

Trinit-E News



Our Mission

*In and through Christ, to
restore people to unity
with God and each other
(2 Cor. 5:14-21)*

Yes, I know this is long but it is essential for us as Christians to understand that Holy week is not just Easter morning. Our narrative revolves around this one week. To be a liturgical Church requires us to understand this liturgy. This explanation, taken from the Anglican Church News website explains it wonderfully.

Holy Week

The Sunday of the Passion: Palm Sunday

Holy Week begins with the Sunday of the Passion: Palm Sunday. The dual, schizophrenic nature of the liturgy is evident from its title. A special liturgy begins with a procession of the congregation and the blessing of the palms, commemorating the triumphal entry of Jesus into Jerusalem. The Gospel reading is the complete story of the Passion. The service underlines the contrast between the crowd's joyous greeting of their king and then their condemnation of him—the contrast between shouts of “Hosanna” and “Crucify him!”

Stations of the Cross or the Way of the Cross

The term "Stations of the Cross" refers both to a series of fourteen representations of events on Christ's journey to the Cross and the popular devotion of passing before them in meditation on Christ's sacrifice. The devotion reflects the practice of pilgrims to Jerusalem who, from earliest times to the current day, have followed the way of the Cross from the house of Pilate to Calvary and wished to re-enact this journey on their return home.

The traditional pilgrimage route in Jerusalem starts at the site of Pilate's Judgement Hall in the Antonia and follows the Via Dolorosa through the narrow streets of Old Jerusalem to come to the Basilica of the Holy Sepulchre on Calvary Hill. When the Franciscans received custody of the holy places in medieval times, they encouraged the erection of tableaux in their own churches depicting the sacrificial journey. The custom spread widely to other churches.

The content and number of the stations has varied widely throughout the ages, but the number was settled as fourteen under Clement XII in the 18th century. Eight of the stations directly reflect incidents recorded in the Gospels; the remaining six are based on inferences from the Gospel or from pious legend. With the recovered theology of the paschal mystery stressing the integral unity of Christ's death and resurrection, a fifteenth station representing the resurrection has frequently been added to the series.

Stations of the Cross may be part of a devotion at any time, and particularly during Holy Week, particularly on Palm Sunday or Good Friday.

(Holy Week, cont.)

An online Way of the Cross Devotion and photo tour of the Via Dolorosa was created in 1996 by St. Chad's College, Durham. There are also Way of the Cross Devotions with bronze sculptures presented by Trinity Episcopal Church, St. Louis.

Stations:

- I. Jesus is condemned to death.
- II. Jesus takes up the cross.
- III. Jesus falls for the first time.
- IV. Jesus meets his mother.
- V. The cross is laid upon Simon of Cyrene
- VI. A woman wipes the face of Jesus.
- VII. Jesus falls for the second time.
- VIII. Jesus meets the women of Jerusalem.
- IX. Jesus falls for the third time.
- X. Jesus is stripped of his garments.
- XI. Jesus is nailed to the cross.
- XII. Jesus dies on the cross.
- XIII. Jesus is taken down from the cross.
- XIV. Jesus is placed in the tomb.
- XV. The tomb is empty. Jesus is not here, for he has risen.

Benediction often follows.

Tenebrae

This deeply moving service, usually held on Wednesday in Holy Week, takes us into the darkest days of the church year. The monastic nocturns - offices of matins and lauds (prayers in the pre-dawn and at daybreak) - are combined in a service of hymns, psalms sometimes sung in plainsong, spoken responsories, lessons, canticles and prayers led by the Choir.

Tenebrae is Latin for "shadows" or "darkness." In the Roman Catholic Church, Tenebrae originally was the name given to the nocturns of the Easter Triduum.

Originally, matins was sung shortly after midnight. During the middle ages, the time of the service was moved back to allow more people to attend.

From about the fifth century it was the practice for the church to be brightly illuminated on the Thursday. During the Friday service all candles and lamps were gradually extinguished. On the Saturday the church was in complete darkness, save for a small candle near the lectern to read by. It is generally accepted that it was from this gradual extinguishing of the candles and lamps that the service later came to be known as Tenebrae. The number of candles used in the service has varied at different times and in different places.

