

**Dear friends,**

Our Parish Retreats have been an essential part of our Ministry in the run up to Easter. It is with profound sadness this year the Retreat had to be suspended, but we have adapted the material to give you some ideas of the spiritual driving forces that shape our understanding of the Lenten season and Easter.

Take time to read and listen to the voice of God in our hearts as we take the steps that guide us towards the great feast of Easter. Listen to the reading in advance and ponder for a while on the questions. Share them with your family and maybe make a point of sharing some of the reading with your children if they are old enough. Pope Francis reminds us that in these difficult times we are invited to deepen the value of the communion that unites all members of the Church “United in Christ we are never alone, we form one body of which Christ is the head.”

The spiritual journey we are all on will be deepened by the message of these reflections. **(Canon William Hebborn)**

## **Reflection 1: The Spiritual Meaning of Lent**

**St Anselm’s Parish, Tooting Bec**

**“Lent, Holy Week and Easter”**



**We are offering you an online series of 6 Reflections about Lent, Holy Week and Easter.**

**The series of reflection consist of the follow:**

1. The Spiritual Meaning of Lent
2. Palm Sunday & Holy Week
3. The Great Triduum of Easter - Holy Thursday
4. The Sacred Triduum – Good Friday
5. The Great Vigil of Easter, Part 1
6. The Great Vigil of Easter, Part 2

**We suggest you will need to find a quiet, comfortable place to be and an open heart to listen to His Word. You can have a bible at hand, or simply click on the links in the documents.**

## **Reflect for a moment on our core values as a Parish:**

- We are aware of others particularly at this time and are sensitive to their needs. We ask our Heavenly Father to be with us at this time.
- We respect the integrity of our thinking and really try particularly as we look and reflect on the series of questions, in the reflection material to think on the openness of our listening and thinking.
- We believe above all that it is important to be honest with ourselves and share our honesty with others.
- Above all try in prayer to listen to the inner voice in our hearts.
- We believe God is the creator of all things and we give him thanks for the gift of life. Help us to live simply and sustainably so others can “*Simply Live.*”

## **Say our Lenten prayer each time you reflect**

(A Prayer from Dietrich Bonhoeffer)

### ***I Cannot Do This Alone***

O God, early in the morning I cry to you,

help me to pray and to concentrate my thoughts on you;

I cannot do this alone. In me there is darkness, but with you there is light;

I am lonely, but you do not leave me; I am feeble in heart, but with you there is help; I am restless, but with you there is peace. In me there is bitterness, but with you there is patience; I do not understand your ways, but you know the way for me....

Restore me to liberty and enable me to live now that I may answer before you and before men. Lord whatever this day may bring, your name be praised.

***Amen***

## **Reflection 1: The Spiritual Meaning of Lent**

We will start by listening to [Lead Kindly Light \(by Aled Jones\)](#)

In our first session we look at the concept of the initiation of a Christian. What do you know of the meaning of the word Lent (which is from an old Tuetonic word for lengthen – i.e. the length of days, i.e. Spring. It is easier than the Latin word “quadagesima” which means 40 i.e. the 40 days before we celebrate the death, passion and resurrection of Our Lord Jesus Christ.

Let us encourage ourselves to see Lent as a season of training and discipline for joining in discipleship. This is an important part of the journey as many of us self-isolate and are without the spiritual input of the sacred ceremonies. Below there is a reflection from Thomas Merton’s on what it is to be converted, which is a very powerful message calling on us to have “daily moments of conversion” and here also is Pope John Paul’s thought on the Lenten Season which continues that theme:

*Here then is revealed the meaning and necessity of the Lenten season which, by its call to conversion, leads us through prayer, penance and acts of fraternal solidarity to renew or reinvigorate our friendship with Jesus in faith, to free ourselves from the deceptive promises*

*of earthly happiness and once again to savour the harmony of the interior life in authentic love for Christ.*

In musing the spiritual opportunities of each session, we begin with an opportunity to read a powerful piece of scripture. We begin with:

### **Scriptural Driving force:**

[Philip & the Ethiopian Eunuch, Acts 8 :26](#)

After reading this scripture reference you may wish to consider the following questions and reflect:

