



Holy Week at Home

Palm Sunday

Church of the Atonement

2020

We live in unusual times.

As we approach Holy Week, the time when we would normally spend more time together as a community than any other week in the year, this year we find ourselves asked to remain wholly apart.

Unusual times, for sure, but not unprecedented. Throughout the Church's history we have found ourselves, from time to time, forced to be isolated from one another. In times of illness or persecution, Christians have chosen to forgo common worship in favor of safety. During the 1918 flu pandemic, outbreaks of yellow fever, aggression by the government or by other branches of the Church, Christians have stayed home, worshiped as a family, and tried not to be overwhelmed by fear.

Today, we, too, stay home and worship as a family, but we do not do so out of fear. We are choosing to stay home out of great love. The restrictions we have placed upon our lives, the sacrifices we have made, are all for love of neighbor. We choose to live apart so that our proximity to another child of God does not cause them any harm.

And so the Church of the Atonement has assembled these liturgies for you to worship at home with your family. You may choose to pray these liturgies with just those in your household, or you may choose to reach out to extended family and friends through the communication app of your choice. You may also choose to pray these liturgies with our parish, joining in a Zoom conversation so that those of us who live alone can weave our home worship into the worship of others. Whenever and however you choose to use this leaflet, know that as you light your candles and offer your prayers, you are connected to your church family – and indeed to the whole Christian community – through the presence of the living Christ, who has made us his own through the gift of our baptism. We are one, wherever we are, and so when we worship, we are never alone.

We know that there will be parts of these holy days that you will miss. Some practices of Holy Week are simply not conducive to individual, homely worship. And we will, of course, miss receiving the Blessed Sacrament as we remember the institution of the Lord's Supper on Maundy Thursday or celebrate the first Mass of Easter. These days are sacrificial, to be sure. But may we always remember what and whom we are sacrificing for and in whose name we offer this selfless gift. "I give you a new commandment," Jesus tells his disciples in the Gospel of John, "that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

May these liturgies be a blessing to you and your families.

Mtr. Erika

Thanks to Virginia Theological Seminary and others for providing ideas and language for these liturgies.

Here are some friendly suggestions for using this leaflet:

- Choose a time for worship that works for you and your family. It doesn't have to be the same time as Atonement's worship; it just needs to be convenient for you.
- Look through the liturgies before you begin. They aren't complicated, but you will need to decide who will lead (who will be the "officiant") and who will do the readings.
- If you have children, try to incorporate them into the liturgy in as many ways as possible. Perhaps they can do some readings, carry the branches on Palm Sunday, or set the table for Maundy Thursday. We've also put together some coloring pages for each liturgy that can be printed out for the kids (and maybe the grownups) in your family.
- Choose a place where you'll have your worship each day. This may be the same place all week, or you may choose to move your worship depending on the pattern of the worship. Try to create a space that looks special, a little different from the rest of your home. Bring a candle to light for worship, bring your Bibles and crosses and anything else that speaks to you of God.
- Enjoy! These liturgies are for you, to bring you and your family into the presence of God. Make them your own, and don't worry if you have to stop or if you make a mistake. God will still bless your gathering and hear your prayers.





Palm Sunday

A Home Observance

A Note About This Morning's Liturgy

This liturgy begins with a procession within your home that combines the idea of the Palm Sunday Procession with that of a simple house blessing. The service moves from the door through four “stations” in the home, with the stations chosen as seem fitting in the particular configuration of the house. Families or individuals can make this decision prior to the beginning of the rite.

In choosing stations, one might best give the sense that the house has been covered “end to end.” Alternatively, if it makes sense of the house, the stations might cover the “four directions” – north, south, east, west. In a one room or very small space, the rite can move from corner to corner or other spaces as convenient.

If several people are present, choose one person to be the officiant and others to do the readings. A single person could eliminate biddings and responses as appropriate.

As with all house blessings, those who are able to do so can move from station to station, while those who may be mobility-limited can remain in a central room while the procession moves and the prayers are offered, loudly enough for all to hear.

The rite may conclude with a simple meal, or you may join the Atonement virtual coffee hour on Zoom, which begins at 11:45 am.





THE LITURGY OF THE PALMS

*The People gather at a place at or near the front door.
They may bring branches cut from the yard or plants from the home.*

Officiant The Lord be with you.