While the other services of Holy Week deal with specific events of Christ's passion and death, Tenebrae deals more with the general themes of despair, frustration, and final resignation - all of which Jesus must have experienced during those last few hours and days. The liturgy includes the chant of the Lamentations (in which each verse is introduced by a letter of the Hebrew alphabet). As the service proceeds, there are moments of silence and candles are extinguished. At the end, only a single candle is left burning. All of this is meant to signify the removal of the light of Christ from the world.

Toward the end of the service the remaining candle is hidden, typifying the apparent victory of the forces of darkness. At the very end, a loud noise is made, symbolizing the earthquake at the time of resurrection, the hidden candle is restored to its place, symbolizing Christ and the ultimate triumph of good over evil, and by its light all depart in silence.

(Holy Week, cont.)

While some churches hold Tenebrae on Friday, we now hold Tenebrae on the eve of the Triduum - the Great Three Days- as do many other churches in the Anglican Communion, and it leaves us prepared to move through the events of Maundy Thursday and Good Friday to their glorious culmination when the light of Christ is joyously spread at the Easter Vigil on Saturday evening or dawn on Easter Day.

During Holy Week many diocesan bishops gather their clergy for the renewal of ordination vows and the blessing of oils for use in the coming year. This is sometimes called the Chrism Eucharist. In many places, such as Canterbury, this is done on Maundy Thursday. Ours is March 21st.

The Easter Triduum - The Great Three Days

"Triduum" means three days, and refers to the three days before a major feast. The Easter Triduum consists of Maundy Thursday, Good Friday, and Holy Saturday - the Great Three Days - known collectively as Triduum Sacrum (triduum is Latin for "three days"), now often called the Easter Triduum. The Easter Triduum ends when the new fire is lit at the Easter Vigil.

Maundy Thursday

Thursday in Holy Week is called Maundy Thursday, from the Latin for *mandatum novum*, "a new commandment": John 13:34: After Jesus washed the feet of the disciples he said "A new commandment I give you, that you love one another. Just as I have loved you, you also should love one another." It marks the beginning the Great Three Days leading up to the proclamation of the resurrection at the Easter Vigil.

The day traditionally involved three liturgical acts: the reconciliation of penitents (a mass, not in common usage today, for those to be restored to communion at Easter); the blessing of Chrism (oils to be used for baptism, confirmation, ordination, and anointing are blessed by the bishop); and the evening mass beginning the three days of the Pascal celebration. The evening setting highlights the nearness of betrayal and the approaching passion of Jesus.

From the Liturgical Notes of the Anglican Church in Australia, we learn that the Gospel speaks of love and service, which are expressed in the ceremony of Foot-washing. By washing his disciples' feet, Jesus displayed the self-emptying love God shows for the world -- a sacred example of love. Nothing and no one is to be beneath them. and by this undifferentiating love the world will know that the disciples belong to Jesus.

The Eucharist commemorates the first Eucharist at the Last Supper and includes the reservation of sacrament for Good Friday. During the Easter Triduum, sacrament is not to be reserved at the main altar. So during the Maundy Thursday service, sacrament consecrated for use on Good Friday is "reposed" to a special altar set up in another part of the church, which is fittingly called "The Altar of Repose."

The service traditionally includes an Agape meal, a simple feast that continues the commemoration of the Last Supper. The service ends in complete silence. The altar is stripped and all decorative furnishings are removed from the church in recognition of the despair and death to come.

Good Friday

One wonders why it's called Good Friday when it commemorates a very dark day, indeed. The name comes from "God's Friday," and on God's Friday, we commemorate the Crucifixion. It is a continuation of the Maundy Thursday service and begins in silence as the night before ended in silence. In the early church pieces of the True Cross were revered at this service, and the cross over the altar was draped in black. The Liturgy has four parts: the Word of God (with the Passion according to John), the Solemn Collects (which date back to the 4th century and are an early form of the Prayers of the People), the bringing in of the Cross and Veneration, and Communion from the Reserved Sacrament.

The Seven Last Words. Perhaps you have heard the phrase, "The Seven Last Words of Christ." This really refers to the last seven sentences Christ spoke as he hung from the cross. They are:

(Holy Week, Cont.)