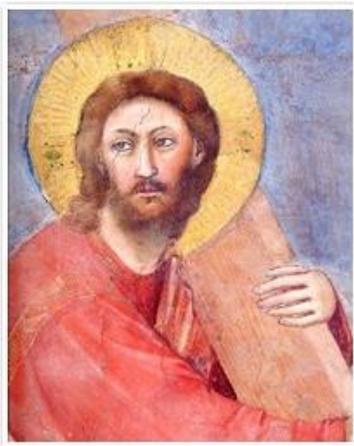
- In what ways is it important to have daily “moments of conversion”? Share some of yours.
- Does Lent have to be all about “asceticism” and giving up?
- Have you ever thought what it is like to accompany a person on the road to conversion?
- How can we put Lenten action into our lives, and those of our family, friends, workplace and Parish? This of our current situation which is relevant to Lenten action

As we approach the season of Lent, and as part of our commitment to the “Live Simply” response to Pope Francis’s *Laudato Si* (Praise be to you), we remind ourselves of simple ways to simplify our lives.

### **Quote from Thomas Merton on conversion.**

*“We are not converted only once in our lives but many times: and this endless series of large and small conversions, inner revolutions, leads to our transformation in Christ. But while we may have the generosity to undergo one or two such upheavals, we cannot face the necessity of further and greater rending of our inner-self without which we cannot finally become free”*

### **OTHER POINTS OF NOTE:**



Lent, Holy Week and Easter is some 13 weeks of our Church year, and it has a long history of development from the early days in Constantinople where it was called “Lazarus Sunday” for obvious reasons based largely on St John’s gospel.

Lent is traditionally 42 days less Sundays and so it has to have four days added from Ash Wednesday to make it 40 (assuming we take away the 6 Sundays from the 42 days).

Since the earliest times of the Church, there is evidence of some kind of Lenten preparation for Easter. For instance, St. Irenaeus (d. 203) wrote to Pope St. Victor I, commenting on the celebration of Easter and the differences between practices in the East and the West:

*“The dispute is not only about the day, but also about the actual character of the fast. Some think that they ought to fast for one day, some for two, others for still more; some make their ‘day’ last forty hours on end. Such variation in the observance did not originate in our own day, but very much earlier, in the time of our forefathers...”*  
(Eusebius, *History of the Church*, V, 24).

Lent becomes more regularized after the legalization of Christianity in A.D. 313. The [Council of Nicea](#) (325), in its disciplinary Canons, noted that two provincial synods should be held each year, “one before the forty days of Lent.” St. Athanasius (d. 373) in his “Festal Letters” implored his congregation to make a forty-day fast prior to the more intense fasting of Holy Week.

Finally, we finish with the Divine Mercy prayer:



*O Blood and Water, which gushed forth from the Heart of Jesus as a fountain of Mercy for us, I trust in You!*

*Eternal God, in whom mercy is endless and the treasury of compassion - inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself.*

## Reflection 2: Palm Sunday and Holy Week

### St Anselm's Parish, Tooting Bec

#### "Lent, Holy Week and Easter"



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Restore me to liberty and enable me to live now that I may answer before you and before men. Lord whatever this day may bring, your name be praised.

***Amen***

## Reflection 2: Palm Sunday and Holy Week

We will start by listening to [Lead Kindly Light \(by Aled Jones\)](#)

The word that helps us get started in our thoughts of Holy Week is “Peripatetic” which means moving around. It is an excellent way to begin the dialogue of Palm Sunday and to continue it through the many opportunities we have for seeing the moving around of the liturgy of Easter of which Palm Sunday is the beginning. There are many examples of procession in our faith story not least in this week. We have the procession of Palm Sunday itself, the procession of the Holy Oils in the Chrism Mass on Holy Thursday, the procession of the Blessed Sacrament to the altar of repose and the procession of the Easter Candle as we are led to the great celebration at the Easter Vigil.

There is another word that we might not have heard of and that is one of the essential messages of our journey; that word is “kenosis” which is taken from St. Paul’s letter to the Philippians 2:7 it reminds us that God is emptying himself into this world, and as such this week will pose for us mere mortals’ great questions when our intellect alone will not suffice. God is on a different level and as such “this is what it is to be God”.

### Scriptural Driving force:

[Isaiah 50:4-7](#) “I offered my back to those who beat me”

[Mark 11:1-10](#) The Gospel reading as also enclosed

### After reading this scripture reference you may wish to consider the following questions and reflect:

- Why is it important to call Palm Sunday the “Sunday of the Passion”?
- Do you remember with joy any procession that you attended? Why is it an important part of the process of witness?
- Why is Palm Sunday a bittersweet celebration?
- Find a piece of music and use it as part of your prayer journey, just be still and let the Lord envelope you – Do you have a favourite hymn. Can you remember the words?