People **And also with you.**

Officiant Let us pray. Almighty God, as your Son Jesus came to Jerusalem to bring to completion the work of our salvation, so come to the homes of your people and bless us by your presence. Call your church again to the way of the cross. Give us strength to follow it. Quicken our memories and stir our hearts as we contemplate those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. **Amen.**

The following Gospel is now read aloud, without introduction or conclusion.

Reader When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying, "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

(Matthew 21:1-11)

*The Officiant now says **three times***

Blessed is he who comes in the name of the Lord!

People **Hosanna in the highest!**

Officiant Let us go forth in peace;

People **In the name of Christ. Amen.**

Here all may listen to a recording of the Atonement Schola singing “Ride on! ride on in majesty!” – Hymn 156 in *The Hymnal 1982*. You can find the recording [here](#).

THE FIRST STATION

The People proceed to the first station. When stopped, verses of Psalm 118 are read:

Officiant Open for me the gates of righteousness;
I will enter them
I will offer thanks to the Lord.

People **This is the gate of the Lord;
the one who is righteous may enter.**

Officiant I will give thanks to you, for you answered me
and have become my salvation.

People **The same stone which the builders rejected
has become the chief cornerstone.**

Officiant Blessed is he who comes in the name of the Lord!

People **Hosanna in the highest!**

THE SECOND STATION

The People proceed to the second station. When stopped, verses of Psalm 118 are read:

Officiant This is the Lord’s doing,
and it is marvelous in our eyes.

People **On this day the Lord has acted;
we will rejoice and be glad in it.**

Officiant Hosannah, Lord, hosannah,
Lord, send us now success.

People **Blessed is he who comes in the name of the Lord;
we bless you from the house of the Lord.**

Officiant Blessed is he who comes in the name of the Lord!

People **Hosanna in the highest!**

THE THIRD STATION

The People proceed to the third station. When stopped, verses of Psalm 118 are read:

Officiant God is the Lord; God has shined upon us;
form a procession with branches up to the horns of the altar.

People **You are my God, and I will thank you;
you are my God, and I will exalt you.**

Officiant Give thanks to the Lord, for he is good;
God's mercy endures for ever.

Officiant Blessed is he who comes in the name of the Lord!

People **Hosanna in the highest!**

THE FOURTH STATION

The People proceed to the fourth station. When stopped, verses of Psalm 78 are read:

Officiant Hear my teaching, O my people;
incline your ears to the words of my mouth.

People **I will open my mouth in a parable;
I will declare the mysteries of ancient times.**

Officiant That which we have heard and known,
and what our ancestors have told us;
we will not hide from their children.

People **We will recount for generations to come
The praiseworthy deeds of the Lord,
and the wonderful works God has done.**

Officiant The Lord be with you.

People **And also with you.**

Officiant Let us pray. Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory until he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. **Amen.**

Everyone returns to a central room. All are seated for the readings.



THE LITURGY OF THE WORD

Reader A Reading from the Letter of Paul to the Philippians.

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

(Philippians 2:5-11)

The Word of the Lord.

People **Thanks be to God.**

Silence is kept.

The Passion Gospel is then read in parts, including the Evangelist, Judas, the Chief Priests, Pilate, Jesus, Pilate's Wife, and the Soldiers.

THE PASSION ACCORDING TO MATTHEW

Evangelist The Passion of our Lord Jesus Christ according to Saint Matthew.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said,

Judas “I have sinned by betraying innocent blood.”

Evangelist But they said,

Chief Priests “What is that to us? See to it yourself.”

Evangelist Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said,

Chief Priests “It is not lawful to put them into the treasury, since they are blood money.”

Evangelist After conferring together, they used them to buy the potter’s field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, “And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter’s field, as the Lord commanded me.”

Now Jesus stood before the governor; and the governor asked him,

Pilate “Are you the King of the Jews?”

Evangelist Jesus said,

Jesus “You say so.”

Evangelist But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him,

Pilate “Do you not hear how many accusations they make against you?”

Evangelist But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them,

Pilate “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?”

Evangelist For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him,

Pilate’s Wife “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.”

Evangelist Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them,

Pilate “Which of the two do you want me to release for you?”

Evangelist And they said,

All “Barabbas.”

Evangelist Pilate said to them,

Pilate “Then what should I do with Jesus who is called the Messiah?”

Evangelist All of them said,

All “Let him be crucified!”

Evangelist Then he asked,

Pilate “Why, what evil has he done?”

