

The Great Triduum: One Service Over Three Nights: The Core of the Entire Christian Year**Tonight, Maundy Thursday, 7:30 p.m.:**

Tonight we begin the "Great *Triduum*": "The Three Great Days". Taken from the practice of the early Christians, the three days from Thursday night to Sunday morning are viewed as an act of one continuous worship, for which the full experience requires participation in each of the component parts.

Because the passion, death, and resurrection of Jesus are not three separate events, but one event, integral and indivisible, the services of Holy Thursday, Good Friday, and Holy Saturday/Easter Day are one service, integral and indivisible, celebrated over three days. According to ancient understanding, the evening of Holy Thursday is considered the beginning of Good Friday, the first day of the *triduum* (Good Friday, Holy Saturday, and Easter day).

The purpose of Holy Thursday is not to re-enact or imitate the Last Supper as an event of the historic past, but to give thanks for the institution of the Lord's Supper as an encounter with the risen Jesus *in the living present*; time is erased, and we experience the Supper with him, as he comes to us in the here and now.

The service will conclude in silence with "the stripping of the church", as the servers remove one by one each and every item of decoration, so that the church's chancel begins to resemble a tomb and the altar itself connotes a burial sarcophagus.

Good Friday, 7:30 p.m.:

An Old Testament lesson foretells the Crucifixion, a lamentation Psalm is read, and a New Testament account reports the Crucifixion. In the Solemn Collects, we offer our intercessions for the world, in union with those of Jesus, our high priest. In the tolling, the organ announces, in one repeating

solemn tone, each of the earthly years of our Lord. Holy Communion is not received, and no benediction is pronounced; the service is not yet complete.

The Great Vigil of Easter, Saturday, 8:00 p.m.:

The congregation gathers outdoors, where a new fire is kindled from which the Paschal candle is lighted. The Paschal candle then leads the congregation in procession into the church as it remains darkened from the conclusion of Holy Thursday. Then the promise of the Resurrection is proclaimed in the glorious and ancient hymn known as the *Exsultet*.

The congregation keeps vigil in semi-darkness as we listen to Old Testament readings which anticipate the meaning of Christian baptism. After the final prophecy is read with its Psalm and prayer, a Gospel account of the Resurrection is read. At the proclamation of the Resurrection, all the lights in the church are turned on, and the organ sounds in its full glory for the first time since Holy Thursday, in "the Epworth Peal". A hymn of resurrection is sung, and the church's restored furnishings are revealed, together with flowers of the season.

Then in "The Great Thanksgiving", Holy Communion is served and received as at the hand of our Risen Lord, in union with him and with those who worship him continually around the heavenly throne.

The "Triumphal Entry" Was Anything But Triumphant

Jesus' entry into Jerusalem that we proclaim on Palm Sunday "was anything but triumphant," the Rev. Dr. Brook Thelander said in his sermon Sunday.

The many thousands of people in Jerusalem for Passover were not expecting Jesus, Pastor Thelander said, and when they asked who Jesus was, the answer was, "He is a prophet from (p.2→)

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Sun. 10:00 a.m.: Word & Table service

11:30 a.m.: **NO** refreshments on Easter Sunday

11:45 a.m.: **NO** post-service discussion on Easter Sunday

Holy Week Services

Maundy Thursday, tonight, 7:30 pm Easter Vigil, April 7, 8:00 p.m.

Good Friday, April 6, 7:30 p.m. Easter Sunday, April 8, 10 a.m.

Readings: Maundy Thursday: Ex. 12:1-14; Ps. 78 (part); 1 Cor. 11:23-26; Luke 22:14-30. **Good Friday:** Is. 52:13—53:12; Ps. 22; Heb. 10:1-25; John 19:1-37. **The Great Vigil:** Gen. 1:1—2:2; Ex. 14:10—15:1; Is. 55:1-11; Exek. 37:1-14; Ps. 130; Rom. 6:1-11; Mt. 28:1-10. **Easter Sun.:** Acts 10:34-43; Ps. 118:14-24; Col. 3:1-4; Luke 24:1-12. **4/15:** Acts 5:12-29; Ps. 118:19-24; Rev. 1:1-8; John 20:19-31.

Prayer Emphases: Bulgaria; Christian Church; St. Constantine and St. Helen Greek Orthodox Church, Boise, and Fr. Nektarios Serfes; World Vision; parishioners on Bay Street.

(Sermon, cont'd.) Nazareth in Galilee—which in their minds was "a blatant put-down," Pastor Thelander said. Also, Jesus' method of entry into the city could be compared, in our terms, with arriving in "a beat-up old Ford" instead of "a stretch limousine"—and it was a borrowed donkey: "A loaner! A rental!" But most important is this: His entry into Jerusalem wasn't triumphant, because you and I caused him to go, willingly, but "under the weight of our sin and rebellion"—which God didn't let have the last word.