Now that we are in the season of Lent let us as part of our commitment to the “Live Simply” response to Pope Francis’s *Laudato Si* (Praise be to you) remind ourselves of what positive action we are doing for the Lenten season and our response in particular to Social Justice.

Quote from Philippians 2: 5-11

*“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 the name of Jesus every knee should bend in heaven and on earth and under the earth, and every tongue should confess that Jesus is Lord, to the glory of God the Father”.*

The gospels for the reading of the Passion are taken from the following: Matthew - Year A. Mark - Year B & Luke - Year C. They can be shortened but it is good to stand for the Passion and equally good to have reflective music to enhance the liturgy. Many great saints have composed word poems for hymns.  
(John Henry Newman in particular)

The readings are the key to the feast and the adaptations of Psalms link the old to the New. In particular we make use of Psalm 24 & Psalm 47 “*God Goes up with shouts of Joy*” continuing to link again the Kingship of the Lord with this entry into Jerusalem. It is however a bittersweet procession.

This great feast is about the mystery of Christ amongst us.

***“Hosanna! Blessed is He who comes in the name of the Lord”***

***Thank you that your ways are far greater than our ways, your thoughts far deeper than our thoughts. Thank you that you had a plan to redeem us and that you hear our prayers and know our hearts. Help us not to follow the voice of the crowds but to press close to you, to hear your whispers and seek you alone.***

***We praise you and bless you***

Finally, we finish with the Divine Mercy prayer:



*O Blood and Water, which gushed forth from the Heart of Jesus as a fountain of Mercy for us, I trust in You!*

*Eternal God, in whom mercy is endless and the treasury of compassion -- inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself.*

## Reflection 3: The Great Triduum of Easter: Holy Thursday

### St Anselm's Parish, Tooting Bec

#### "Lent, Holy Week and Easter"



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(A Prayer from Dietrich Bonhoeffer)

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***Amen***

### **Reflection 3: The Great Triduum of Easter: Holy Thursday**

We will start by listening to [Lead Kindly Light \(by Aled Jones\)](#)

The importance of our Holy Week services cannot be underestimated. This year we may not be able to partake of them in person, but our Parish will work to putting information about the services that will be able to be streamed on-line.

Thursday is not a night of sorrows, yet it does not leave out the sombre moments in this the communal ritual meal in which we come to understand his gift of self, receive him and make return to him with our own gift of self.

God was here with us assuming our flesh and burdens, so magnificently written about in the great hymn designed by St. Thomas Aquinas when he wrote “Pange Lingua Gloriosi” (Oh the glorious body telling) a hymn of praise and presence. (last stanza is “Tantum Ergo”, which translates as “Therefore so great”)

#### **Extract from Sing, My Tongue, The Saviour’s Glory:**

Sing my tongue the Saviour’s glory  
Of His Flesh, the mystery sing,  
Of the Blood all price exceeding  
Shed by our Immortal King.

Destined for the world’s redemption  
From a mortal Womb to spring.

Here we have God giving himself over into our hands, as victim and viaticum, as he delivers us from sin.

[Click here to listen to full version of Sing, My Tongue, The Saviour’s Glory](#)

#### **Scriptural Driving force:**

Jesus washes the feet of his disciples [John 13:1-17](#)



**After reading this scripture reference you may wish to consider the following questions and reflect:**

When we say “acted out” think of the actions that take place at the washing of the feet and the Eucharist every time we go to Mass, the symbolism of the water, wine and bread.

- How do you see the Holy Thursday service as part of the Great Triduum of Easter?
- How do you understand the great “acted out” gospels of Holy Thursday as having significance for us in our lives? The “washing of the feet” & the “take and eat” elements of this celebration that we experience as having particular significance for us in our lives?
- Do you think in some way that we all participate in the Priesthood of Christ?
- Finally, can you see the significance of the Procession to the altar of repose.?

*“We should glory in the Cross of Our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered” Galatians. 6:14*

We will now listen to [Tantum ergo \(St. Thomas Aquinas\)](#)

## OTHER POINTS OF NOTE:

Think of the concept of Procession and if you have been to a Holy Thursday service you will remember that it begins with the procession of the Holy Oils used in Church services and Sacramental ministries through the year.

