

THE TRIDUUM

SERVICE NOTES & COPYRIGHT COMPLIANCE

For more information about the history of the Triduum, see page 183 and following in *Christian Worship: Occasional Services*. However, a simple explanation would be this. The Triduum adds one service to Holy Week from what most WELS churches are used to. Specifically, it adds the Great Vigil, one of the most ancient services in the Christian Church. And it organized the services of the “three days” (i.e. triduum) so that they go together. There is no benediction after Maundy Thursday or Good Friday, because they are just parts 1 and 2 of a three part observance.

Some churches have arranged the three services into one large worship folder. For ease of printing and customization, we have kept them distinct. This allows churches to modify the services using sound pastoral judgment to be appropriate for each congregation’s sensibility. In some locations, it might cause confusion to not have a benediction and to ask people to leave the church in silence. That portion of the worship folder can be easily modified.

The Great Vigil is growing in popularity throughout the WELS. There are churches that have used it for years now and find it as well attended as Maundy Thursday or Good Friday. Traditionally, it is held late on Saturday night. However, one possibility to introduce it to your church would be to do it as your Easter sunrise service. It has a very different tone than a festival Easter service. Members would be encouraged to come to it *and* a festival service on Sunday morning. You could have an Easter breakfast in between.

GENERAL NOTES

Fonts

The sans serif fonts in these worship folders are all from the Eras family. Most Microsoft products from the past decade contain these fonts. If you do not have it, you can substitute other sans serif fonts.

The serif font is variations on Times New Roman.

Artwork

All artwork in these worship folders comes from *Clipart for Year A* by Steve Erspamer. [You can order it HERE.](#) If you do not order this art collection, then you must delete the artwork.

Another source of excellent artwork is Paramentics.com. [HERE is the page for the artwork for Year A.](#) Going with this option would let you buy music for \$2 per week instead of purchasing a \$30 book.

Music copyright license

We will note what is necessary to be in copyright compliance page by page.

Holy Communion

Communion is observed on Maundy Thursday and as the last part of the Vigil.

PAGE-BY-PAGE NOTES – MAUNDY THURSDAY

Pages 2 and 3

Here is a thorough explanation of both the Triduum and Maundy Thursday. The worship life of the Church is so rich! But if it is not explained, traditions and rites are like seed sown on hard packed soil. They contain Gospel truth, but it is quickly snatched away by the birds. Explaining traditions plants the seed home! It turns “boring traditions” into beautiful, meaningful expressions of faith.

Page 4

When You Woke That Thursday Morning is hymn 717 in *Christian Worship Supplement*. To print it in the worship folder you would need a copy of *Christian Worship Supplement: Electronic Pew Edition*. You would also need a OneLicense.net license.

Page 9

Psalm 116 – *I Will Take the Cup of Life* is from *Psalms for the Church Year, Volume 3* by Jeanne Cotter and David Haas. Its normal title is *The Name of God*. But *Cup of Life* is an alternate refrain intended for use on Maundy Thursday. [You can hear a Youtube of the psalm here.](#) [You can order the music HERE.](#)

There are other psalms you will love in this volume. It provides a great way to introduce some liturgical variety. The volume contains music images you are allowed to reprint in your worship folders.

Page 11

The Verse of the Day for the Sundays in Lent comes from the *Mass for John Carroll* by Michael Joncas. [You can order it HERE.](#)

You can also find this Verse of the Day as #406 in the GIA hymnal called *Ritual Song*.

To use this Verse of the Day, you will need to have a OneLicense.net license.

Another option is to read the Verse of the Day.

Still another option is to read the Verse of the Day, and then have the congregation respond with a single hymn verse that captures the same thought. *Christian Worship Handbook* contains a reference at the back where you can look up Bible verses and then find hymn verses that contain the same concept.

A final option would be to use the verse of the day we recommended for the Sundays in Lent. With that version, you can adjust the wording of 1 Corinthians 11:26 to fit the music.

