unnamed person referred to as the beloved disciple.

Guided Tour of the Liturgy

Provide a brief overview of the Good Friday liturgy. Use the Lectionary, Sacramentary, and Missalette as a guide.

- Liturgy of the Word
Isaiah 52:12-53

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

John 18:1—19:42

- General Intercessions: Church and World
- Veneration of the Cross
- Holy Communion

Good Friday Rituals: Intercessions and Veneration of the Cross

Two important elements of the Good Friday liturgy are the General Intercessions and the Veneration of the Cross.

General Intercessions

To give people an experience of intercessory prayer use selected prayers from the General Intercessions from the Good Friday liturgy (*Sacramentary*) or create general intercessions that reflect both universal and local church needs. Utilize different people to offer each prayer.

Begin by explaining that the intercessions of Good Friday have their roots in the early Good Friday liturgies. They are the inspiration behind the general intercessions prayed at every liturgy. On Good Friday we make 10 special prayers for: the Church, the Pope, the clergy and laity of the Church, for those preparing for Baptism (at the Easter Vigil), for the unity of Christians, for the Jewish people, for those who do not believe in Christ, for those who do not believe in God, for all in public office, and for those in special need.

Pray the intercessions.

Veneration of the Cross

The veneration of the cross is a high point of the Good Friday liturgy. The prayers of Good Friday proclaim our faith in the cross.

Explain the significance of the cross by using these reflections by Maura Hagarty, using the words below or your own words.

One of the great paradoxes of Christian faith is that an instrument of death is for us a symbol of love and a sign that we identify ourselves with Christ.

Whenever we gather for liturgy, we begin by making the sign of the cross. Our church buildings have crosses or crucifixes displayed in prominent places. We hang them in our homes. We wear jewelry with cross-shaped pendants. Parents bless their children's foreheads with the sign of the cross at Baptism and some make it a daily bedtime ritual. These objects and actions remind us that we belong to Christ and to one another.

Why the cross? Because of Jesus, the cross is a symbol of self-sacrificing love and a sign of victory over death. The cross reminds us that the life of love God calls us to is not easy street. It has a cost. As Christians we are joined to the whole of Christ's paschal mystery.

We die with him, but we also rise with him. At the Easter Vigil we are reminded of this when we hear these words from Paul's letter to the Romans: "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life" (Romans 6:3-4).

Whenever we make the sign of the cross or see the image of a cross, we are reminded that the paschal mystery is Jesus' story and that it is the story of our own lives too.

Explain to the participants that on Good Friday all those present approach to venerate the cross in a kind of procession. They make a simple genuflection or perform some other appropriate sign of reverence such as kissing the cross.

In this session, the team will process with the cross around the meeting room. Ask people to bow as the cross comes by their table.

Begin the procession by praying:

This is the wood of the cross, on which hung the savior of the world.

Response: Come, let us worship.

Sing one or more songs during the procession, including ones you will be using in the Good Friday service.

Conclude the procession by praying again:

This is the wood of the cross, on which hung the savior of the world.

Response: Come, let us worship.

A Good Friday Cross

Engage the participants in creating a simple cross to be used as a prayer symbol for Good Friday.

Prepare in advance so that this activity runs smoothly and meaningfully for the participants. Select the cross-making option below that works best for you.

Have reflective music in the background during the project. The mood should be creative, yet prayerful.

If more than one person is present from a particular family, they can work on the cross together or make separate crosses.

Option One: Wood Cross

Supplies

- 18" of wood (preferred size 3/8' x 1") for each participant. Wood should be pre-cut into one 10" piece and one 8" piece. Use sandpaper to smooth rough edges. Note: If you have someone in

your parish with access to scrap lumber and tools, you can use a variety of different wood types for this project. You will need to have someone cut the wood to the correct size.

