

THE THREE DAYS



WORSHIP AT HOME FOR THE PASCHAL TRIDUUM

Maundy Thursday

Good Friday

Easter Vigil

Prepared for the people of
Concordia Lutheran, Emanuel Lutheran and St. Mary's Episcopal Churches

Manchester, CT

April 9-11, 2020

Introduction and Invitation

"...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."

These words from the Great Vigil of Easter normally speak to dispersion as the reality that the church does not exist in one place but exists in all places and across time. This year, as a faithful response to the ongoing COVID-19 pandemic, dispersion takes on new meaning. Rather than gathering to observe these incredibly rich and meaningful liturgies as a community, we will instead observe them as a dispersed community - as individuals and families in our homes.



Welcome, wherever you are, to Holy Week. For many centuries, followers of Jesus have gathered together to retrace and remember the last days of Jesus Christ, especially the three sacred days that make up the Triduum (“three days”). We believe that these days cannot be separated from one another, so they are celebrated as one liturgy. This year, while we are refraining from being together, we may still enter into the Holy Week of Jesus in our homes and places of refuge. We are dispersed but not despairing.

Make a holy place. Throughout this week, we will be attentive to the worshipful-ness of our homes and places where we observe Holy Week. Set aside a holy place in your home for Holy Week. Perhaps a simple side table covered with a cloth, of any color. Whatever you have, is enough. Place a few things to help you enter the presence of God: a cross, a bible, a candle. If you have children, encourage them to choose one item for your holy place. The table needs at most 5-6 things—simplicity is best.

We will not celebrate or receive Holy Communion until the days of social distancing due to COVID-19 have come to an end. On that glorious day, we will remember this Holy Week and Easter as a season of fasting, even as Christ dies and rises in our midst. It is our hope that within this Holy Week, each of us will be able to find that place of stillness and new presence with God in Christ, and that we will find ourselves transformed. We can do this even when the church cannot gather.

If you live alone, you may read and pray the words. If you are living with others, share the reading and the prayers. Notes or instructions during the devotions will be found in **red text**. These are not meant to be read aloud but are to help guide you. There are “hyperlinks” included in this document which are meant to be clicked to access videos and audio of readings, sermons, and other media which were prepared by the clergy and staff of the three churches. You may need to adjust settings for the hyperlinks to function correctly. The full addresses can also be entered into manually.

Joyfully, with expectation,

The Rev. Ann Lovejoy Johnson, Rector, St. Mary's Episcopal Church

The Rev. Douglas Barclay, Pastor, Concordia Lutheran Church

The Rev. Stephanie Kershner, Pastor, Emanuel Lutheran Church

Good Friday

Friday, April 10, 2020

Hosted by: Emanuel Lutheran Church

Sit before the place you set apart in your home for worship. It should be bare, except for a cross or a crucifix.

Musical Reflection

Stabat Mater, Ed Gawlinski, Emanuel Lutheran

<https://www.youtube.com/watch?v=4PTpXvVhZhA>

Begin with this prayer.

Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, and to be given over to the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, forever and ever.

Amen.

Then the readings for Good Friday may be read, as follows.

First Reading

52:13 See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high.

14 Just as there were many who were astonished at him— so marred was his appearance, beyond human semblance, and his form beyond that of mortals —

15 so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed?

53:2 For he grew up before him like a young plant, and like a root out of dry ground;

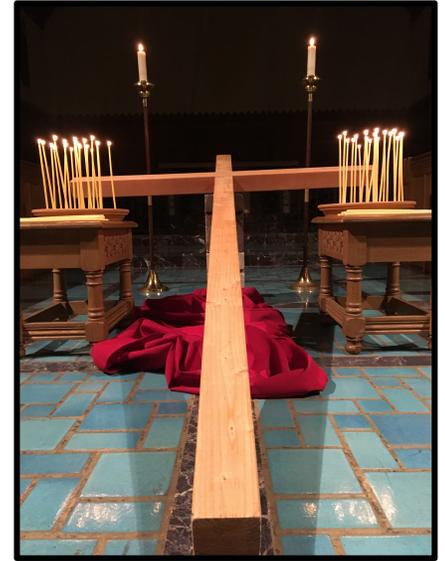
Isaiah 52:13—53:12

he had no form or majesty that we should look at him, nothing in his appearance that we should desire him.

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

4 Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted.

5 But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.



6All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.

7He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth.

8By a perversion of justice he was taken away. Who could have imagined his future?

For he was cut off from the land of the living, stricken for the transgression of my people.

9They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

10Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin,

he shall see his offspring, and shall prolong his days;

through him the will of the Lord shall prosper.

11Out of his anguish he shall see light; he shall find satisfaction through his knowledge.

The righteous one, my servant, shall make many righteous,

and he shall bear their iniquities.

12Therefore I will allot him a portion with the great,

and he shall divide the spoil with the strong;

because he poured out himself to death,

and was numbered with the transgressors;

yet he bore the sin of many,

and made intercession for the transgressors.

