



HOLY WEEK  
2018





## Introduction

The Anglican liturgy is organized to cycle through the life of Jesus in one year. While this requires a shortening of 33 years into one, the liturgy begins to track with Jesus in real-time during Holy Week.

Inspired by this format, we have taken the Passion narrative from the Gospel of Mark and broken it up into its respective days. Our hope is that, as a church, we would read this story together, and that we all would have a deeper sense of connection with Jesus as we move with him each day.

We encourage you to read through the text in the morning, following the Ignatian Prayer guidelines provided. For some days, due to the length of the passage, the readings have been broken up into separate excerpts for morning and evening.

The theme for Holy Week this year is “Walking With Jesus to the Cross.” Christian thinker Dallas Willard taught that one of the best ways to connect with God was to set aside time to be present to Him and “don’t try to make anything happen.” This idea is countercultural, but you’re encouraged to make time this week to simply be with Jesus, enter into the story through the passages provided, and entrust your “progress” to our Heavenly Father.

## Ignatian Prayer

In the 15th century, a Spanish soldier named Ignatius was seriously wounded by a cannonball. While he had long dreamed of being a great warrior and often fantasized of epic feats of bravery on the battlefield, he now found himself bedridden and bereft of hope for a future of military glory.

Because the religious hospital where he was recovering did not keep his preferred reading material (romantic military fiction), Ignatius began to read a book on the life of Jesus Christ. He spent months in convalescence with nothing but his imagination to keep him occupied. But it was through those long months spent lying in a hospital bed, meditating on the stories of Jesus, that Ignatius became a committed follower of Christ. Not only that, he had begun a life-long journey of developing the spiritual practice now commonly referred to as “Ignatian Prayer.” In addition, he went on to found the Jesuit order of monks, which became one of the main missional arms of the catholic church.

Ignatius compiled an entire series of meditations focusing on the life, death, and resurrection of Jesus called “The Spiritual Exercises.” These meditations served as the backbone of a 4-week long retreat that Christians have been practicing for centuries.

As you read through the passages this week, take time to allow yourself to enter into the story with your imagination. This may be a new way of reading Scripture for some. You may need to be very intentional about making space in your schedule. Give yourself permission to do so this week. Jesus wants you to join him on this journey to the cross.

The method of Ignatian prayer begins with an opening prayer for grace. After that, the individual reads through the text two separate times, each time following one the prompts below. In closing, Ignatius encouraged short “colloquy,” or “conversation with God”.

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**Opening Prayer for Grace:** Father God, I ask for the grace I desire: for sorrow, regret, and confusion because the Lord is going to his Passion for my sins.

**1st Reading:** Visualize yourself in the Gospel story. Don’t seek intellectual insights – stay with the imagery. Use your senses to see, touch, feel, and hear. What part of the story are you drawn to? Which character do you identify with? Or are you a bystander?

**2nd Reading:** Experience the story in the role of the character God led you to. Then talk with the Lord. What do you feel? How does this relate to something in your life today? What is God saying to you?

**Coloquy:** Either out loud, written in a journal, or privately, have a short converstaion with God about what you’ve just experienced. Ignatius firmly believed and taught that Jesus is always present with us and is always working around us. This closing conversation is meant to open us to this reality.

## A Bit Of Context

The account of Jesus' crucifixion takes place in Jerusalem approximately 33 AD during the Feast of Passover. At the time, Herod Antipas was ruling over Jerusalem and the surrounding areas. His father, Herod the Great, had undertaken a massive infrastructure overhaul during his reign, and many projects were still under construction. One such project was the rebuilding and expansion of the Jewish temple. (The first temple had been built by Solomon in 957 B.C. but had been destroyed during the 586 B.C. Babylonian invasion.) Herod the Great's expanded temple complex took up an area roughly equivalent to eight football fields.

