

**Morning Prayer      Wednesday, April 1**

**Opening Sentence**

Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow which was brought upon me, whom the Lord hath afflicted. *Lamentations 1:12*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Officiant and People together*

Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

*The Priest (or lay person) says*

Almighty God have mercy on you (us), forgive you (us) all your (our) sins through our Lord Jesus Christ, strengthen you (us) in all goodness, and by the power of the Holy Spirit keep you (us) in eternal life. *Amen.*

*A deacon or lay person using the preceding form remains kneeling, and substitutes "us" for "you" and "our" for "your."*

*Officiant*                      Lord, open our lips.

*People*                              And our mouth shall proclaim your praise.

*Officiant & People*

Glory to the Father, and to the Son, and to the Holy Spirit:  
as it was in the beginning, is now, and will be for ever. Amen.

The Lord is full of compassion and mercy: Come let us adore him.

Venite Psalm 95:1-7

Come, let us sing to the Lord; \*  
let us shout for joy to the Rock of our salvation.  
Let us come before his presence with thanksgiving \*  
and raise a loud shout to him with psalms.

For the Lord is a great God, \*  
and a great King above all gods.  
In his hand are the caverns of the earth, \*  
and the heights of the hills are his also.  
The sea is his, for he made it, \*  
and his hands have molded the dry land.

Come, let us bow down, and bend the knee, \*  
and kneel before the Lord our Maker.  
For he is our God,  
and we are the people of his pasture and the sheep of his hand. \*  
Oh, that today you would hearken to his voice!

### **The Psalm for Today: Psalm 70**

- 1 **B**e pleased, O God, to deliver me; \*  
O LORD, make haste to help me.
- 2 Let those who seek my life be ashamed  
and altogether dismayed; \*  
let those who take pleasure in my misfortune  
draw back and be disgraced.
- 3 Let those who say to me "Aha!" and gloat over me turn back, \*  
because they are ashamed.
- 4 Let all who seek you rejoice and be glad in you; \*  
let those who love your salvation say for ever,  
"Great is the LORD!"
- 5 But as for me, I am poor and needy; \*  
come to me speedily, O God.

6 You are my helper and my deliverer; \*  
O LORD, do not tarry.

Glory to the Father, and to the Son, and to the Holy Spirit: \*  
as it was in the beginning, is now, and will be for ever. Amen.

**The Lesson            John 13:21-32**

At supper with his friends, Jesus was troubled in spirit, and declared, "Very truly, I tell you, one of you will betray me." The disciples looked at one another, uncertain of whom he was speaking. One of his disciples-- the one whom Jesus loved-- was reclining next to him; Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. So while reclining next to Jesus, he asked him, "Lord, who is it?" Jesus answered, "It is the one to whom I give this piece of bread when I have dipped it in the dish." So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. After he received the piece of bread, Satan entered into him. Jesus said to him, "Do quickly what you are going to do." Now no one at the table knew why he said this to him. Some thought that, because Judas had the common purse, Jesus was telling him, "Buy what we need for the festival"; or, that he should give something to the poor. So, after receiving the piece of bread, he immediately went out. And it was night.

When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once."

**The Word of the Lord.**

People            Thanks be to God.

**18** A Song to the Lamb    *Dignus es*  
*Revelation 4:11, 5:9-10, 13*

Splendor and honor and kingly power \*  
are yours by right, O Lord our God,  
For you created everything that is, \*  
and by your will they were created and have their being;

And yours by right, O Lamb that was slain, \*  
for with your blood you have redeemed for God,  
From every family, language, people, and nation, \*  
a kingdom of priests to serve our God.

And so, to him who sits upon the throne, \*  
and to Christ the Lamb,  
Be worship and praise, dominion and splendor, \*  
for ever and for evermore.

Glory to the Father, and to the Son, and to the Holy Spirit: \*  
as it was in the beginning, is now, and will be for ever. Amen

### **The Apostles' Creed**

*Officiant and People together*

I believe in God, the Father almighty,  
creator of heaven and earth;  
I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again to judge the living and the dead.  
I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.

### **The Prayers**

*Officiant* The Lord be with you.