The Passion according to St. John

John 18:1 — 19:42

On Good Friday it is important to reflect on a truth too many Christians forget: that Jesus himself, and all of his disciples, were Jewish. John's Gospel sometimes uses the term "the Jews" to represent either the religious leaders who condemned Jesus, or the crowds gathered in Jerusalem. But all too often in Christian history this has been misunderstood to mean Jewish people in general. In centuries past this led to hideous prejudice and even violence. As we read John's gospel tonight, let us remember three things: 1) Jesus himself was Jewish; 2) It is all humankind, ourselves included, who is responsible for his death, and whose sins he bore to the cross; and 3) our Jewish brothers and sisters remain God's beloved and chosen people, and their covenant with God will never be forgotten (Romans 11:29).

18:1[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.

2Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. 3So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. 4Then Jesus, knowing all that was to happen to him,

came forward and asked them, "Whom are you looking for?" 5They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. 6When Jesus said to them, "I am he," they stepped back and fell to the ground. 7Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." 8Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." 9This was to fulfill the

word that he had spoken, "I did not lose a single one of those whom you gave me."

10Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus.

11Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

12So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. 13First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year.

14Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

15Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, 16but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. 17The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not."

18Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

19Then the high priest questioned Jesus about his disciples and about his teaching. 20Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. 21Why do you ask me? Ask those who heard what I said to them; they know what I said." 22When he had said this, one of the police standing nearby struck

Jesus on the face, saying, "Is that how you answer the high priest?" 23Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" 24Then Annas sent him bound to Caiaphas the high priest.

25Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." 26One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" 27Again Peter denied it, and at that moment the cock crowed.

28Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. 29So Pilate went out to them and said, "What accusation do you bring against this man?" 30They answered, "If this man were not a criminal, we would not have handed him over to you."

31Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." 32(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

33Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" 34Jesus answered, "Do you ask this on your own, or did others tell you about me?" 35Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" 36Jesus answered, "My kingdom is not from this world. If my kingdom were from this

world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.” 37 Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” 38 Pilate asked him, “What is truth?”

After he had said this, he went out to the Jews again and told them, “I find no case against him. 39 But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?” 40 They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit. 19:1 Then Pilate took Jesus and had him flogged. 2 And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. 3 They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. 4 Pilate went out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.” 5 So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” 6 When the chief priests and the police saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.” 7 The Jews answered him, “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”

8 Now when Pilate heard this, he was more afraid than ever. 9 He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. 10 Pilate therefore said to him, “Do you refuse to speak

to me? Do you not know that I have power to release you, and power to crucify you?”

11 Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.” 12 From then on Pilate tried to release him, but the Jews cried out, “If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”

13 When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. 14 Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!” 15 They cried out, “Away with him! Away with him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.” 16 Then he handed him over to them to be crucified.

So they took Jesus; 17 and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. 18 There they crucified him, and with him two others, one on either side, with Jesus between them. 19 Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” 20 Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. 21 Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’” 22 Pilate answered, “What I have written I have written.” 23 When the soldiers had crucified

Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. 24So they said to one another, “Let us not tear it, but cast lots for it to see who will get it.” This was to fulfill what the scripture says,

“They divided my clothes among themselves, and for my clothing they cast lots.”

25And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene.

26When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.”

27Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home.

28After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” 29A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. 30When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

31Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men

broken and the bodies removed. 32Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. 33But when they came to Jesus and saw that he was already dead, they did not break his legs. 34Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. 35(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)

36These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” 37And again another passage of scripture says, “They will look on the one whom they have pierced.”

38After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. 39Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. 40They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 41Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. 42And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Reflection

The Rev. Stephanie Kershner

Rev. Stephanie Kershner, Good Friday Homily
<https://www.youtube.com/watch?v=Gsg3pweou7g>

This Link will take you to a video of Pr. Kershner’s Homily for Good Friday.

Hymn

<http://richardhicks.org/download/o-sacred-head.mp3>

This recording by Richard Hicks may be used to sing the hymn.

1 O sa - cred head, now wound - ed, with grief and shame weigh'd down,
2 How pale thou art with an - guish, with sore a - buse and scorn;
3 What lan - guage shall I bor - row to thank thee, dear - est friend,
4 Lord, be my con - so - la - tion; shield me when I must die;

now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
how does thy face now lan - guish, which once was bright as morn!
for this thy dy - ing sor - row, thy pit - y with - out end?
re - mind me of thy pas - sion when my last hour draws nigh.

O sa - cred head, what glo - ry, what bliss till now was thine!
Thy grief and bit - ter pas - sion were all for sin - ners' gain;
Oh, make me thine for - ev - er, and should I faint - ing be,
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;

Yet, though de - spised and gor - y, I joy to call thee mine.
mine, mine was the trans - gres - sion, but thine the dead - ly pain.
Lord, let me nev - er, nev - er out - live my love to thee,
for all who die be - liev - ing die safe - ly in thy love.