The Feast of Passover was celebrated in the spring and hearkened back to the Hebrew Passover before the exodus from Egypt. In Jesus' time, the Passover (which lasted for seven days) brought hundreds of thousands of people from all over the region into Jerusalem to offer sacrifices at the temple. A typical day would entail going to the markets to procure the animals required for the ceremonial cleansing, spending much of the day in the temple itself, carrying out the necessary rituals with the priests, then in the evening going out to the nearby towns and villages to find food and lodging. Between the Passover crowds and the ongoing construction, one can imagine that the whole area around Jerusalem was abuzz with activity.

The temple sat on the northeast side of the city with its outer wall just inside the wall of the city itself. Starting from the temple mount and looking east, the landscape sloped down into the Valley of Kidron before rising up again to a large hill known as the Mount of Olives. It was from here that Jesus sat in the evening with his disciples, watching the sun set over Jerusalem.

When the days drew near for him to be taken up, he set his face to go to Jerusalem.

-Luke 9:51



Jesus enters Jerusalem.

Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples and said to them, “Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it. If anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it and will send it back here immediately.’” And they went away and found a colt tied at a door outside in the street, and they untied it. And some of those standing there said to them, “What are you doing, untying the colt?” And they told them what Jesus had said, and they let them go. And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. And those who went before and those who followed were shouting, “Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the coming kingdom of our father David! Hosanna in the highest!”

And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.





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Jesus clears the temple.

On the following day, when they came from Bethany, he was hungry. And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. And he said to it, “May no one ever eat fruit from you again.” And his disciples heard it.

And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. And he would not allow anyone to carry anything through the temple. And he was teaching them and saying to them, “Is it not written, ‘My house shall be called a house of prayer for all the nations’? But you have made it a den of robbers.” And the chief priests and the scribes heard it and were seeking a way to destroy him, for they feared him, because all the crowd was astonished at his teaching. And when evening came they went out of the city.





Jesus teaches in the temple.

As they passed by in the morning, they saw the fig tree withered away to its roots. And Peter remembered and said to him, “Rabbi, look! The fig tree that you cursed has withered.” And Jesus answered them, “Have faith in God. Truly, I say to you, whoever says to this mountain, ‘Be taken up and thrown into the sea,’ and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him. Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours. And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses.”

And they sent to him some of the Pharisees and some of the Herodians, to trap him in his talk. And they came and said to him, “Teacher, we know that you are true and do not care about anyone’s opinion. For you are not swayed by appearances, but truly teach the way of God. Is it lawful

to pay taxes to Caesar, or not? Should we pay them, or should we not?" But, knowing their hypocrisy, he said to them, "Why put me to the test? Bring me a denarius and let me look at it." And they brought one. And he said to them, "Whose likeness and inscription is this?" They said to him, "Caesar's." Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marveled at him.

And Sadducees came to him, who say that there is no resurrection. And they asked him a question, saying, "Teacher, Moses wrote for us that if a man's brother dies and leaves a wife, but leaves no child, the man must take the widow and raise up offspring for his brother. There were seven brothers; the first took a wife, and when he died left no offspring. And the second took her, and died, leaving no offspring. And the third likewise. And the seven left no offspring. Last of all the woman also died. In the resurrection, when they rise again, whose wife will she be? For the seven had her as wife."

Jesus said to them, "Is this not the reason you are wrong, because you know neither the Scriptures nor the power of God? For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. And as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living. You are quite wrong."

And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the most important of all?" Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'You shall love your neighbor as yourself.' There is no other commandment

greater than these.” And the scribe said to him, “You are right, Teacher. You have truly said that he is one, and there is no other besides him. And to love him with all the heart and with all the understanding and with all the strength, and to love one’s neighbor as oneself, is much more than all whole burnt offerings and sacrifices.” And when Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” And after that no one dared to ask him any more questions.

And as Jesus taught in the temple, he said, “How can the scribes say that the Christ is the son of David? David himself, in the Holy Spirit, declared,

“The Lord said to my Lord,  
“Sit at my right hand,  
until I put your enemies under your feet.”