In silence at the end of the Mass the altar is stripped symbolically the priest escorts the Blessed Host to the altar of repose.

What is remembered at this celebration of the Lord's supper are the various traditions that sprung up about this important liturgical celebration.

In England it is often called Maundy Thursday an old English word for "command" "to re-echo Christ's new command. "I am giving you a new command. You must love each other, just as I have loved you. If you love one another, everyone will know that you are my disciples" John 13 34-35

Holy Thursday is the overture to the next two important days and yet it is a very special service on its own. There are two actual messages that are enshrined in this celebration that resonate through the world.

The acted-out messages that Jesus uses to reorient our world... The washing of the feet and the institution of the Eucharist. The self-giving of Jesus and the sacrifice of the Mass help us to experience the self-giving of Christ on the Cross.

We need to be familiar with the story of the Passover and the Jewish world that Christ inhabited and yet we also appreciate the quote from St. Paul when he reminds us that we need to come together to glory in the cross of Christ.

Exodus 1:8-2-10 Moses & Exodus 12 -read again the scriptural background to the Passover celebration

The importance of the washing of the feet cannot be overstressed and resonates throughout the Christian story of service and linked to this is the Institution of the Priesthood.

Finally, we finish with the Divine Mercy prayer:



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*Eternal God, in whom mercy is endless and the treasury of compassion -- inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself.*

## **Reflection 4: The Sacred Triduum of Easter: Good Friday**

### **St Anselm's Parish, Tooting Bec**

#### **“Lent, Holy Week and Easter”**



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***Amen***

## Reflection 4: The Sacred Triduum of Easter: Good Friday

We will start by listening to [Lead Kindly Light \(by Aled Jones\)](#)

Ash Wednesday and Good Friday are days that are probably the most observed in the Church calendar by the faithful. They are special days, and on those days, we are asked to fast and abstain from alcohol.

The circular published by The Congregation for Divine Worship in February 1988 has three main things to say:

1. The Easter Solemnity revised and restored by Pius XII in 1951 & 1955 were favourable received by the Church,
2. that drawing upon tradition, the summit of the whole liturgical year is the sacred Easter Triduum of the Passion and Resurrection of Our Lord and
3. That this celebration is one that many participate in to gain great spiritual value. We reflect on what is meant by the “triumphal banner of the Redemption through to the tragedy of the cross”.

### Scriptural Driving force:

[Isaiah. 53:1-6](#)

[Isaiah 52:13](#)

#### First Reading

*“He was despised and rejected by others, a man of suffering and acquainted with infirmity; and as one from whom others hide their face he was despised, and we held him of no account”*

*“All we like sheep have gone astray, we have turned up to our own way, and the Lord has lain on him the iniquity of us all”*

#### Second Reading

[Hebrews 4:14-16; 5:7-9](#); Christ the High Priest.

Gospel taken from the Gospel of John 18:1-19

### After reading this scripture reference you may wish to consider the following questions and reflect:

- In the prayers of Good Friday, we remember in particular our world. This year our prayers are more relevant than ever as we address the key issues affecting our world today. Think deeply on this and how this present crisis has made the world more prayerful and spiritual.
- How do you think that there are still elements of anti-Semitic judgemental behaviour levelled against our Jewish faith colleagues today? How can we be part of the “leaven” to do away with racism and discrimination?

- The silent entrance of the Priests and then the prostration in front of the altar is very moving, can you remember this on Good Friday? How do you apply silence and reflection to your daily life? What can we do to make this more of our daily practice.?
- There are many beautiful psalms and readings in the Good Friday service, how can we find a way to make them more part of our lives?

As part of our commitment to the “Live Simply” response to Pope Francis’s *Laudato Si* (Praise be to you) make an effort to volunteer it can be here in the Parish or your local community or simply take note of a member of your road/work community who needs a helping hand. Be Kind.

### **OTHER POINTS OF NOTE:**

“Behold the wood of the Cross: this is the beginning of the Parousia of the divine judge, and at the sight of the triumphal banner of the redemption, whilst the Church prostrates herself in adoration, the powers of hell flee away terror-stricken into the abyss” (the word Parousia is used 24 times in the New Testament over 17 times it is used to refer to the Second Coming of Christ, or the Day of God. Some modern theologians link it also to Resurrection Sunday but also to Pentecost).