- 48" of jute or twine for each participant
- Saw or large exacto knife
- Scissors (enough pairs for participants to share)

Advance Preparation:

Remove all stickers or price tags from the wood. If there are ink markings on the wood, sand them off.

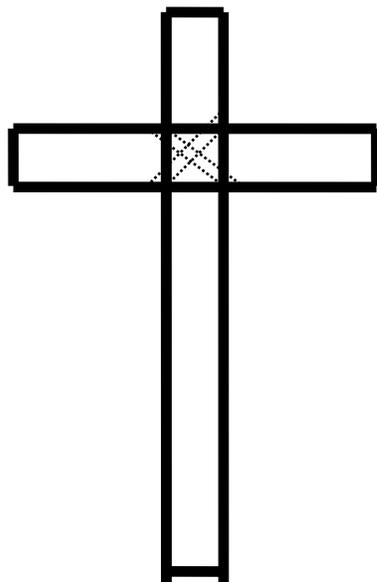
Using a large exacto knife or a fine saw, cut Balsam wood into cross pieces: each yard should be cut into two 10" pieces and two 8" pieces.

Make up one or several crosses in advance as examples.

Write out instructions on newsprint or a PowerPoint slide .

Instructions for Participants

1. Select two pieces of wood, a vertical (10") and a cross bar (8").
2. Place the cross bar two thirds up from the bottom of the vertical bar. The cross bar should be on top of the vertical bar. Center the cross bar from right to left. Place your thumb at the center point and hold tightly.
3. Draw out 6" of jute or twine and place under your thumb. (This will be used to tie a knot after your cross has been fully assembled.)
4. Going at a diagonal, wrap twine across bars tightly, keeping thumb in place. Wrap the twine four to five times around and then switch sides to wrap four to five times around on the opposite diagonal. Allow two inches of twine at the end. The bars will twist out of line during the winding process, but should move back into place after switching sides. Keep the twine as tight as possible. The twine should form something that looks like an "X" across the two bars of wood. Straighten the bars as needed to form a cross.
5. When you are satisfied with your "X" of twine and the shape of the cross, turn the cross over and knot the loose strings (one from the start and one from the end) into a double knot. Cut off the remaining ends of twine.



Option Two: Craft Cinnamon Stick Crosses

Supplies

- 10" Craft Cinnamon Sticks – You will need six sticks per participant. Note: These are not edible cinnamon sticks; they are designed to be used in craft projects and are available from craft supply stores.
- 48" of jute or twine for each participant
- Scissors

Advance Preparation

Using scissors, cut half of the cinnamon sticks to be approximately 8". Note: The sticks that are marked as 10" can be larger. With whatever size you are using, use this proportion for the cross: the horizontal bar is 4/5 the size of the vertical.

Create one or several crosses in advance as examples.

Write out instructions on newsprint or a PowerPoint slide .

Instructions for Participants

1. Select three 10" sticks and three 8" sticks.
2. Group the three longer sticks together – these will become the vertical bar of your cross.
3. Group the three shorter sticks together – these will become the horizontal bar of your cross.
4. Place the shorter bunch of sticks in the middle, two thirds up from the bottom of the longer bunch of sticks. (The cross bar should be on top of the vertical bar.) Place your thumb at the center point and hold tightly.
5. Draw out 6" of jute or twine and place under your thumb. (This will be used to tie a knot at the end of the process.)
6. Going at a diagonal, wrap the twine across bars tightly, keeping your thumb in place. Wrap the twine four to five times around and then switch sides to wrap four to five times around on the opposite diagonal. Allow two inches of twine at the end. The bars will twist out of line during the winding process but should move back into place after switching sides. Keep the twine as tight as possible. The twine should form something that looks like an "X" across the two bars of wood. Straighten the bars as needed to form a cross. (Note: If needed, place rubber bands at the end of the cinnamon stick bunches to secure them while the cross is being assembled. The bands can then be removed.)
7. When you are satisfied with your "X" of twine and the shape of the cross, turn the cross over and knot the loose strings (one from the start and one from the end) into a double knot. Cut off the remaining ends of twine.