David himself calls him Lord. So how is he his son?” And the great throng heard him gladly.

And in his teaching he said, “Beware of the scribes, who like to walk around in long robes and like greetings in the marketplaces and have the best seats in the synagogues and the places of honor at feasts, who devour widows’ houses and for a pretense make long prayers. They will receive the greater condemnation.”

And he sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums. And a poor widow came and put in two small copper coins, which make a penny. And he called his disciples to him and said to them, “Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box. For they all contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on.”

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And as he came out of the temple, one of his disciples said to him, “Look, Teacher, what wonderful stones and what wonderful buildings!” And Jesus said to him, “Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down.”

And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, “Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?” And Jesus began to say to them, “See that no one leads you astray. Many will come in my name, saying, ‘I am he!’ and they will lead many astray. And when you hear of wars and rumors of wars, do not be alarmed. This must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. These are but the beginning of the birth pains.

“But be on your guard. For they will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, to bear witness before them. And the gospel must first be proclaimed to all nations. And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit. And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death. And you will be hated by all for my name’s sake. But the one who endures to the end will be saved.

“But when you see the abomination of desolation standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains. Let the one who is on the housetop not go down, nor enter his house, to take anything out, and let the one who is in the field not turn back to take his cloak. And alas for women who are pregnant and for those who are nursing infants in those days! Pray that it may not happen in winter. For in those days there will be such tribulation as has not been from the beginning of the creation that God created



until now, and never will be. And if the Lord had not cut short the days, no human being would be saved. But for the sake of the elect, whom he chose, he shortened the days. And then if anyone says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it. For false christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect. But be on guard; I have told you all things beforehand.

"But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. And then they will see the Son of Man coming in clouds with great power and glory. And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

"From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. So also, when you see these things taking place, you know that he is near, at the very gates. Truly, I say to you, this generation will not pass away until all these things take place. Heaven and earth will pass away, but my words will not pass away.

"But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father. Be on guard, keep awake. For you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to stay awake. Therefore stay awake—for you do not know when the master of the house will come, in the evening, or at midnight, or when the rooster crows, or in the morning—lest he come suddenly and find you asleep. And what I say to you I say to all: Stay awake."

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Jesus is anointed for burial.

It was now two days before the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest him by stealth and kill him, for they said, “Not during the feast, lest there be an uproar from the people.”

And while he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head. There were some who said to themselves indignantly, “Why was the ointment wasted like that? For this ointment could have been sold for more than three hundred denarii and given to the poor.” And they scolded her. But Jesus said, “Leave her alone. Why do you trouble her? She has done a beautiful thing to me. For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me. She has done what she could; she has anointed my body beforehand for burial. And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her.”



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Jesus institutes a new covenant.

And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, “Where will you have us go and prepare for you to eat the Passover?” And he sent two of his disciples and said to them, “Go into the city, and a man carrying a jar of water will meet you. Follow him, and wherever he enters, say to the master of the house, ‘The Teacher says, Where is my guest room, where I may eat the Passover with my disciples?’ And he will show you a large upper room furnished and ready; there prepare for us.” And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover.

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And when it was evening, he came with the twelve. And as they were reclining at table and eating, Jesus said, "Truly, I say to you, one of you will betray me, one who is eating with me." They began to be sorrowful and to say to him one after another, "Is it I?" He said to them, "It is one of the twelve, one who is dipping bread into the dish with me. For the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born."

And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, "Take; this is my body." And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, "This is my blood of the covenant, which is poured out for many. Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."

And when they had sung a hymn, they went out to the Mount of Olives. And Jesus said to them, "You will all fall away, for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you to Galilee." Peter said to him, "Even though they all fall away, I will not." And Jesus said to him, "Truly, I tell you, this very night, before the rooster crows twice, you will deny me three times." But he said emphatically, "If I must die with you, I will not deny you." And they all said the same.

