

Palm Sunday of the Lord's Passion: 11:00 am



We gather outside in front of the Chapel, bless the palms, and then process together into the Chapel singing “Hosanna to the Son of David. There is no Sunday in the liturgical year quite like Palm Sunday in terms of its dramatic quality. The liturgy today captures contrasts of highs and lows. It begins in triumph as Jesus enters Jerusalem and quickly shifts into the commemoration of the Lord’s passion. The entrance into the holy city also marks the entrance into the paschal mystery of his suffering, death, and resurrection. This mystery is celebrated as the Triduum.

Triduum: the Three Days. These are our most holy of days. They make up our most important single celebration of the year: Easter. But exactly what three days make up the Triduum?

The three days of the Triduum are counted using the Jewish way of keeping time: from sunset to sunset. So the first day of the Triduum is from sunset on Holy Thursday until sunset on Good Friday. The second day is from

sunset on Good Friday until sunset on Holy Saturday. The third day is from sunset Holy Saturday (the great Easter Vigil) to sunset Easter Sunday (Paschal Vespers).

TRIDUUM

We tend to think of the Three Days as commemorating separate, distinct events: on Holy Thursday we remember the Last Supper, on Good Friday we recall

the passion and on Holy Saturday the resurrection. But in our liturgy, the church thinks about the Last Supper not as the last thing that happened on Holy Thursday, but as the thing to happen on Good Friday.

These Three Days are a single moment. We walk (or crawl) into this moment on Thursday night and walk (or dance) out on Easter day. In between, there’s a flood of stories and songs, rites and rest, fasting and feasting. The Three Days are time out of time, the center of our year and of our life.

(paraphrased from The Three Days, Gabe Huck)

Mass of the Lord's Supper: 6:00 pm

Holy Thursday brings the end to Lent, and begins the celebration of the great Triduum. On the three days of the Triduum, we gather several times and together, hear some of the church's most beautiful prayers and scriptures. On Thursday, we bless the oils that will be used throughout the year. After listening to the scriptures, we wash each other's feet. We go down on our knees with pitchers of water, basins and towels.

Jesus gave us this image of what the church is supposed to look like, feel like, act like. This is rehearsal for Christian life, as is the next thing we do, a collection for the poor. Next we celebrate the Eucharist. This evening's liturgy has no ending: **we process together to the altar of repose, placed at Our Lady of Lourdes Grotto. We return to the Grotto at 9:00 pm to process back to the Chapel where we will celebrate night prayer together.**



Le Chemin de la Croix, op. 29, Marcel Dupré: 3:00 pm

Beginning at 3:00 pm we will pray the Stations of the Cross through music and poetry. We come together with fourteen area organists and fourteen readers, to pray the Stations of the Cross on Good Friday, the day Christians specifically remember Jesus' journey to his execution, and our salvation. Each "station" will consist of a reading of Paul Claudel's poetry (meditations on the 14 Stations), followed by Marcel Dupré's musical "commentary," after which we will observe a period of contemplative silence, allowing one to reflect on the image, the poetry, and the music. You are free to come and go as you please, respecting the silence and prayerful atmosphere.

The Celebration of the Lord's Passion: 6:00 pm



Our celebration of the Triduum continues on Good Friday of our Lord's Passion, beginning at 6:00 pm. The liturgy begins with silence, then spoken prayer, followed by the liturgy of the word. The structure of the liturgy of the word is simple: scripture, silence, psalmody, scripture, silence, gospel acclamation, the proclamation of the passion, homily, intercessions. The intercessions are in an elaborate form. The cross is then carried solemnly into the assembly and is venerated by all. The rite concludes with the simplest of communion services and the liturgy ends as it began—in silence.

The Easter Vigil: 6:00 pm

Hungry now and excited, the church gathers in the darkness. **We begin outside:** the Easter Fire is blessed; the candle is lit from the new fire with the words: “May the light of Christ, rising in glory, dispel the darkness of our hearts and minds.” The deacon will accept the candle from priest presider and a procession will begin.

As we enter the church, the deacon holds high the Easter candle, and three times exclaims: “Christ our Light,” and we respond: “Thanks be to God!” We all receive light from the Easter candle, and stand while the priest proclaims the Exultet.

The song is true to its name: it exults! It is a victory song, a wedding song of God and humanity, earth and heaven. It is theology in its purest form, the song the church longs to sing. From the naming and acclamation of the night’s deeds it is clear that the church understands this night to be sacramental.

We listen to some of the most powerful scriptures in the Bible and we go to the font and bless the waters. Catechumens are received into full communion with the Church. These are the moments when death and life meet, when we reject evil and give our promises to God. Together we go to the table and celebrate the Easter Eucharist. Easter Sunday begins and we are ready for Fifty Days of rejoicing.



Easter Sunday: 11:00 am

At Easter, we sing with the psalmist: “This is the day the Lord has made; let us rejoice and be glad!” Our call for the next 50 days of Easter is to spread Christ’s joy to all we meet. This does not mean we are happy every second of every day. It does not mean we ignore the suffering in the world. Easter joy is strong enough to carry us, with the deep conviction that hope always wins. Love always wins. Death does not have the final say. Through Christ, the Easter victory is ours, always.