Blessing the Crosses

Lead the participants through a prayer experience to bless the new crosses.

I invite you now to hold your cross in your left hand and hold out your right hand as a sign of blessing.

Loving God, we ask your blessing on these Crosses.

As a reminder of Jesus' love, may they guide us to faith and compassion.
May our faith in Christ lead us through the cross to Easter Joy.
We ask this in the name of the Father, and of the Son, and of the Holy Spirit.

Response: Amen.

As a sign of faith this Holy Week, take time on Good Friday to pray as a household using the cross which you prepared. Choose a time to pray together on Good Friday: when you wake up, before a meal, or before going to bed at night. Choose a place to pray. Gather in a circle around the dining table or in the family or living room.

Review Handout #2: Good Friday Prayer Service

3. The Liturgy of the Easter Vigil

The entire Easter Vigil learning experience is a guided tour of the liturgy. Participants are going to experience several ritual actions and several Scripture readings.

Weave music throughout the learning plan, especially the ritual experiences. Use music that you will use at the Easter Vigil liturgy.

Overview the Liturgy of the Easter Vigil

At this point provide an overview and brief commentary on the rituals, symbols, and Scripture readings of the Easter Vigil. The following material is an overview of the Easter Vigil Liturgy. Participants can follow using their Missalette as a guide. Create a PowerPoint presentation to assist your overview.

Rite	Reflection
Blessing of the Fire and Lighting of the Candle	
Blessing of the New Fire “Make this new fire holy and inflame us with new hope...bring us one day to the feast of eternal light.” (Sacramentary, p.246)	“This is a night of new things and new beginnings. We bless the new fire that will be used to light all lights including the Easter candle... The blessing prayer over the fire is a prayer of longing for God, the Light that is never extinguished.” (<i>Word and Worship Workbook—Cycle B</i> , p. 307-308)
Procession of Candle and Passing of new light Christ be our light ... Thanks be to God	“Lit by the flame of the newly blessed fire, the Easter candle is processed into the darkened space. Like our ancestors of old who followed the pillar of light to freedom, we too are led to our freedom, the (baptismal) font and (eucharistic) table. The procession moves through the church, the light growing brighter with the multiplication of each person’s individual candle light.” (<i>Word and Worship Workbook—Cycle</i> , p. 307)
The singing of the Exultet “Rejoice, O heavenly powers! Sing choirs of angels! Exult all creation around God’s throne! Jesus Christ our King is risen! Sound the trumpet of salvation!”	“The fundamental theme of the Exultet is thanksgiving and praise for the light and the event of Easter night: redemption through the paschal mystery... We boldly, almost shockingly, praise God for the ‘necessary sin of Adam that gained for us so great a Redeemer’ who is Christ our Light, the one who dispelled the darkness. In the dimness of the darkened church we listen as our salvation is unfolded before our sense-sharpened eyes and ears.” (<i>Word and Worship Workbook—Cycle B</i> , p. 307)
Liturgy of the Word	
First Reading: Genesis 1:1-2:2	“The ancient author of Genesis eloquently provided all future generations with refined insight in to the creative, loving, and omniscient power of the Creator. The word was spoken and God’s generative power created the universe. From creation onward, the generative word of God would have a leading role in human history in experience.” (<i>Word and Worship Workbook—Cycle B</i> , p. 312)
Second Reading : Genesis 22:1-18	“The Lord God promises Abraham many and great things in this reading. We, however, are shocked by the demand to murder his son...This story is not about killing one’s son; it is about placing one’s entire life in the hands of the all-knowing, omniscient God. ‘The father’s life is bound up with that of his child and heir; Abraham entrusts his life and his future unconditionally to the God who calls him.’” (<i>Word and Worship Workbook—Cycle B</i> , p. 313-314)
Third Reading : Exodus 14:15- 15:1	“The Passover is to Jews what the death and resurrection of Jesus is to Christians—the premier saving event of God. Jesus is the new Passover, the new covenant. Jesus, the new paschal lamb, was sacrificed for the sins of all, and leads us out of bondage into the promised land of freedom and new