Evangelist But they shouted all the more,

All “Let him be crucified!”

Evangelist So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying,

Pilate “I am innocent of this man’s blood; see to it yourselves.”

Evangelist Then the people as a whole answered,

All “His blood be on us and on our children!”

Evangelist So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and

knelt before him and mocked him, saying,

Soldiers “Hail, King of the Jews!”

Evangelist They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

(At the mention of Golgotha, all stand as able.)

Evangelist As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, “This is Jesus, the King of the Jews.”

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

All “You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.”

Evangelist In the same way the chief priests also, along with the scribes and elders, were mocking him, saying,

Chief Priests “He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, ‘I am God’s Son.’”

Evangelist The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o’clock Jesus cried with a loud voice,

Jesus “Eli, Eli, lema sabachthani?”

Evangelist that is,

Jesus “My God, my God, why have you forsaken me?”

Evangelist When some of the bystanders heard it, they said,

All “This man is calling for Elijah.”

Evangelist At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said,

All “Wait, let us see whether Elijah will come to save him.”

Evangelist Then Jesus cried again with a loud voice and breathed his last.

*(At the mention of Jesus’ death, everyone kneels in silence as they are able.
After a moment, all stand, and the Evangelist continues.)*

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said,

All “Truly this man was God’s Son!”

All observe a moment of silence at the end of the Gospel. If desired, someone may read the following Palm Sunday reflection by Mtr. Erika.



Palm Sunday

Ride on, ride on in majesty!
The words break in to a quiet morning,
and just like that,
I am standing in a crowded church,
one of many bright-eyed celebrants,
waving flopping fronds from some far-off palm tree,
weaving a twisted path through aisle and streets,
strewing the way with smiles and hosannas.

Ride on, ride on in majesty!
The words ring into my heart,
and yet hearing them I wonder –
how majestic was it, really?
How majestic was it,
Jesus bouncing down the road
on the back of a donkey,
lurching and roiling
like a sailor just landed on shore?
How majestic was it,
the Son of God gripping the neck
of one old and ordinary donkey?

Or was it two?
Remember those peculiar words of this year's Gospel –

“Look! Your king is coming to you,
humble, and mounted on a donkey,
and on a colt, the foal of a donkey.”

That tricky word *and* –
Matthew's mistranslation of an ancient text,
or a misunderstanding, maybe,
that made it into his story.
For Zechariah, surely, foresaw only one beast –
one donkey, you know, a colt –
a couple of clauses that Matthew decided to add together
like a boy earnestly doing his sums.

And so Jesus, in this Gospel,
sends his disciples for two creatures,
watches patiently as they are roped and made ready,
and then, gamely, straddles them both – ?! –
and rides on, stretched out and swaying.

So much, I guess, for majesty.

It's a silly idea, and yet I like to think there is some truth to it.
That even if the disciples went to find only one,
they instead found two –
a mother and son,

the foal who brayed so loudly
when they went to lead his mother away,
and her looking up at them
with such great, round, soft eyes,
that one of the men -
perhaps John, the soft-hearted -
said couldn't they just take them both?

And so Jesus rides on,
slipping and stumbling along the way,
looking wholly foolish,
and aching, perfectly human.
All for the love of a mother
and a mother's only son,
a love this Son knew a little something about.

And so Jesus rides on,
down the mountain to the cross,
sacrificing a little glory, some laud,
and a lot of honor
for the wonder and gift of love.

There is some majesty in that.



Officiant That love would go so far as this... that God's Son would die for us, for our salvation! Let us keep silence in thanksgiving and contemplate this great love.

Silence is kept for a time.

Officiant Now I invite your prayers for all the needs of the world God so loved, silently or aloud.

All offer their prayers for the world, for the Church, for our nation, for our city of Chicago, for the sick and those in need, for those who have died, and for any other concerns or thanksgivings that are on your heart.

Officiant Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Officiant Let us bless the Lord.

People **Thanks be to God.**

Here all may listen to a recording of the Atonement Schola singing the Passion Chorale, "O sacred head, sore wounded" – Hymn 168 in The Hymnal 1982. You may listen to the recording [here](#).

At the conclusion of the Hymn, all may adjourn to a simple meal. If palms were held during the service, they might be strewn about the dining table, and a Bible placed on the table in clear sight of all.

At this time, too, all are invited to an Atonement virtual coffee hour at 11:45 am on Zoom.



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