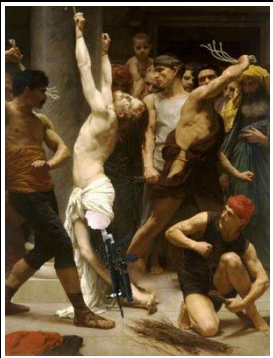


**God May Want You to Stop Asking Why Things Are As They Are, and Instead Trust Him for What Might Be**

“With thy suffering, thou art more bravely silent than the crying of angels of heaven. Before thy lashes, thou art more resolute than the mountain of rock.”—Kahlil Gibran. It is custom to refer to the “triumphal” entry of Christ into Jerusalem, but Gibran suggests that Christ’s triumph was more in his suffering than in fleeting praise. This Sunday will take us through that journey with Christ, beginning with the Liturgy of the Palms at 10 a.m. sharp. Image credit: bp2.blogger.com/

“Maybe it’s human nature to find fault. Maybe it’s a coping mechanism, a way to try to answer questions that ultimately are unanswerable,” the Rev. Dr. Brook Thelander said in his March 2 sermon on the Gospel lesson about the man born blind. “But there can come a point in life where if we persist in asking the ‘why’ question, we find that it takes us down a dead-end street. The answers we seek are locked away in the vault of God’s impenetrable wisdom. . . .

“When the disciples see this blind man, the automatic assumption is that someone is to blame. Someone is at fault. Someone did something wrong. This man was born blind, and there *must* be a reason why.

“Indeed, there is, says Jesus, but the answer is not . . . to be found in some tidy system of cause and effect,” Pastor Thelander continued.

**Resurrection Comes to Us when We Are Dying, or When We Experience a Smaller “Death”**

“The truth is, resurrection power is neither cute nor pretty,” the Rev. Dr. Brook Thelander said in his sermon Sunday. “Resurrection power is necessary, because the stench of death fills the air. Resurrection power is needed, because the valley is littered with old bones that remind us of what once was but is no more.

“Resurrection power is therefore not delicate or sentimental. For the new life of the Spirit

“The answer to this man’s blindness, says Jesus, . . . is not the *result* of something, but the *occasion* for something. It is not the *punishment* for something, but the *possibility* for something. It is not the sign of *limitation*, but the occasion for *liberation*. . . .

“I suspect that each of us here today . . . would be able to say that there is some area of our lives that challenges us and where we are often prone to ask the question, ‘Why?’ Why did it have to happen this way? . . . What did I do wrong, that things are as they are? . . .

“Is it possible that this area of your life that seems to be full of darkness, that perplexes you the most, is the very place in your life that God wants to use to show forth his power and glory? Is it possible that God wants . . . you to lay down your burden of guilt . . . and to step out and trust him for what *might* be?”

comes not when we are at our *best* but when we are at our *worst*. . . . (W)hen we are dying, cute is not what we need. We need nothing less than the raw power of God.”

“(M)any smaller deaths . . . happen to us along the way of life: the loss of loved ones, the loss of a job, a divorce, a forced move, a debilitating illness, disappointing setbacks . . . But after these ‘deaths’, we become new (p. 2→)

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Sundays

10:00 a.m.: Word & Table service  
11:30 a.m.: Refreshments, conversation  
11:45 a.m.: Post-service discussion  
6:00 p.m.: (First Sundays only) Evensong

Thursdays, 6:30 p.m.: Evening Prayers

Maundy Thursday & Good Friday services: March 20 & 21, 7:30 p.m.

The Great Vigil of Easter: March 22, 8:00 p.m.

**Readings, 3/16:** Mt. 21:1-11; Is. 52:13—53:12; Ps. 22; Phil. 2:5-11; Mt. 26:36—27:54. **Maundy Thurs.:** Ex. 12:1-14; Ps. 78:14-25; 1 Cor. 11:23-26; Luke 22:14-30. **Good Friday:** Is. 52:13—53:12; Ps. 40:1-14; Heb. 10:1-25; John 19:1-37. **Easter Vigil:** Gen. 1:1—2:2; Ex. 14:10—15:1; Is. 55:1-11; Ezek. 37:1-14; Ps. 30; Rom. 6:1-11; Mt. 28:1-10. **Easter Sunday:** Acts 10:34-43; Ps. 118:14-24; Col. 3:1-4; Mt. 28:1-10.

**Prayer Emphases:** Morocco; military chapels; Skyline Church, San Diego, CA, and the Rev. Dr. James Garlow; Upper Room Ministries; parishioners on El Rancho Drive.

**(Sermon, cont’d.)** people. We are changed. Jesus’ words spoken about Lazarus become true of us: “Unbind him. Let him go.”

**For the poor:** Meat; fresh produce; canned fruits and vegetables; dairy products; peanut butter; cooking oil; pancake mix; syrup; spices; diapers; baby wipes; bathroom tissue; for personal care: soap, shampoo, conditioner, razors, shaving cream; new underwear (adults and children); cleaning supplies; bleach.