	life through baptism (The Red Sea was understood in Christian consciousness as an image of baptism.)“ (<i>Word and Worship Workbook—Cycle B</i> , p. 315)
Fourth Reading : Isaiah 54:5-14	“Isaiah wants his people to know that, no matter what happens, God will not forsake them. No matter how difficult things become, God’s covenant with Israel will stand. We are left with the hope and the imagery of that brilliant future city, laid out for us with streets and walls lined with “cornelians, rubies, sapphires, and precious stones”—a city in which God’s justice will reign eternal.” (<i>Word and Worship Workbook—Cycle B</i> , p. 315)
Fifth Reading : Isaiah 55:1-11	“Isaiah’s conclusion to the “Book of Consolations” speaks of that day in which God’s people will be lavished with rich fare and flowing water...Throughout the Bible, the banquet image is used to demonstrate God’s care for Israel. The messianic age and everlasting life in heaven are often described as a banquet. Yahweh insists that the only requirement for this banquet is thirst for God. People are to seek God who is transcendent and elusive, yet near enough to be troubled by the sin of humanity.” (<i>Word and Worship Workbook—Cycle B</i> , p. 315)
Sixth Reading : Baruch 3:9-15, 32-4:4	“This reading extols the value of wisdom. When we stray from God’s path, wisdom leads us back. The word of God is the ongoing, sacramental presence of God’s wisdom. Through the scriptures we come to know God. In our liturgy we believe that when scriptures are proclaimed we are in the living presence of Christ.” (<i>Word and Worship Workbook—Cycle B</i> , p. 316)
Seventh Reading : Ezekiel 36:16-28	“God reminded Ezekiel that the people had turned away from Yahweh, thinking they had no need of his providential care. They found themselves in exile because they had sinned, blasphemed, and acted in depravity. Therefore, God punished them. Only God’s power could gather the lost and scattered people. Ezekiel promises the bestowal of a new heart and a new spirit. ‘The heart is the seat of thinking and loving, so it will be a new way of looking at life from God’s point of view.’ The new spirit bestowed upon Israel empowers it to live as a people. God forms them as a community, not as individuals.” (<i>Word and Worship Workbook—Cycle B</i> , p. 317)
Epistle : Romans 6:3-11	“The Sacramentary instructs us to turn on the lights at this point in the liturgy. This is the moment when we turn from darkness to light. Paul reminds us that through baptism we die to sin and become a new creation in Christ. When