Reflect too on the pain and suffering in this world today and how Jesus prepared us for the cross. During the Transfiguration experience Jesus tried to prepare His disciples for the experience, be ready it is going to come.

Look up [Psalm 31](#) and the powerful phrase “Father into your hands I commend my spirit” and how readings from Hebrews complete that story. The powerful Gospel narrative from John completes the narrative and we are reminded that at one time in some services in the early church all four gospel versions would be read. Maybe you have time to read them now.

The Solemn prayers of the Church will come alive when we go through in our mind the process of having both action and silence as part of the prayer experience.

There is also a list of powerful visuals that unite all of Holy Week. Processions and action, washing of feet, procession of Palm Sunday and the altar of Repose and now the powerful procession of the cross as we say or sing. “Behold the wood of the Cross”. This year when we won’t be adoring the cross in person let us think of that image. The reproaches are really powerful in today’s strange world when we say “my people what have I done to you” it is a real opportunity of reflection as never before experienced in our lives.

Finally, we finish with the Divine Mercy prayer:



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*Eternal God, in whom mercy is endless and the treasury of compassion --- inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself.*

## **Reflection 5: The Great Vigil of Easter**

### **St Anselm's Parish, Tooting Bec**

#### **“Lent, Holy Week and Easter”**



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before men. Lord whatever this day may bring, your name be praised.

***Amen***

## Reflection 5: The Great Vigil of Easter

We will start by listening to [Lead Kindly Light \(by Aled Jones\)](#)

We will now listen to [We shall Draw Water Joyfully](#) (by Paul Inwood)

We will now read this amazing old prayer and just stay silent for a moment. How does it resonate with you? it is a powerful moment to be mindful:

*“Something strange is happening; there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. God has died in the flesh and hell trembles with fear. He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, he who is both God and the son of Eve. The Lord approached them bearing the cross, the weapon that had won him the victory. At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone: “My Lord be with you all” Christ answered him: “And with your spirit” He took him by the hand and raised him up, saying: “Awake, O sleeper, and rise from the dead, and Christ will give you light” from the old Prayer Harrowing of Hell (you can find a full version on the internet)*

This quote from this amazing old prayer which is so descriptive of the Easter story draws us further into the Easter mystery by being reminded of the important connections between the acceptance of our faith in baptism and the links to this great feast. At Easter we are drawn into the mystery of Christ’s resurrection and the joy of being “Easter people”.

### Scriptural Driving force:

There can be upwards of 7 readings, but we will use the following 3 scripture readings:

[Genesis 1:1, 26-31](#)

[Exodus 14:15-15:1](#)

[Ezekiel 36: 16-28](#)

St. Paul 6: 3-11 *“when we were baptised in Christ we were baptised in his death, in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father’s glory, we too might live a new life.”*

**Gospel Reading** [Matthew 28: 1-10](#)

**After reading this scripture reference you may wish to read these specific questions and reflect**

- Have you been to the Easter Vigil, If so, share some of the significance of the service with others from your perspective?
- What emotions do you have about the Vigil and why do you think it is important that we call ourselves “Easter people”?
- Why is this night so special and why do we place such importance on the light coming back to our world?

As part of our commitment to the “Live Simply” response to Pope Francis’ Laudato Si (Praise be to you) make an effort to have an unplugged day, cut down on computer use and electrical use in general. Just being mindful of our consumption of resources can be really purposeful.

Finish by reading this beautiful prayer sung on the Easter vigil night

### **Easter Proclamation - Exsultet**

[Click here to listen and follow the song sheet on You Tube.](#)

Exult, let them exult, the hosts of heaven, exult, let Angel ministers of God exult, let the trumpet of salvation sound aloud our mighty King's triumph!

Be glad, let earth be glad, as glory floods her, ablaze with light from her eternal King, let all corners of the earth be glad, knowing an end to gloom and darkness.

Rejoice, let Mother Church also rejoice, arrayed with the lightning of his glory, let this holy building shake with joy, filled with the mighty voices of the peoples.

(Therefore, dearest friends, standing in the awesome glory of this holy light, invoke with me, I ask you, the mercy of God almighty, that he, who has been pleased to number me, though unworthy, among the Levites, may pour into me his light unshadowed, that I may sing this candle's perfect praises.)

V. The Lord be with you. R. And with your spirit.

V. Lift up your hearts. R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God. R. It is right and just.

It is truly right and just, with ardent love of mind and heart and with devoted service of our voice, to acclaim our God invisible, the almighty Father, and Jesus Christ, our Lord, his Son, his Only Begotten.