THE BIDDING PRAYER

The intercessions on Good Friday are unfolded in faith that as Jesus is lifted up on the cross, his compassion does indeed extend to all people and the whole cosmos. The Good Friday intercessions—the practice of which can be traced to the fifth century—invite the entire congregation into intercessory prayer that is as wide as the embrace of the cross. There may be no other liturgical occasion during the year in which the intercessory prayers extend so intentionally and fully to all of humanity and all of creation. (Augsburg Fortress)

Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life. We pray, therefore, for people everywhere according to their needs.

Let us pray for the holy Catholic Church of Christ throughout the world; we pray for Elizabeth, the presiding bishop of the ELCA, for Michael, the presiding bishop of the Episcopal Church, for James, the bishop of the New England Synod of the ELCA, for Ian and Laura, the bishops of the Episcopal Church in Connecticut, for Douglas and Stephanie, our pastors, for Ann, our rector, for our deacons, and all servants of the church, and for all the people of God.

Silent prayer.

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. Amen.

Let us pray for all nations and peoples of the earth, and for those in authority among them; For Donald, the President of the United States. For the Congress and the Supreme Court, For the Members and Representatives of the United Nations For all who serve the common good.

Silent prayer.

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your



love; through Jesus Christ our Lord. Amen.

Let us pray for those in need, especially those now affected by the coronavirus.

Silent prayer.

Almighty and eternal God, you give strength to the weary
and new courage to those who have lost heart. Heal the sick, comfort the dying, give safety to
travelers, free those unjustly deprived of liberty,
and deliver your world from falsehood, hunger, disease and plague.

Hear the prayers of all who call on you in any trouble,
that they may have the joy of receiving your help in their need.

We ask this through Christ our Lord.

Amen.

Let us pray for all who have not received the Gospel of Christ; For those who have never heard the
word of salvation

For those who have lost their faith

For those hardened by sin or indifference

For the contemptuous and the scornful

For those who are enemies of the cross of Christ and
persecutors of his disciples

For those who in the name of Christ have persecuted others

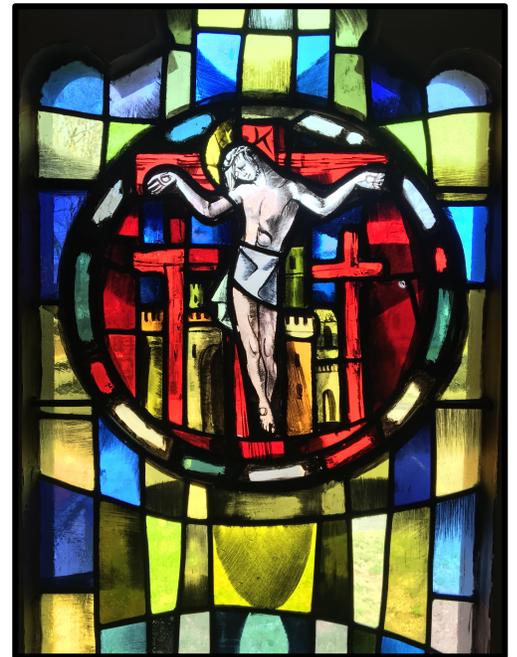
Silent prayer.

Merciful God, creator of all the peoples of the earth and
lover of souls: Have compassion on all who do not know you
as you are revealed in your Son Jesus Christ; let your Gospel
be preached with grace and power to those who have not
heard it; turn the hearts of those who resist it; and bring
home to your fold those who have gone astray; that there
may be one flock under one shepherd, Jesus Christ our Lord.

Amen.

Let us pray for the Jewish people, the first to hear the word of
God.

Silent prayer.



Almighty and eternal God,
long ago you gave your promise to Abraham and your teaching to Moses.
Hear our prayers that the people you called and elected as your own may dwell in peace and security,
be free from all slander, and be renewed in their celebration of the Passover.
We ask this through Christ our Lord.
Amen.

Let us commit ourselves to God, and pray for the grace
of a holy life, that, with all who have departed this world and
have died in the peace of Christ, and those whose faith is
known to God alone, we may be accounted worthy to enter
into the fullness of the joy of our Lord, and receive the crown
of life in the day of resurrection.

Silent prayer.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that
wonderful and sacred mystery; by the effectual working of your providence, carry
out in tranquility the plan of salvation; let the whole world see and know that things which were cast
down are being raised up, and things which had grown old are being made
new, and that all things are being brought to their perfection
by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns
with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Musical Reflection

Were You There

Teryn Kuzma (soprano), Jun Lee (piano)

<https://www.youtube.com/watch?v=6UFb9eGRiYo>

At this point you may kiss or touch the cross at your table in the ancient custom of venerating the
wood of the cross on Good Friday. As you touch the cross we pray:

The Lord's Prayer

Pray in whatever language or version as is your custom.

Conclude with these words:

We adore you, O Christ, and we bless you.
By your holy cross you have redeemed the world.