	<p>speaking of ‘dying to ourselves’ Paul uses past tense verbs. He uses future tense verbs in relation to the resurrection. Through baptism we died (past tense) with Christ. However, our resurrection is our future goal as we live out our baptismal commitment and moral response. We continue to renew our commitment to die to sin each day.”</p> <p><i>(Word and Worship Workbook—Cycle B, p. 317)</i></p>
Gospel : Mark 16:1-7	<p>“Mark’s intention is not simply to reveal the resurrection in these eight verses. The women are given a mission, all is not finished, Jesus is not yet finished with his disciples. Jesus prophesied that upon his death all would be scattered—and indeed that is true enough. His disciples resembled scattered and lost sheep who did not know where to find their next meal, master, or fold. However, Jesus promised that after the resurrection he would go back into Galilee before his disciples (14:28). The angel remembers Jesus’ promise and tells the women to go back to Peter and tell him and the disciples that Jesus would be going before them in Galilee. His promise to them would be fulfilled. No matter how bleak or sinful things may have appeared; no matter that Peter not only denied Jesus but cursed him; no matter that a potential disciple fled naked to abandon the Master; no matter that the entire world left Jesus alone to endure to the end; the gravity of it all could still be resurrected. The disciples were to go back to the beginning—to the origin of their ministry in Galilee. They were to go back to their original calling; they were to remember all that Jesus taught them and they were to recall their ministry of healing, reconciliation, love, and restoration. They are not to be lost or forsaken forever.”</p> <p><i>(Word and Worship Workbook—Cycle B, p. 320)</i></p>
Service of Baptism	
Litany of the Saints	<p>“The elect and the faithful are in solidarity with the saints of old who went before us and the saints of today who walk with us.”</p> <p><i>(Word and Worship Workbook—Cycle B, p. 324)</i></p>
Blessing of Baptismal Water	<p>“The virgin water is blessed as the candle is plunged three times deeply into it. The intimate union is not to be missed. Water is blessed while remembering past images of God’s action through the use of water. We remember the purifying floodwaters, the liberating Red Sea, and the salvation afforded by the water and blood from Jesus’ side on the cross. We recall Jesus’ mandate to the twelve to go out and baptize in the name of the Father, Son, and Holy Spirit. The blessing of water helps us remember (anamnesis) and bring into the present all that God has done throughout human history.”</p> <p><i>(Word and Worship Workbook—Cycle B, p. 324)</i></p>

Renunciation of Sin and the Profession of Faith	<p>“Through our profession of the baptismal promises, we renew the promises made for us at baptism. We agree to continue the process of daily death and resurrection. The elect enter the font of death and resurrection and become the living witness of all that we have shared and heard up to this point.”</p> <p><i>(Word and Worship Workbook—Cycle B, p. 325)</i></p>
Celebration of Reception into Full Communion	<p>“Frequently at the Easter Vigil there are baptized Christians whose faith has been nurtured in other Christian denominations and who now seek to join themselves to the Catholic Christian community. At the vigil they renew their baptismal promises with the rest of the assembly and then come forward to make profession of the Catholic faith.”</p> <p><i>(Saying Amen, p. 54)</i></p>
<p>Baptism</p> <p>The celebrant baptizes each candidate either by immersion or by the pouring of water.</p>	<p>“Through the ritual waters of baptism the neophyte is purified, justified, sanctified, and incorporated into the Body of Christ, the paschal mystery, the communion of saints.”</p> <p><i>(Word and Worship Workbook—Cycle B, p. 332)</i></p>
Clothing with a Baptismal Garment	<p>“The white garment is placed on the neophyte after baptism as a sign of his or her new status: a fully initiated member of the Body of Christ.”</p> <p><i>(Word and Worship Workbook—Cycle B, p. 332)</i></p> <p>“The white garment symbolizes that the person baptized has put on Christ, has risen with Christ”</p> <p><i>(Catechism of the Catholic Church # 1243)</i></p>
Presentation of a Lighted Candle	<p>In scripture when light or fire appears, God is present. “Light is a prime symbol of Christ and his life. For John the evangelist, Jesus is the light that dispels the darkness... the reign of God is characterized by light, there is no night in the heavenly sphere. The newly baptized are presented with a lighted candle as a sign that they have been enlightened by Christ. Light is used in every liturgical celebration: as a sanctuary lamp for the Blessed Sacrament, candles illumine the table of the word and eucharist as a sign of Christ’s presence, and the Easter candle is used at weddings, baptisms, and funerals.</p> <p><i>(Word and Worship Workbook—Cycle B, p. 308-309)</i></p>
Celebration of Confirmation	
Laying on of Hands	<p>“The power of the Holy Spirit is unleashed in the church today by the laying on of hands. The laying on of hands is a sign of the action of the Holy Spirit. It confers the gift of the Spirit in all sacraments.”</p> <p><i>(Word and Worship Workbook—Cycle B, p. 330)</i></p>