Page 13

I Come, O Savior, to Your Table is in public domain. We have chosen to use only five verses. If you would decide to use all fifteen verses, consider breaking it up: men, women, altar side, lectern side, choir, etc.

Page 14

O Lord, We Praise You is in public domain.

Here is a great opportunity to put a choir or small group to work. This is hymn #313 in *The Lutheran Hymnal*. There, the music is laid out in a very simple four-part harmony. Have the group sing the verses, with the congregation coming in on “O Lord, have mercy.”

Page 16

You will note this service has the preface for the sacrament going right into the Words of Institution, and then a special setting of the *Agnus Dei*. Omitting a canticle (generally replacing it with other music, as we’ve done in this service) is a matter of adiaphron, but would not be normal practice. If you wish to retain the *Sanctus*, simply insert it between the Preface and Words of Institution.

Page 17

This version of the *Agnus Dei* is part of *The Psallite Mass* by Michael Joncas. [You can hear a preview and order it HERE.](#) It is quite lovely, and very easy for a congregation to learn. Fortunately, for this setting of the liturgy, GIA Publishing lets you buy it piece by piece, rather than requiring you to buy the whole thing. And you don’t need to buy anything else. Once you purchase enough copies of the music for your musicians, you can reprint the music in the worship folders without any additional licensing.

Page 18

Sometimes churches have unique practices on Maundy Thursday: using fresh baked unleavened bread, gathering around tables, etc. We have space provided to explain those here.

Pastors, note that it is probably unnecessary to announce things that are printed in your worship folder. So if your worship folder lays out how distribution will take place, to also explain it verbally is perhaps redundant. Obviously, do what you know best works in your setting.

Page 19

Lord Jesus Christ, You Have Prepared is in public domain.

Page 20

This version of the *Nunc Dimittis* is from Divine Service I in *Christian Worship Supplement*. To print it in your worship folder you would need a copy of *Christian Worship Supplement: Electronic Pew Edition*. You would also need a OneLicense.net license.

Page 23

For a haunting version of Psalm 88, check out the digital resources from *Christian Worship: Occasional Services*. In the PDF folder, find PS 88 I, short for Psalm 88, setting 1. It is a wonderful setting for the stripping of the altar.

We note again that the worship folder ask members to leave the church in silence, without speaking to anyone until they are outside the church building. There is no greeting or ushering out. We again urge pastoral judgment. If you feel that would be confusing to your people, simply omit those instructions. We would encourage, however, still saving the Benediction for the end of the Triduum.

PAGE-BY-PAGE NOTES – GOOD FRIDAY

About the service

There are two options for this service.

The first option is to have extended introductions – sermonettes, even – for each of the seven words from the cross. We are including sample introductions as part of E14.

The second is to insert a normal length sermon after the seventh word.

Page 6

When I Survey the Wondrous Cross is in public domain.

Page 7

Psalm 134 – In the Silence of Night is from *Psalms for the Church Year, Volume 8* by David Haas. It is a beautiful song that is especially wonderful to sing at night. [You can hear all the psalms in this collection, including Psalm 134, by clicking HERE.](#) [You can order the collection HERE.](#)

It is a little different type of psalm. It requires the congregation to sing the refrain over and over while a soloist or choir sings the verses on top of the congregation. But the blend of sounds is striking.

Page 8

Jesus, Remember Me is a very simple refrain done in Taize style. [You can listen to it and order the music HERE.](#) Consider having your choir learn the simple harmony parts. Then, on the second time through, they can begin to sing the harmony. The song is performed with very little accompaniment.

Page 9

Were You There is in public domain.

Page 10

Psalm 22 – My God, My God is from *Psalms for the Church Year, Volume 1* by Marty Haugen and David Haas. [You can listen to all the psalms in this collection by clicking HERE.](#) [You can order the music by clicking HERE.](#)

For all of these responsive psalms, we have the presiding minister listed as singing the verses. We are not recommending that! Split up the honor of singing among multiple cantors or choirs and adjust the worship folder accordingly.