1. "Father, forgive them, for they know not what they do." (Luke 23:34)
2. "Eloi, Eloi, lama sabachthani" ("My God, my God, why have you forsaken me?") (Matthew 27:46)
3. He said to his mother, "Woman, behold your son!" Then he said to the disciple, "Behold your mother!" (John 19:26-27)
4. "I thirst!" (John 19:28)
5. "Truly, I say to you, today you will be with me in Paradise." (Luke 23:43)
6. "It is finished!" (John 19:30)
7. "Father, into thy hands I commend my spirit." (Luke 23:46)

These are often the theme of traditional Three Hours Services (12-3) marking the time Jesus hung on the cross. (Tre-Ore). Preaching on this day has always been a key element.

Some churches have choral cantatas and meditations on Good Friday in the evening, such as John Stainer's *The Crucifixion* or *Stabat Mater* of Pergolesi.

Holy Saturday

The Eucharist is not celebrated on this day. Matins and Evensong are offered, and many use this day as one to make their confession. Lent ends officially at midday. The day is seen as one of solemn expectation and the final "getting ready" for Easter.

Easter Vigil

Since the early days of the church, Easter eve was a time set aside for baptisms. They were elaborate, dramatic services carefully timed to coincide with the proclamation of the Resurrection, symbolizing a new light shining, a new beginning. and the Great Vigil is one of the most dramatic services the church offers. A study in contrasts, it begins in the darkness that we entered at Wednesday's *Tenebrae* service. As the congregation waits in the darkened church, the paschal candle is lit from a special fire that uses palm fronds; these become the ashes that will be used the next year on Ash Wednesday. The procession then moves into the church following the paschal candle, and hundreds of candles held by congregation, choirs, lay ministers and clergy are lit. An ancient hymn, the *Exultet* is sung. The *Exultet* is an ancient chant which reminds us of our links to the Israelites' exodus from Egypt. Several Old Testament lessons are read, one of which is always the wonderful story of the parting of the Red Sea, and songs are sung. These lessons and songs trace the history of our redemption from the time of creation up through the prophets. The promise of redemption is further realized in the Sacrament of Baptism, and finally realized with the words proclaimed by the deacon at the conclusion of the baptisms: "Alleluia. The Lord is Risen." The lights come on. The organ plays. Bells are rung in a great fanfare to indicate that this is indeed a festival. (Worshippers are encouraged to bring their own bells from home and to join in.) When the church is fully bathed in light, we then celebrate the first festive eucharist of Easter together, as the light of Christ returns to our midst.

"This event, this day, is what our faith is all about. It is no accident and no secret that Christians are called "Easter people." Everything we do as Christ's disciples today have their grounding in the events of Good Friday and Easter. "The light of Christ is a free gift. And those who accept that gift bask in the glow of that light. Christ transforms that which is broken and makes it whole. When we receive the light of Christ, we come to realize that our lives are not the same and they will never be the same again."

Easter Morning

Jesus' disciples had thought of Passover as their reason for going to Jerusalem. But before the sunset that was the start of Passover, Jesus' dead body had been taken down from the cross and laid in a tomb. With Jesus' death it seemed everything had ended. His disciples had entrusted everything to him, made him the center of gravity, the keystone that held their lives together. And now he was dead, gone, finished. The cross represented the complete refutation of everything to which the disciples had given their lives.

But then came Easter morning. Something had happened that night ... during the Easter Vigil. The women who went to mourn that Easter morning say an angel in white and an empty tomb. Mary Magdalene, first witness to the miracle, ran quickly to tell the disciples, "I have seen the Lord. He is going before you to Galilee; there you will see [him] too." Alleluia! Christ is Risen! The Lord is risen indeed. Alleluia!

(Holy Week, cont.)

Easter begins with an encounter with the living Christ, himself - an encounter, first, between unbelieving, broken followers, who, by finding Jesus in a wholly new incorruptible body were themselves resurrected. And now, our encounter, as the living Christ is present among us - with you - in his Spirit in the Eucharistic meal he instituted, and in his life which you appropriate here and now.

The great Easter truth is not that we are to live newly after death, but that we are to, and may, live nobly now because we are to live forever. Jesus taught us how to do this by the action of his life and the meal he instituted: Take what is received from God; bless it by giving thanks for it; break what is so consecrated so that it does not need to be kept for itself; and give it and ourselves to others in free service of love, following Jesus' example.