	<p>The laying on of hands is an ancient symbol of the transmitting of the blessing and power of God from one person to another. This action traditionally claims you as God’s own, under his care and protection.</p>
<p>Anointing with Chrism</p>	<p>The baptized are sealed with the Holy Spirit through the signing with oil. The seal was a sign of ownership, much like a brand on cattle. The Christian is branded to Christ, marked permanently with the sign of salvation, the cross of Jesus Christ. In ordinary life oil heals, soothes, is used in cooking, for energy, for lubrication, and for protection from the elements. Oil is difficult to rub off, stains clothing when spilled, and only can be rubbed in to the skin. <i>(Word and Worship Workbook—Cycle B, p. 327)</i></p> <p>In baptism we are marked with the sign of the cross—we are claimed, loved, marked by God as God’s own— marked and claimed to love as God loved.</p> <p>The cross is the principal Christian symbol of hope. Without the cross there is no resurrection. The symbol of cross was fostered by Jesus who challenged his disciples to take up their cross and follow him. Disciples had to be willing to give up their personal welfare in response to the reign of God. Being signed with the cross is to be marked and reminded that one belongs to Christ and his cross. The cross is a primary symbol in every blessing, ritual, liturgy, sacrament, and sacramental of the church. <i>(Word and Worship Workbook—Cycle B, p. 304ff)</i></p>
<p>Liturgy of the Eucharist</p>	<p>“There is not much that sets the Easter Vigil’s liturgy of the Eucharist apart from every other Eucharist celebrated throughout the year. However, it is the night, different from all other nights, when new Christians are born and old Christians are renewed, new fire replaces the old light, new water is blessed, and the newly consecrated bread serves as the new leaven for the renewed missionary activity of the entire church.</p> <p>On this Easter night, trumpets should resound as neophytes triumphantly process to the table for the first time. It is the culmination of their journey. The ritual moment of baptism is not the crowning moment of their experience; it is the gateway. The crowning moment occurs at the table of unity and full participation in the paschal mystery.” <i>(Word and Worship Workbook—Cycle B, p. 334)</i></p>

Sources

Birmingham, Mary. *Word and Worship Workbook—Cycle B.*
Hughes, Kathleen. *Saying Amen—A Mystagogy of Sacrament.*

Service of Light

Be sure there is a large candle or several candles lit on the prayer table. Dim the lights in the room if possible, so as to get the effect of the lit candles.

Begin with the opening prayer from the Easter Vigil liturgy (Easter Vigil #8, *Sacramentary*).

Using the ritual for Preparation of the Easter Candle, lead the group through the ritual and explanation of the symbols on the Easter Candle. (Easter Vigil #10-12, *Sacramentary*).

Ask the participants to light their taper or votive candle using the light from the candle on their table.

Sing "Christ Be Our Light" by Bernadette Farrell or a similar song.

Conclude with a brief excerpt from the Easter Proclamation. (Easter Vigil #16, *Sacramentary*).

Liturgy of the Word

Present the following selected Scripture readings and prayers from the Easter Vigil.

Genesis 1:1—2:2

- Scripture Reading: Try to summarize this reading or highlight the major action on each day of creation. Consider using six different voices, one for each day of creation.
- Prayer: Easter Vigil #24, *Sacramentary*

Exodus 14:15—15:1

- Scripture Reading: Consider showing the crossing of the Red Sea scene from *The Prince of Egypt*, instead of reading the Scripture passage.
- Prayer: Easter Vigil #26, *Sacramentary*

Romans 6:3-11

- Scripture Reading: You can shorten this reading by focusing on verses 3-5, and 8-11.

Gospel Reading: Matthew 28:1-10 (Year A), Mark 16:1-8 (Year B), or Luke 24:1-12 (Year C)

- Select the Gospel reading from the current liturgical year. Consider dramatizing the reading or creating a dramatic reading with visual presentation by exercising one of the following options.