Page 11

God Was There on Calvary is under copyright. To print it in your worship folder you would need a copy of *Christian Worship: Electronic Pew Edition*. You would also need a OneLicense.net license.

Page 12

This version of Psalm 31 is from *Christian Worship: New Service Settings*. The psalm tone has four parts to it, unique to our WELS members. Thus, we recommend having the presiding minister or a cantor sing the first set of verses. But then let the congregation join it. They will want to with this psalm. And as you progress, let the accompaniment get softer and softer, dropping out entirely by the *Glory Be*.

Page 14

The Power of the Cross is written by Keith Getty, the same musician who gave us *In Christ Alone*. It has that same feel to it, building throughout the verse and then soaring near the end. [You can listen to it and order it HERE.](#) One nice thing Getty does with his hymns is to put them in multiple settings. There is a “piano style” version of this hymn, which has a melody line with lots of running harmony beneath it. There is a “hymnal style” which sets the tune to a SATB arrangement. Use multiple versions in the same hymn for variety. Note that to use Keith Getty’s music, you need a CCLI license.

Page 16

The Bidding Prayer is from *Christian Worship: Occasional Services*, pages 193 and following.

Page 18

Rest, O Christ, From All Your Labor is hymn 718 in *Christian Worship Supplement*. To print it in your worship folder, you would need a copy of *Christian Worship Supplement: Digital Pew Edition*. You would also need a OneLicense.net license.

Page 19

If you were following the custom of Tenebrae, with the church growing darker throughout the service, it would be completely dark as the presiding minister reads Psalm 51. If there is concern that people won’t know what to do after worship, since the printed announcement will be unreadable in the dark, then it is suggested the presiding minister explain the post-worship exit *before* the service starts.

Page 20

Here is where you would list your congregational license information.

PAGE-BY-PAGE NOTES – THE GREAT VIGIL

About the service

In the early church, the Great Vigil began in the evening of what we would call Saturday and continue until dawn on Sunday. Thus, as mentioned previously, there are two possible times for this service.

1. Saturday evening. This is the more traditional time to observe the vigil if you aren't going to have it run through the entire night. Because the Great Vigil is basically *Tenebrae* in reverse, you would need to use the *addition* of light for an evening service.
2. Sunday before dawn. Here, the approaching dawn itself provides the light.

There needs to be education of your people no matter which option you select. But if you select option two, this is especially important. For the vigil contains four parts:

1. The Service of Light, which includes the procession into the sanctuary behind the Pascal candle.
2. The Service of Lessons, which includes four lessons that talk about the saving work of God.
3. The Service of Baptism, which is a review of the meaning of baptism.
4. The Service of Holy Communion, which includes a celebration of the Lord's Supper.

The theme of the resurrection it touched on in all parts, because Christ's resurrection is central to *every* worship service we hold. But there is no lesson on the resurrection until part 4, *after* the sermon. Thus, this service prepares us for the Festival of the Resurrection, but it is certainly *not* the Festival of the Resurrection. If you would hold the Great Vigil on Sunday morning, in the place of where you might otherwise have a sunrise service, you would want to stress that and encourage members to attend one of the subsequent festival services that same morning.

You will note that this is a long service. Depending on how many people are present for Holy Communion, even without a sermon, this service will be about 60 minutes. This requires some pastoral judgment regarding the sermon. Your options:

1. Do not have a sermon. *Christian Worship: Occasional Services* does not call for one. Instead, after the lessons, allow a minute of silence for personal meditation upon the Scripture.
2. Have extended introductions for each of the four lessons, much like we are suggesting you do for the Good Friday service.
3. Insert a sermon on page 12, after all the lessons have been read. Any of the four could be preached upon.

While a longer service, it is beautiful and packed with Gospel. You may be greatly surprised how many people appreciate this preparation for the Festival of Easter.

Page 4

You will need to explain where the saints are to gather in the weeks before the Vigil. Is there some place outside the church that would serve well? What about if it is raining?