And they went to a place called Gethsemane. And he said to his disciples, "Sit here while I pray." And he took with him Peter and James and John, and began to be greatly distressed and troubled. And he said to them, "My soul is very sorrowful, even to death. Remain here and watch." And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. And he said, "Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will." And he came and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not watch one hour? Watch and



pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” And again he went away and prayed, saying the same words. And again he came and found them sleeping, for their eyes were very heavy, and they did not know what to answer him. And he came the third time and said to them, “Are you still sleeping and taking your rest? It is enough; the hour has come. The Son of Man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand.”

And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. Now the betrayer had given them a sign, saying, “The one I will kiss is the man. Seize him and lead him away under guard.” And when he came, he went up to him at once and said, “Rabbi!” And he kissed him. And they laid hands on him and seized him. But one of those who stood by drew his sword and struck the servant of the high priest and cut off his ear. And Jesus said to them, “Have you come out as against a robber, with swords and clubs to capture me? Day after day I was with you in the temple teaching, and you did not seize me. But let the Scriptures be fulfilled.” And they all left him and fled.

And a young man followed him, with nothing but a linen cloth about his body. And they seized him, but he left the linen cloth and ran away naked.

And they led Jesus to the high priest. And all the chief priests and the elders and the scribes came together. And Peter had followed him at a distance, right into the courtyard of the high priest. And he was sitting with the guards and warming himself at the fire. Now the chief priests and the whole council were seeking testimony against Jesus to put him to death, but they found none. For many bore false witness against him, but their testimony did not agree. And some stood up and bore false witness against him, saying, “We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’” Yet even about this their testimony did not agree. And the high

priest stood up in the midst and asked Jesus, "Have you no answer to make? What is it that these men testify against you?" But he remained silent and made no answer. Again the high priest asked him, "Are you the Christ, the Son of the Blessed?" And Jesus said, "I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven." And the high priest tore his garments and said, "What further witnesses do we need? You have heard his blasphemy. What is your decision?" And they all condemned him as deserving death. And some began to spit on him and to cover his face and to strike him, saying to him, "Prophesy!" And the guards received him with blows.

And as Peter was below in the courtyard, one of the servant girls of the high priest came, and seeing Peter warming himself, she looked at him and said, "You also were with the Nazarene, Jesus." But he denied it, saying, "I neither know nor understand what you mean." And he went out into the gateway and the rooster crowed. And the servant girl saw him and began again to say to the bystanders, "This man is one of them." But again he denied it. And after a little while the bystanders again said to Peter, "Certainly you are one of them, for you are a Galilean." But he began to invoke a curse on himself and to swear, "I do not know this man of whom you speak." And immediately the rooster crowed a second time. And Peter remembered how Jesus had said to him, "Before the rooster crows twice, you will deny me three times." And he broke down and wept.





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Jesus is crucified.

And as soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. And they bound Jesus and led him away and delivered him over to Pilate. And Pilate asked him, “Are you the King of the Jews?” And he answered him, “You have said so.” And the chief priests accused him of many things. And Pilate again asked him, “Have you no answer to make? See how many charges they bring against you.” But Jesus made no further answer, so that Pilate was amazed.