*People* And also with you.

*Officiant* Let us pray.

Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come, thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,

as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom, and the power, and the glory,  
for ever and ever. Amen.

V. Save your people, Lord, and bless your inheritance;  
R. Govern and uphold them, now and always.  
V. Day by day we bless you;  
R. We praise your name for ever.  
V. Lord, keep us from all sin today;  
R. Have mercy upon us, Lord, have mercy.  
V. Lord, show us your love and mercy;  
R. For we put our trust in you.  
V. In you, Lord, is our hope;  
R. And we shall never hope in vain.

Lord God, whose blessed Son our Savior gave his body to be whipped and his face to be spit upon: Give us grace to accept joyfully the sufferings of the present time, confident of the glory that shall be revealed; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

#### *A Collect for Peace*

O God, the author of peace and lover of concord, to know you is eternal life and to serve you is perfect freedom: Defend us, your humble servants, in all assaults of our enemies; that we, surely trusting in your defense, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. *Amen.*

Almighty God, Father of all mercies,  
we your unworthy servants give you humble thanks  
for all your goodness and loving-kindness  
to us and to all whom you have made.  
We bless you for our creation, preservation,  
and all the blessings of this life;  
but above all for your immeasurable love  
in the redemption of the world by our Lord Jesus Christ;  
for the means of grace, and for the hope of glory.  
And, we pray, give us such an awareness of your mercies,  
that with truly thankful hearts we may show forth your praise,

not only with our lips, but in our lives,  
by giving up our selves to your service,  
and by walking before you  
in holiness and righteousness all our days;  
through Jesus Christ our Lord,  
to whom, with you and the Holy Spirit,  
be honor and glory throughout all ages. Amen.

Let us bless the Lord.  
*Thanks be to God.*

*The Officiant may then conclude with one of the following*  
The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the  
Holy Spirit, be with us all evermore. *Amen.* *2 Corinthians 13:14*

May the God of hope fill us with all joy and peace in believing through the power  
of the Holy Spirit. *Amen.* *Romans 15:13*

Glory to God whose power, working in us, can do infinitely more than we can ask  
or imagine: Glory to him from generation to generation in the Church, and in  
Christ Jesus for ever and ever. *Amen.* *Ephesians 3:20,21*

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## **The Gospel for Sunday      John 20:1-18**

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus’ head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they

did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes.

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, “Woman, why are you weeping? Whom are you looking for?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” Jesus said to her, “Mary!” She turned and said to him in Hebrew, “Rabbouni!” (which means Teacher). Jesus said to her, “Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’” Mary Magdalene went and announced to the disciples, “I have seen the Lord”; and she told them that he had said these things to her.

### Context |

She watched him die.

Up close.

Close enough to see what empire does when it wants to make a point.

Close enough to hear his final breath rasp against the weight of his body.

It's been three days since the horror. She makes her way to the tomb before sunrise. **Grief doesn't sleep.** She pulls her wrap tighter, though it does little against the icy ache that has settled behind her ribs. She expects a sealed grave. Stone over the entrance. Closure.

But the mouth of the tomb stands open.

Frantic, she looks for Jesus—his body—but finds an empty tomb. “They have taken him,” she concludes. That's the only story she's got. Theft is more plausible than resurrection. She runs to tell Peter and the other disciple.

Now, the men run. One outruns the other. The body is gone. Linen wrappings where flesh had been. The head cloth is folded neatly, almost domestic, like someone tidying up before leaving the room. One of the men believes, though neither understands. Then they leave.

She stays.

She weeps without restraint. The sounds of her unguarded lament—the wailing and howling—fill the garden. Tears blur her vision. Two figures in white ask her, “Woman, why are you weeping?” She repeats the only story that makes sense to her right now: “They have taken my Lord.”

She turns and sees a man standing in the soft morning light. Still hazy with grief, she assumes he must be the gardener. Which, in a way, is not entirely wrong.

She sees. And she does not see.

Then he says her name.

“Mary.”

### **Theological Reflection |**

He says her name.

And suddenly the world steadies.