Who for our sake paid Adam's debt to the eternal Father, and, pouring out his own dear Blood, wiped clean the record of our ancient sinfulness.

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

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

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

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

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

Our birth would have been no gain, had we not been redeemed.

O wonder of your humble care for us!  
O love, O charity beyond all telling, to ransom a slave you gave away your Son!  
O truly necessary sin of Adam, destroyed completely by the Death of Christ!  
O happy fault that earned so great, so glorious a Redeemer!

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

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

The sanctifying power of this night dispels wickedness, washes faults away,  
restores innocence to the fallen, and joy to mourners,  
drives out hatred, fosters concord, and brings down the mighty.  
On this, your night of grace, O holy Father, accept this candle, a solemn offering,  
the work of bees and of your servants' hands, an evening sacrifice of praise,  
this gift from your most holy Church.

But now we know the praises of this pillar, which glowing fire ignites for God's honour,  
a fire into many flames divided, yet never dimmed by sharing of its light,  
for it is fed by melting wax, drawn out by mother bees to build a torch so precious.

O truly blessed night, when things of heaven are wed to those of earth, and divine to the human.

Therefore, O Lord, we pray you that this candle, hallowed to the honour of your name, may  
persevere undimmed, to overcome the darkness of this night.

Receive it as a pleasing fragrance, and let it mingle with the lights of heaven.

May this flame be found still burning by the Morning Star:  
the one Morning Star who never sets, Christ your Son, who, coming back from death's domain,  
has shed his peaceful light on humanity, and lives and reigns for ever and ever.

**R.** Amen.

*Excerpt from the English translation of the Roman Missal © 2010, International Commission on English in the Liturgy Corporation. All rights reserved*

Be inspired by the beauty of the words:

**“Oh, wonder of your humble care for us! O love, O charity beyond all telling. To ransom a slave, you gave away your Son, O truly necessary sin of Adam, destroyed completely by the death of Christ. O happy fault that earned so great, so glorious a redeemer”**

Finally, we finish with the Divine Mercy prayer:



*O Blood and Water, which gushed forth from the Heart of Jesus as a fountain of Mercy for us, I trust in You!*

*Eternal God, in whom mercy is endless and the treasury of compassion --- inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself.*

## Reflection 6: Easter Sunday

### St Anselm's Parish, Tooting Bec

#### "Lent, Holy Week and Easter"



**We suggest you will need to find a quiet, comfortable place to be and an open heart to listen to His Word. You can have a bible at hand, or simply click on the links in the documents.**

#### **Reflect for a moment on our core values as a Parish:**

- We are aware of others particularly at this time and are sensitive to their needs. We ask our Heavenly Father to be with us at this time.
- We respect the integrity of our thinking and really try particularly as we look and reflect on the series of questions, in the reflection material to think on the openness of our listening and thinking.
- We believe above all that it is important to be honest with ourselves and share our honesty with others.
- Above all try in prayer to listen to the inner voice in our hearts.
- We believe God is the creator of all things and we give him thanks for the gift of life. Help us to live simply and sustainably so others can "*Simply Live.*"

#### **Say our Lenten prayer each time you reflect**

(A Prayer from Dietrich Bonhoeffer)

#### ***I Cannot Do This Alone***

O God, early in the morning I cry to you,

help me to pray and to concentrate my thoughts on you;

I cannot do this alone. In me there is darkness, but with you there is light;

I am lonely, but you do not leave me; I am feeble in heart, but with you there is help; I am restless, but with you there is peace. In me there is bitterness, but with you there is patience; I do not understand your ways, but you know the way for me....

Restore me to liberty and enable me to live now that I may answer before you and before men. Lord whatever this day may bring, your name be praised.

***Amen***

## Reflection 6: Easter Sunday

We will start by listening to [Lead Kindly Light \(by Aled Jones\)](#)

The final part of our reflection will remind us of all the great externals that we see at the Easter celebration but above all that it will remind us of the great joy of Easter that Christ Our Lord is Risen today.

We can think of the Pascal Candle, the colour of the vestments, the Easter garden and flowers, the chrism for the newly baptised, the music for Easter day and many more lovely and exciting moments that create for us the majesty and the sounds of the Great Feast of Easter but let us bask in the joy that we have been saved, brought from slavery to redemption.