During the first Christian centuries, the events of the Great Fifty Days of Easter - from Easter to the Ascension to Pentecost -- were looked on as a unified feast. The joyous Easter season is reflected in the seasonal changes in our worship: the liturgical colour is white; the Gloria and the Alleluia return; Alleluia! Christ is Risen! The Lord is risen indeed. Alleluia!

Blessings,
Fr. Doug





12—Bob and Skip Wadhams
 16—Cathy and Barry Broussard
 24—Mark and Anne Jones

03 Ivan Garber
 08 Tim Cheramie
 09 Claire Parsiola
 13 Kloe Cuvillier
 15 Alexandra Chellette
 16 Mark Chellette
 17 Brian Coats
 17 Skyla Webster
 17 Samantha Kinchen
 17 Matt Hughes
 18 Celia Coats
 18 Abram Webster
 24 Father Roy Mellish
 26 Lillian McSpadden
 28 Tamara Jones
 30 Eston Rogers
 31 Kelly White

March Flowers

13--Mrs. Joan Garber in thanksgiving for grandchildren
 Mr. and Mrs. Roger Busbice for St. Patrick's Day (P)

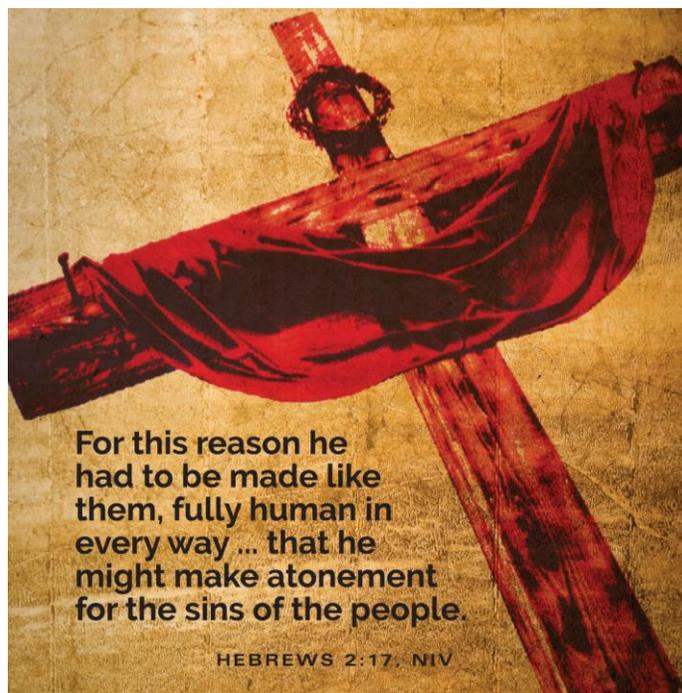
Please Pray For: Frances and Bob, Ara Mae, Glen, Ellen and Wayne, Nancy, Cathy and Barry, Jeanette, Ed, Rose and B.G., Kay and Mike, Jane and David, Aaron, Ally, Bridgette, Heath, Gertrude, for all Christians who are persecuted around the world, for members of Morgan City Police Department: Michelle, Cathy, Blake, Bonnie, Marcia, those serving in the Armed Forces of the United States of America, our partners in mission at the Deaneries of Copan and Maya in Honduras and our sister parish Cristo Salvador; and our prayer partners in the Anglican Diocese of Tohoku, Japan; and the Anglican Diocese of Lango, Uganda.

MINISTRY SCHEDULE March 2016

	March 6	March 13 Morning Prayer	March 20 Palm Sunday	March 24 Maundy Thursday	March 27 Easter	April 3	
Celebrant/ Officiant	Father Doug	Mary H	Father Travers	Father Travers	Father Doug	Father Travers	
Preacher	-		-	-	-	-	-
Server	Joshua J		Austin B	Tim C	Sean D	Joshua J	
Chalice	Charles P		Tammy C	Tim C	Judy W Tim C	Charles P	
Lector	Charles P	Judy W	Elizabeth B	Judy W	Mary H	Tammy C	
Intercessor	Lisa P	Judy W	Elizabeth B	Mary H	Dez K	Lisa P	
Greeters	Ray K Peggy C	Ed B Debi B	Drew M Ben M	Peggy C Ray K	Ray K Ed B	Doug O Peggy C	
Altar Guild	Mary H	Cathy B	Judy W Jennie R		Jane W Mary H	Mary H	
Vestry on Duty	Peggy C	Judy W	Drew M	Peggy C	Doyle D	Barry B	