You can almost feel it—the way grief loosens its grip for a second, the way the mind that has been spinning and spinning finally grabs onto something solid again.

The resurrection had already happened, but she didn’t know it. She had seen him and not known him. She had stood in the garden with the risen Christ and not recognized him.

Grief does that. It narrows the world. It scrambles the signal.

The tomb was empty.

And so was Mary.  
Until he spoke her name.

But when she hears her name in his voice, in her teacher's voice—"Mary"—two recognitions happen at once. Suddenly, she knows who he is. And just as suddenly, she remembers who she is.

To be called by your name is to be relocated inside love. And that may be the truest sound of resurrection.

The world had already changed.  
Now she could see it.

That moment of recognition tells us something about how resurrection actually works. In many ways, this story is about all the ways resurrection is missed.

If resurrection depended on our clarity, we would miss it.

Thankfully, Jesus doesn't wait until Mary's theology sorts itself out. He moves toward her confusion and grief. The turning point is not her recognition of *him*. It is his recognition of *her*.

Notice what changes the moment. It is not Mary's understanding. It is Jesus speaking her name.

And that matters because the resurrection did not occur in a peaceful world. Resurrection can unfold while grief is still present. Mary is still weeping even as Jesus stands before her.

Empire humiliated Jesus publicly. Rome exposed and reduced him. Crucifixion was theater—a warning, a spectacle, a stripping of dignity. Empire works through public spectacle and coercion. Empire says: You are what we label you. It assigns identity through accusation and spectacle.

But resurrection responds to humiliation not with louder spectacle but with intimacy. God responds to public shaming with personal naming. God works through personal

address and recognition. God says: You are who I call you.

“Mary.”

In that moment, nothing external has changed. The empire still stands. The grief is still real.

But her place in the world is restored. She is not erased. She is not reduced to a witness of violence. She is still herself—known, located, addressed.

“Mary.”

The first miracle is that he is alive. The deeper miracle is that love survives death. Deeper still, the violence meant to erase him does not get the last word. And the deepest layer may be this: Love is stronger than the forces that try to rename us, to shrink us, to tell us who we are allowed to be.

This is why the moment heals: not because grief vanishes, but because the voice she trusted—the voice that knew her before the cross—is still speaking.

Resurrection restores her place in a world that has become unlivable. It does this by calling her back into relationship.

“Mary.”

This matters because before we understand anything at all, we are called. Before our eyes adjust to the light, we are already seen. Before we take a single step toward God, we discover that God has spoken our name.

The tomb was empty.

But Mary was not abandoned.

The world is still violent all these years after Easter. Rome is still Rome. Death still exists. The empire still stands.

Grief says: “There is no future.”

Resurrection says: “There is no end.”

In a world of resurrection, we combat grief with the next right thing. And the next right thing is not escape. It is witness.

Easter does not lift us out of a suffering world; **it restores our place within it.**

Now restored, Mary is sent by Jesus.

“Go.”

And she goes.

She becomes the apostle to the apostles while Rome is still in power. Her identity restored, her vocation is revealed.

As Leonard Cohen wrote, “Love is not a victory march. It’s a cold and a broken hallelujah.” Faith is praise rising from a life that still aches, from a heart that has not finished grieving.

The empire still stands, even now. But **resurrection restores our footing inside it. It restores our capacity to live faithfully despite it.**

Mary is not healed of the cross. She is sent out through it.

Morning light spreads across the garden where she had been crying, touching the same dirt, the same stone, the same leaves trembling in the breeze.

And in that moment, the world starts over.

### **Reflection Questions |**

1. When in your life have you feel like Mary in the garden? When has grief or exhaustion has narrowed your vision?
2. What losses are you carrying most heavily today? How might God be bringing resurrection out of that death?
3. What helps you to hear God speak your name, restoring something true about who you are?

### **Faith in Practice |**

Sometime this week, take a quiet moment and write your name at the top of a page.

Sit with the story of Mary in the garden and imagine Christ speaking your name the way he spoke hers—with love. Then answer this question: *“If I believed I was truly known and called by God, the next faithful step I would take is...”*

Let the answer be small and honest. Resurrection often begins that way.