This year in particular as we face this time of unprecedented changes in our lives, we remember that we have a real opportunity to return to our faith and share in the great message of the Gospel. It is a real opportunity for all of us not just those newly baptised but for all of us to renew our Baptismal promises and in the words of the collect of the day remember.

*“Oh God who on this day, through your only begotten Son, have conquered death and unlocked for us the path to eternity, grant we pray, that we who keep the solemnity of the Lord’s*

### Scriptural Driving force:

First reading - [The Acts of the Apostles 10:34, 37-43](#)

Second Reading – [Colossians 3:1-4](#), [1 Corinthians 5:6-8](#)

Gospel is [John 20:1-18](#) and you might also like to look at Emmaus reading in [Luke 24:13](#)

### After reading this scripture reference you may wish to read these specific questions and reflect

- What meaning do the words “death now conquered never more to die” have for you?
- Think of this lovely sequence (song or chant sung before the Gospel):

*Christ the Lord is risen today; Christians, haste your vows to pray. Offer ye your praises meet, at the Paschal Victim’s feet. For the sheep the Lamb hath bled, sinless in the sinner’s stead.  
“Christ is Risen today we cry”*

- Have you ever really thought about what we say in the Creed or in the Baptismal promises?
- Where do we go if we are like Mary and run off to spread the good news? How do we recognise Jesus? Remember the Emmaus Story.

As part of our commitment to the “Live Simply” response to Pope Francis’ Laudato Si (Praise be to you) we will continue to make an effort to support members of our community in these days of stress

**Sequences - they are very beautiful, click on the links below:**

- [Easter – Victimae Paschali Laudes](#)
- [Pentecost - Veni Sancte Spiritus](#)
- [Feast of Corpus Christi - Lauda Sion Salvatorem](#)
- [Feast of the Sorrows of Mary - Stabat Mater Dolorosa](#)

We can now read this beautiful sermon by [St Augustine of Hippo on Easter Morning AD 272](#)

*“My friends, these realities are called sacraments because in them one thing is seen, while another is grasped. What is seen is a mere physical likeness; what is grasped bears spiritual fruit. So now, if you want to understand the body of Christ, listen to the Apostle Paul speaking to the faithful: "You are the body of Christ, member for member." [[1 Cor:12-27](#)]*

*If you, therefore, are Christ's body and members, it is your own mystery that is placed on the Lord's table! It is your own mystery that you are receiving! You are saying "Amen" to what you are: your response is a personal signature, affirming your faith. When you hear "The body of Christ", you reply "Amen." Be a member of Christ's body, then, so that your "Amen" may ring true! But what role does the bread play?*

*We have no theory of our own to propose here; listen, instead, to what Paul says about this sacrament: "The bread is one, and we, though many, are one body." [[1 Cor. 10.17](#)] Understand and rejoice: unity, truth, faithfulness, love. "One bread," he says. What is this one bread? Is it not the "one body," formed from many?*

*Remember: bread doesn't come from a single grain, but from many. When you received exorcism, you were "ground." When you were baptized, you were "leavened." When you received the fire of the Holy Spirit, you were "baked." Be what you see; receive what you are.*

*This is what Paul is saying about the bread. So too, what we are to understand about the cup is similar and requires little explanation. In the visible object of bread, many grains are gathered into one just as the faithful (so Scripture says) form "a single heart and mind in God" [[Acts 4.32](#)].*

*And thus, it is with the wine. Remember, friends, how wine is made. Individual grapes hang together in a bunch, but the juice from them all is mingled to become a single brew. This is the image chosen by Christ our Lord to show how, at his own table, the mystery of our unity and peace is solemnly consecrated”.*

***May the Risen Christ be with us always***

Finally, we finish with the Divine Mercy prayer:



*O Blood and Water, which gushed forth from the Heart of Jesus as a fountain of Mercy for us, I trust in You!*

*Eternal God, in whom mercy is endless and the treasury of compassion --- inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself.*

*Thank you for completing this retreat which will have united us all in prayer and spiritual communion. In the words of St Pio "pray, hope and don't worry"  
My prayers are with you and in these difficult times look out for the Risen Lord in our community, and above all in ourselves.  
May God, Our Lady and St Anselm, protect you.*

**Canon William Hebborn**

*Please click on this link to:*  
<https://www.youtube.com/watch?v=rMwPEmUMP7U>