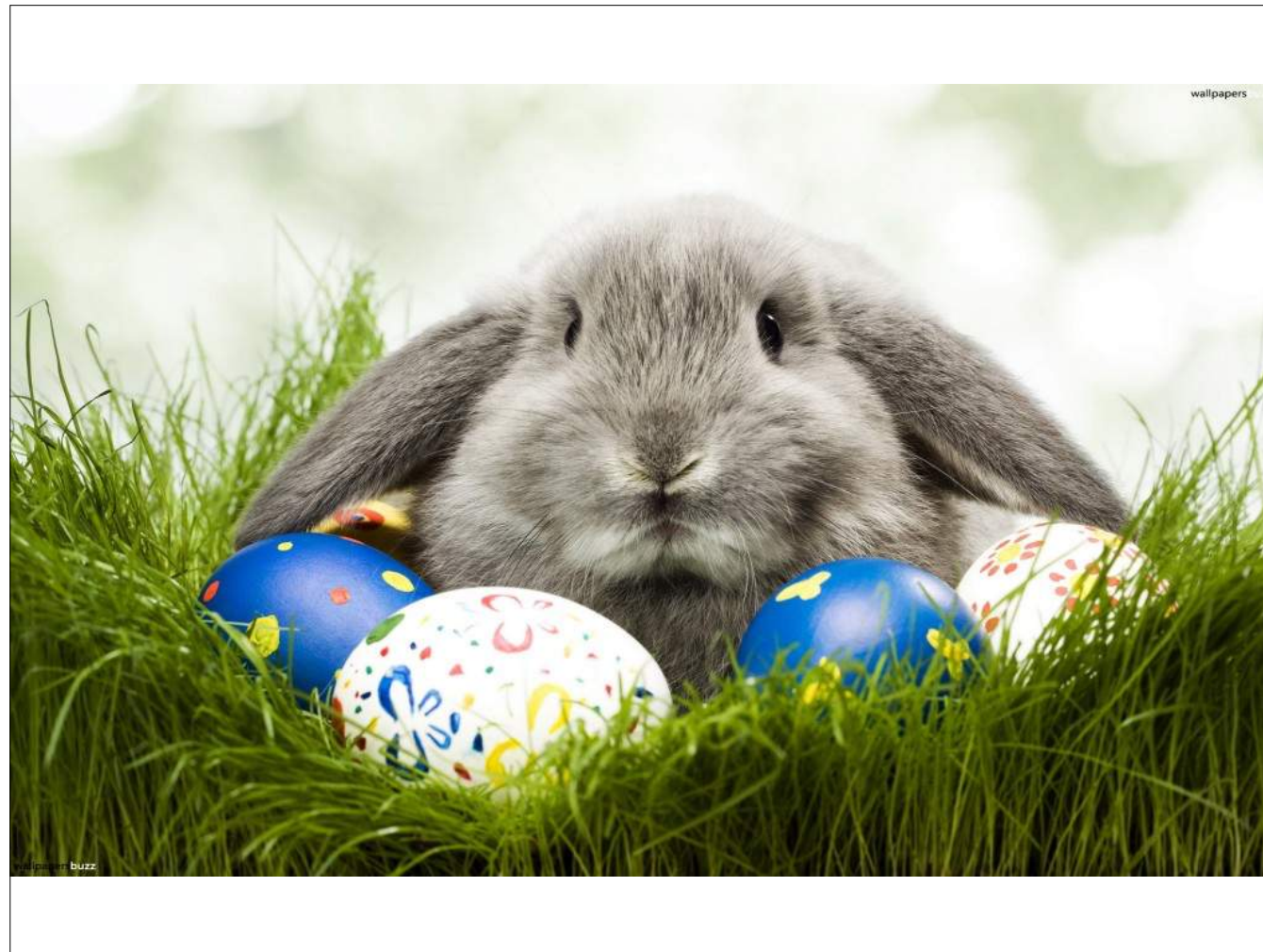


# Lent

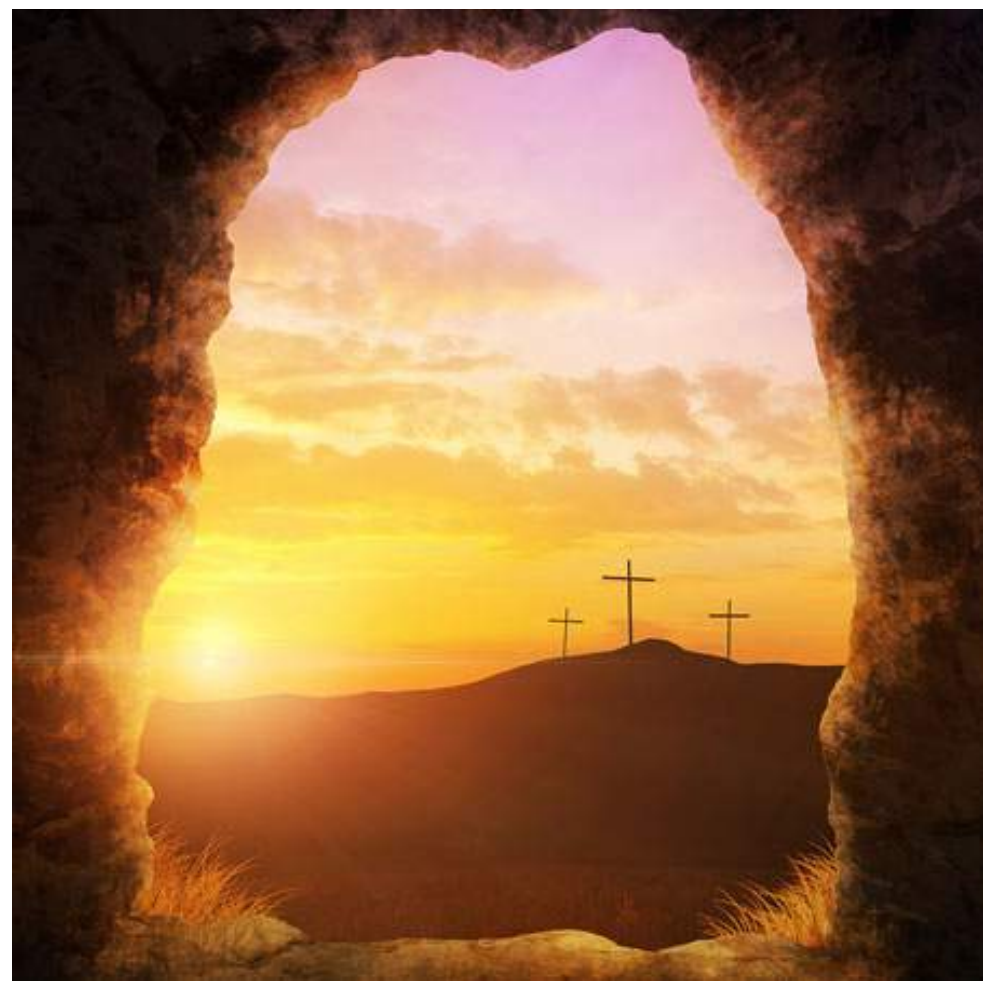


The Annual Lenten Retreat

welcome to our annual lenten retreat...lent begins on ash wednesday and lasts until holy saturday...but remember all sundays are mini....



Easters,,,and therefore



celebrations...so its ok to break your fast

*Lent* IS A TIME TO  
GROW  
CLOSER TO JESUS

because our hope is...one way to do that is by setting aside a time of quiet, reflection, focus on our relationship with Jesus...and that's what today is all about...

## **A Look At The Day**

8:30 Welcome and Bagels

8:40 Opening Prayer - Our Journey Begins

8:45 Palm Sunday/Sunday of the Passion

9:10 Building Jerusalem Gate

10:00 Try What?

10:05 Labyrinths...more than *amaze*!

10:35 Wet Feet, Bread, Betrayal, Abandonment, Taize

11:00 True Black Friday

11:20 Praying with Origami

12:00 Lunch

12:30 Meditative Walk of the Triduum

## Opening Prayer

Hear the words from the call to a holy lenten observance: “The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church.

Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.” As we gather today, Loving Creator, stir up in us your Spirit and renew our longing for you. May we let go of any worries we may have, being assured that you bear our burdens, and turn our attention to you. Give us courage to open our hearts to you, knowing that your forgiveness is overflowing. Bless our time together as a community of faith-filled brothers and sisters, and lead us through the day to a deeper knowledge of you. We pray this in Jesus’ name. Amen.