Page 5

The order we have printed here is very basic and would serve well with any Paschal candle. Some Paschal candles are more ornate, containing the year and wax nails that are pressed into the candle. See page 228 in *Christian Worship: Occasional Services* if you wish to expand this order for such a candle.

Page 6

The *Exsultet* is a mainstay of the Great Vigil. This is a version done by Marty Haugen. [You can listen to it and order the music HERE.](#) This song can be sung by a choir, small group, or soloist. The verses are sung in unison, therefore any sized church can use this version. You will note on GIA's website that there are parts for a brass quartet and handbells. Thus it also works in a church with lots of musical resources. If you order enough copies of the music for your musicians, you do not need to purchase anything else. Owning enough copies for your musicians (which could hypothetically be two people – the keyboardist and the soloist) gives you permission to reprint the music in your worship folder. You can also find this version of the *Exsultet* as hymn 647 in the GIA hymnal titled *Ritual Song*.

Page 7

If you do the Vigil on Saturday night, you could change the header at the top of page 7 to read simply "OPENING SENTENCES."

Page 9

The text, tune and setting to *Earth and All Stars* are all under copyright. To print it in your worship folder, you would need to own a copy of *Christian Worship: Digital Pew Edition*. You would also need a OneLicense.net license. There are multiple settings of this hymn available, including some beautiful preludes that would let your organist glorify God with his or her talents.

Page 11

This version of the *Song of Moses* by Scott Soper is fun to sing. It has a very eastern flair to it. [You can listen to it and order a copy HERE.](#) If you purchase enough copies of the music for your musicians, you don't need to purchase any other license. Purchasing the music for your musicians gives you permission to publish the congregation's portion of the music in a worship folder.

Page 13

At the Lamb's High Feast We Sing is in public domain. The setting in *Christian Worship* under copyright, but here we are printing the melody, not the setting.

Page 15

Scatter the Darkness, Break the Gloom is hymn 722 In *Christian Worship Supplement*. To print it in your worship folder you would need a copy of *Christian Worship Supplement: Electronic Pew Edition*. You would also need a OneLicense.net license.

Page 16

We Know That Christ Is Raised does a wonderful job of drawing the connection between Christ's resurrection and baptism. [HERE is a free arrangement of the tune, titled ENGELBERG.](#) You can also find this as hymn 906 in GIA's hymnal titled *Ritual Song*. While the tune is in public domain, to print the lyrics you will need either a CCLI license or a OneLicense.net license.

Pages 18 and 19

The "verse" spoken before the Gospel and the alleluias sung after the Gospel are based on the well-known Easter hymn *O Sons and Daughters of the King*. The text and tune are both in public domain, thus it is entirely legal for you to adapt it for use like this and to print the music.

For the "verse" your organist/keyboardist will need to come up with a simple introduction to the triple alleluias that comes at the end of each verse. The presiding minister would sing them. The congregation would repeat them. The presiding minister would then sing the verse, which follows the melody of *O Sons and Daughters of the King*. The congregation joins in on the final alleluias. They repeat the alleluias after the Gospel.

Page 21

Holy, Holy, Holy is from Divine Service I in *Christian Worship Supplement*. To print the music in your worship folder you need a copy of *Christian Worship Supplement: Digital Pew Edition*. You also need a OneLicense.net license.

Page 22

O Christ, Lamb of God is from Divine Service I in *Christian Worship Supplement*. To print the music in your worship folder you need a copy of *Christian Worship Supplement: Digital Pew Edition*. You also need a OneLicense.net license.

Page 23

Christ the Lord Is Risen Today is in public domain.

Page 24

The text and tune of *O Living Bread from Heaven* are both in public domain. The setting in *Christian Worship* is under copyright, but we are only printing the melody line.

Page 26

The text and tune of *Like the Golden Sun Ascending* are both in public domain. The setting in *Christian Worship* is under copyright, but we are only printing the melody line.