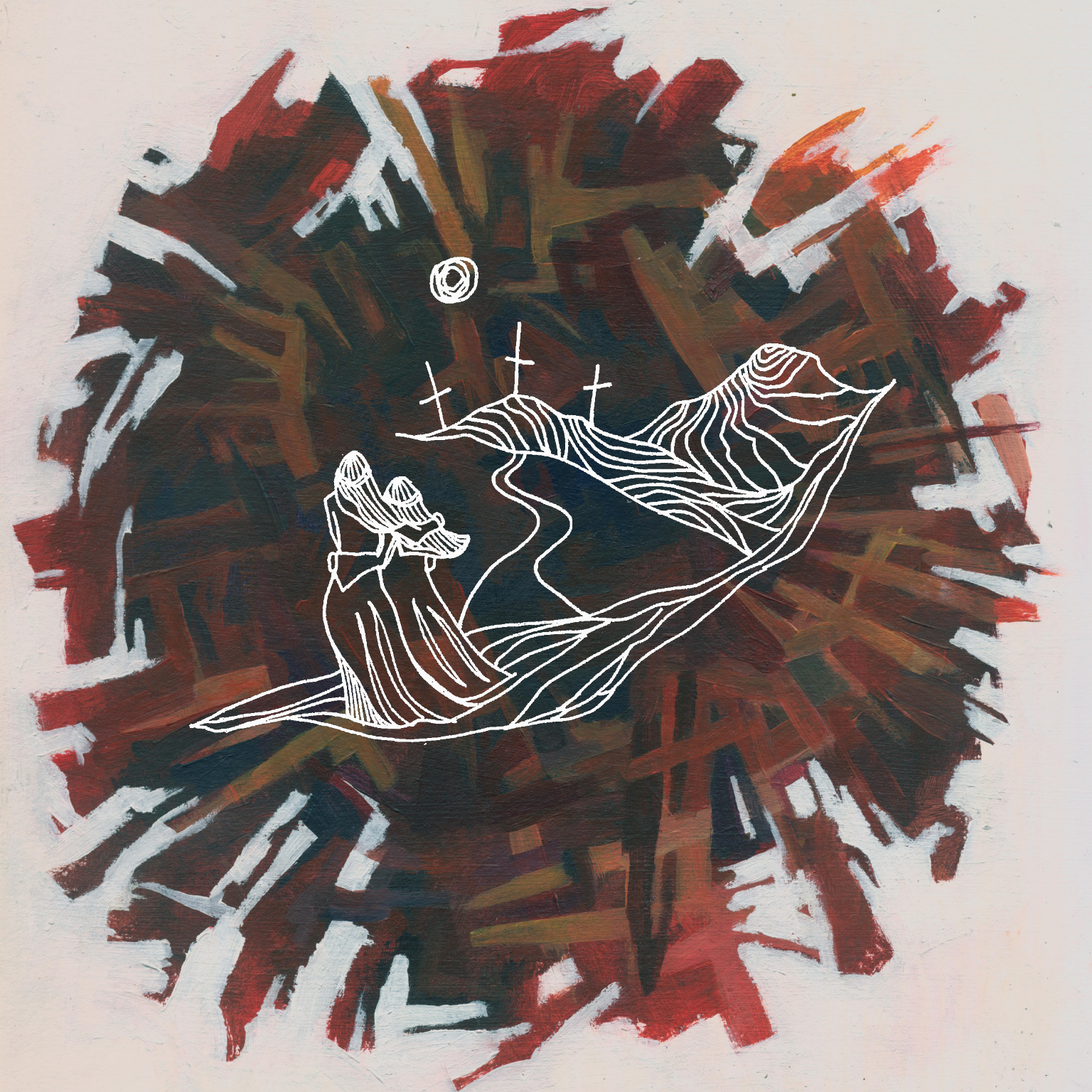
Now at the feast he used to release for them one prisoner for whom they asked. And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas. And the crowd came up and began to ask Pilate to do as he usually did for them. And he answered them, saying, “Do you want me to release for you the King of the Jews?” For he perceived that it was out of envy that the chief priests had delivered him up. But the chief priests stirred up the crowd to have him release for them Barabbas instead. And Pilate again said to them, “Then what shall I do with the man you call the King of the Jews?” And they cried out again, “Crucify him.” And Pilate said to them, “Why? What evil has he done?”

But they shouted all the more, “Crucify him.” So Pilate, wishing to satisfy the crowd, released for them Barabbas, and having scourged Jesus, he delivered him to be crucified.