March 2016

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 Bible Study 6:30 pm	2 Alcoholics Anonymous 8 pm HE & Soup Supper 6 pm @ Trinity	3 Choir Practice 5 pm	4 Alcoholics Anonymous 6 pm	5
6 Holy Eucharist 9:30 am Fr. Doug Chili Cook-off	7	8 Bible Study 6:30 pm	9 Alcoholics Anonymous 8 pm HE & Soup Supper 6 pm @ Trinity	10 Choir Practice 5 pm	11 Alcoholics Anonymous 6 pm	12
13 Morning Prayer 9:30 am	14 Vestry 6:00 pm	15 Bible Study 6:30 pm	16 ECW 9:30 am Alcoholics Anonymous 8 pm HE & Soup Supper 6 pm @ Trinity	17 Choir Practice 5 pm	18 Alcoholics Anonymous 6 pm	19
20 Palm Sunday Holy Eucharist 9:30 am Fr. Travers	21	22 Bible Study 6:30 pm	23 Alcoholics Anonymous 8 pm	24 Choir Practice 5 pm Maundy Thurs HE and stripping of altar 6 pm	25 Alcoholics Anonymous 6 pm Good Friday service 6 pm	26 Easter Vigil @ St. Matthews, 6:30 pm
27 Easter Holy Eucharist 9:30 am Fr. Doug	28	29 Bible Study 6:30 pm	30 Alcoholics Anonymous 8 pm	31		





Blair and Dennis Serve at Trinity

Austin Blair and Sean Dennis are seen in front of Trinity with Fr. Travers Koerner on Feb. 7th when they served as acolytes; something they do quite often. They were in uniform that Sunday for Boy Scout Sunday. Trinity appreciates the time and talent the boys share by serving at the altar.

Services for Holy Week Trinity Episcopal Church 2016

Maundy Thursday	6:00 pm	Fr. Travers Koerner
Good Friday	6:00 pm	Fr. Doug Lasiter
Easter Vigil	6:30 pm	Bishop Thompson (St. Matthews, Houma)
Easter	9:30 am	Fr. Doug Lasiter

Christian Faith at Trinity Episcopal

John and Mimi Osborne's wedding was a lovely service with wonderful music. John even served as Lay Eucharistic Minister at his own wedding. Before the wedding, I read a statement in their church bulletin at Epiphany in New Iberia. After I read the statement, I reread it then thought I should share it with you. "Our church is not a community of like-minded people. We do not exist for ourselves alone. Instead, we are a people set apart to be the personal presence and witness of God to the world. We struggle with many issues and we disagree with one another, but we still gather each week to hear the story of God's love for us, to ask for forgiveness from one another and God, and to offer our lives up to God." I have thought about that statement many times since that special evening.

Those of you who attended the wedding know how nice it was to see so many fellow Trinity members there for the celebration. We truly are family. We've shared many good times together, and we've also shared the trials of living. We've said goodbye to many of our family, too. I thought about that and decided to do a little research. I have reviewed Trinity's records and found that in the last 105 years, Trinity has baptized 385 babies, teens and adults. We have confirmed 456 Christians, married 100 couples and buried 122 family members. There are so many interesting facts in our records. For instance, there were thirty-two people who were confirmed on Feb. 5, 1984. Dexter Parish was our priest at the time, and some of our current members were confirmed that day. Whole families have been confirmed at one time, and two young people who were confirmed on the same day as teenagers ended up married to each other.

I love my church family. You have been with me through my darkest days and you have celebrated with me at the marriage of my children and baptisms of my grandchildren. How very fortunate I am to have such a wonderful church family!

Your sister in Christ,
Judy Weber

Trinity Episcopal Church

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Fr. Doug Lasiter

Sunday Services
9:30 AM

Our Vision

Recognizing that we are all one in Christ, Trinity Episcopal Church is an embracing family, growing spiritually, and joyfully serving the community; a home that comforts the spirit; a place where people's gifts for ministry are identified, nourished, and shared; and place of learning where disciples are formed.

We're on the Web!

See us at:

www.trinitymcla.org

www.facebook.com/trinitymcla