Drama

Dramatize the Passion of Christ reading using techniques such as: re-enacting the story; creating frozen statues (people frozen like mannequins into specific positions that depict a scene from the story with a reader proclaiming the story; or doing a dramatic reading with actors taking parts in the reading

Dramatic Reading with Visual Presentation: Illustrate the resurrection of Christ with visual images. You can use pictures of stained glass windows of famous paintings that depict the resurrection of Christ. To download free religious art, check the web site for the Web Gallery of Art.

Reflection on the Resurrection of Christ

Ask the participants to share their feelings and thoughts about what they saw and heard. Use questions such as:

- How do you suppose the women felt when they discovered the empty tomb?
- How did they feel when they met Jesus as they ran to tell the disciples?
- How would you have felt if you were one of Jesus' disciples and saw the empty tomb?
- What does Jesus' resurrection from the dead mean to you?

Conclude by offering these reflections by Maura Hagarty.

What is truly amazing about the story is what happened in the days after Jesus' dead body was put to rest in the tomb. His friends, in the midst of their fear and grief, discovered that he was alive and with them!

After the Sabbath, Mary Magdalene and the other Mary went to visit the tomb. As Matthew tells the story, when they arrived an angel appeared and said that Jesus was not there because he has been raised from the dead. Feeling a mix of fear and joy, they set off running to tell the apostles. Along the way Jesus met and greeted them, telling them not to be afraid but to go Galilee and tell the others that they would see him there (see Matthew 28:1-10).

John's version of this appearance differs a little. Mary Magdalene discovers the empty tomb, runs to tell the others, and then returns with them to the tomb. She lingers there weeping after they leave. Jesus appears and says to her "why are you weeping?" but she doesn't recognize him until he says her name. Then Jesus sends her to tell the others "I am ascending to my Father and your Father, to my God and your God" (John 20:17). She does what Jesus asks and goes to announce to the disciples that she has seen the Lord. For this reason, today she is often referred to as the apostle to the apostles.

Reflections on the Paschal Mystery

The paschal mystery is Jesus' story, but it is also our story. The passage from life through death to new life is the pattern of human existence. Through Jesus, God has revealed that death is not the end for us. Physical death—the end of life on earth as we know it—is a passage to a new life. The anticipation of life after death is a source of great hope even though its nature remains shrouded in mystery.

The paschal mystery is our story in another way, too. It is the pattern of our earthly lives and a source of hope for us every day. We encounter many death-like situations or events. This might be a personal failure, the loss of a friend, the breakup of a family, losing belongings from a fire or bad weather, failing a course, job loss, sickness, or depression. Christians hold onto the faith that despite these experiences, we are never far from God's loving embrace.

We live with the God-given hope that these death-like experiences will lead to something new and good, even though it is not always clear how the pattern will play out in individual lives. One thing is

certain—it doesn't mean bad things won't happen. We are not immune to tragedies, and things we are afraid of sometimes do happen.

The point is not that we avoid the difficult things. Rather, by living through them we arrive at a new place. Jesus didn't skip over death, and we can't either. The death-like experiences can lead to something new that is good, even wonderful—something that couldn't have happened without the passage through death or loss. Often these new things are quite surprising.

Liturgy of Baptism

Introduce the sacrament of Baptism as central to the Easter Vigil liturgy and how your parish initiates new members into the Church community every Easter through Baptism, Confirmation and Eucharist.

Begin by praying the Litany of the Saints. Adapt and shorten the litany for your purposes. (Easter Vigil, *Sacramentary*).

Explain that at this point in the liturgy the presider blesses the water. If possible, have the priest or minister bless the bottles of water at each table. (If a priest or minister cannot be present, bless the water before the program.)

Explain that at this point in the liturgy the Rite of Baptism and Confirmation is celebrated.

Ask the participants to stand with one person holding the lit candle on the table and another the bowl of water and renew their baptismal profession of faith. (Easter Vigil #46, *Sacramentary*).

The priest, minister, or members of the team can now sprinkle the people with blessed, holy water. Sing an appropriate song during the sprinkling.