And the soldiers led him away inside the palace (that is, the governor’s headquarters), and they called together the whole battalion. And they clothed him in a purple cloak, and twisting together a crown of thorns, they put it on him. And they began to salute him, “Hail, King of the Jews!” And they were striking his head with a reed and spitting on him and kneeling down in homage to him. And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him. And they led him out to crucify him.

And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. And they brought him to the place called Golgotha (which means Place of a Skull). And they offered him wine mixed with myrrh, but he did not take it. And they crucified him and divided his garments among them, casting lots for them, to decide what each should take. And it was the third hour when they crucified him. And the inscription of the charge against him read, “The King of the Jews.” And with him they crucified two robbers, one on his right and one on his left. And those who passed by derided him, wagging their heads and saying, “Aha! You who would destroy the temple and rebuild it in three days, save yourself, and come down from the cross!” So also the chief priests with the scribes mocked him to one another, saying, “He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe.” Those who were crucified with him also reviled him.

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And when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” And some of the bystanders hearing it said, “Behold, he is calling Elijah.” And someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.” And Jesus uttered a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was the Son of God!”

There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joseph, and Salome. When he was in Galilee, they followed him and ministered to him, and there were also many other women who came up with him to Jerusalem.

And when evening had come, since it was the day of Preparation, that is, the day before the Sabbath, Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus. Pilate was surprised to hear that he should have already died. And summoning the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was dead, he granted the corpse to Joseph. And Joseph bought a linen shroud, and taking him down, wrapped him in the linen shroud and laid him in a tomb that had been cut out of the rock. And he rolled a stone against the entrance of the tomb. Mary Magdalene and Mary the mother of Joseph saw where he was laid.



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Holy Saturday

## The Easter Vigil

The service of the Easter Vigil is celebrated by Christians throughout the world. Below are the nine readings that comprise the first half of the service and are meant to reveal the narrative of God's plan for salvation through Jesus Christ. The service begins with the following prayer:

*Dear Friends in Christ: On this most holy night, in which our Lord Jesus passed over from death to life, the Church invites her members, dispersed throughout the world, to gather in vigil and prayer. For this is the Passover of the Lord, in which, by hearing his Word and celebrating his Sacraments, we share in his victory over death.*

**Genesis 1:1-2:2** The Story of Creation

**Genesis 7:1-5, 11-18; 8:6-18; 9:8-13** The Flood

**Genesis 22:1-18** Abraham's Sacrifice of Isaac

**Exodus 14:10-15:1** Israel's Deliverance At The Red Sea

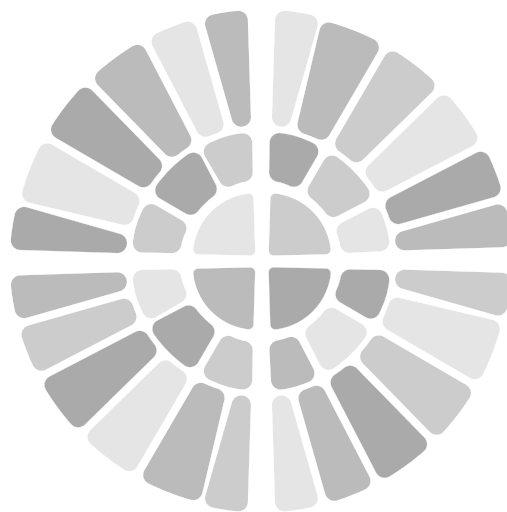
**Isaiah 4:2-6** God's Presence In A Renewed Israel

**Isaiah 55:1-11** Salvation Offered Freely To All

**Ezekiel 36:24-28** A New Heart And A New Spirit

**Ezekiel 37:1-14** The Valley Of Dry Bones

**Zephaniah 3:12-20** The Gathering Of God's People



The Scripture passages for this publication are taken  
from the ESV translation of the Gospel of Mark.

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providing artwork for this project.