Concluding Reflections

Conclude the tour of Triduum liturgies by offering these reflections by Maura Hagarty.

What did Jesus Accomplish?

What did Jesus' life, death, and resurrection accomplish? The Church's traditional answer is captured by the term 'salvation.' In the Nicene Creed, we profess that Jesus came "for us and for our salvation" and was crucified "for our sake."

Through the life, death, and resurrection of Jesus we have been saved from the death of sin and given the promise of eternal life. To be saved is to be rescued. It implies a transition from a threatening situation to a new, desirable situation. The decisive action is someone else's on our behalf. God initiates saving action and we are the recipients.

We speak of moving from death to life, suffering to joy, oppression to freedom, sin to holiness, and alienation from God and others to communion with them. The selfish impulses that we struggle with give way to a life of living on account of others. Fear of death gives way to hope in eternal life.

The salvation Jesus brings is both other-worldly and a reality here and now. Jesus came to do more than announce the future reign of God. Through his life, death, and resurrection he has proclaimed that God's reign is happening now. Of course, it is not complete. Our own experiences are proof. Things are not as we would like them to be. A life lived turned away from God in sin is all too easy to embrace. That is not the whole story, however. Our lives show signs of God's powerful and loving presence at work in our midst. The future Jesus promised has begun.

Part 4. Sharing Learning Reflections (15 minutes)

The whole group sharing experience provides an opportunity for the intergenerational groups, who have experienced the program together, to reflect on what they have learned.

Begin by asking all of the participants to review their "Triduum Quiz" from the All Ages Learning Experience. Now that they have experienced the symbols, Scripture readings, and events of Holy Thursday, Good Friday, and the Easter Vigil, it is time to take a look at how much they knew when they began the program. Give people time to "correct" their quiz.

Ask if people have any questions, then present the correct answers using newsprint or a PowerPoint presentation.

Correct Answers

Holy Thursday	Good Friday	Easter Vigil
story of Passover	arrest of Jesus	story of creation
finding a room for a meal	veneration of the cross	stone rolled away
adoration of the Blessed Sacrament	procession to Calvary	story of the crossing of the Red Sea
bread and wine	getting warm by the fire	Mary Magdalene
basin and towel	Joseph of Arimathea	light and fire
washing feet	High Priest	Water
stripping the altar	Pontius Pilate judges Jesus	oil anointing
communion with the body and blood of Christ	interrogation of High Priest's house	blessing the first and lighting candles
shared meal	Barabbas	preparing the new Easter candle
Judas	Soldiers	white vestments
	crown of thorns	celebration of Baptism
	red vestments	litany of the saints
		blessing of the baptismal water
		renewal of baptismal promises

Present the following information using the words below or your own words:

Think of everything we have done in this session to understand Holy Thursday, Good Friday, and the Easter Vigil. To help us take our learning from this session and live in our lives and homes, reflect on the following questions and share your thoughts with your group.

- What new insights did you gain into Holy Thursday?

- What new insights did you gain into Good Friday?
- What new insights did you gain into the Easter Vigil?
- What new insights did you get into the paschal mystery, Jesus' death and resurrection? What are the implications of your learning for how you live your faith?
- Did this "Tour of the Triduum" stimulate you to participate in the all three liturgies this Holy Week?

Invite participants to take several minutes for small group sharing.

Part 5. Closing Prayer Service (5 minutes)

Thank you, Lord
for the Easter sun
that rises
in the hearts of men and women!

Thank you for walking with us
along all our roads.

Thank you for the music
of your faith presence
that you whisper
in the depths of our being.

Thank you for staying
with us
when daylight fades
and when fears
knock at our doors.

Thank you for taking us
by the hand
in order to lead us
further than death.

Thank you for being
our Lord,
living with us
each and every day
and forever. Amen.
(*Prayers for Feasts*. Charles Singer.)