This is the beautiful model outside of Jerusalem of ancient Jerusalem. From early times Christians have observed the week before Easter as a time of special devotion... centered in the holy city. While of course we can thank Jesus...we also need to acknowledge..





and a woman pilgrim name Egeria...because she was really the first to identify places and codify liturgical celebrations for holy week...she had journeyed to Jerusalem for we'll call it holy week, and documented what locals were doing. Her journal was then sent home to her group of women friends....back in 380...and Egeria is credited with giving birth to the stations of the cross and our holy week observances



what Egeria found is Numerous pilgrims to the holy city followed the path of Jesus in his last days...the garden of gethsemane



These early christians formed processions and travelled through the streets of Jerusalem. They worshipped where Christ suffered and died, and venerated relics. From this beginning evolved the rites we observe today on Palm Sunday, Maundy Thursday, Good Friday, and Holy Saturday...and the stations of the cross!





our services today provide a liturgical experience of the last days of Jesus' earthly life



and so that we may have a deeper understanding of this week and a richer experience at Easter...we have come together to explore the liturgies, to get involved in the prep work, to learn different ways to pray...and to just gather as a community during this special time set aside by the church to prepare ourselves for the celebration of the our Lord's resurrection. so let us begin with palm sunday/sunday of the passion



this shows the dichotomy of the day... on one side Palm Sunday and Hosanna!!!...HOORAY! Yipee! and on the other the passion...the betrayal, arrest, beatings, crucifixion...





Palm Sunday - The sunday before Easter, when Jesus made his triumphant entry into Jerusalem...but at the same time as Jesus was coming into Jerusalem





Pontius Pilate as coming in another gate ... One was a peasant procession, the other an imperial procession. From the east, Jesus rode a donkey down the Mount of Olives, cheered by his followers. Jesus was from the peasant village of Nazareth, his message was about the kingdom of God, and his followers came from the peasant class ... On the opposite side of the city, from the west, Pontius Pilate, the Roman governor entered Jerusalem at the head of a column of imperial cavalry and soldiers. Jesus's procession proclaimed the kingdom of God; Pilate's proclaimed the power of empire. The two processions embody the central conflict of the week that led to Jesus's crucifixion.



let's focus on our Jesus.. palm sunday





It's the first day of holy week and the liturgical color is....



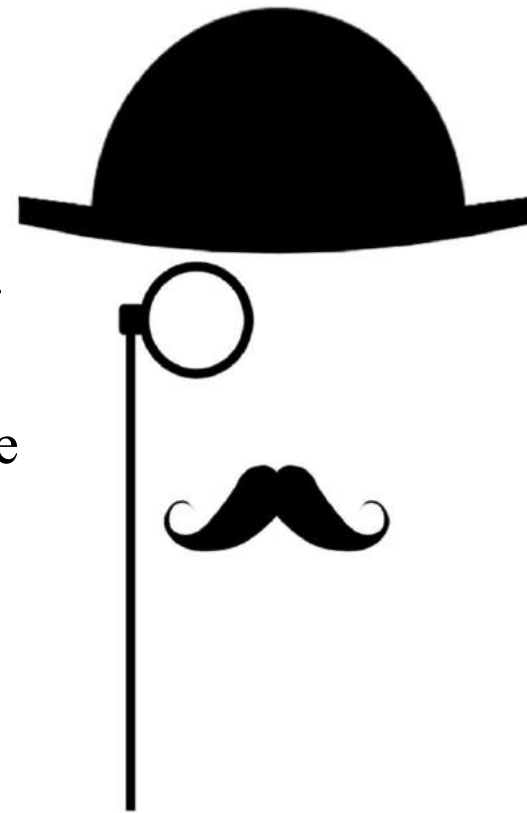






Egeria gives us the earliest account of what people were doing. Those first Christians waved branches of palms or olive trees as they walked. They sang psalms, including Ps 118, and shouted the antiphon, "Blessed is he who comes in the name of the Lord!" and by the 12th century churches throughout the world were observing Palm Sunday.

The proper English of  
1549 said:  
The Sunday next before  
Easter.



However, the day was identified in the 1549 BCP as simply "The Sunday next before Easter." The blessing of branches and the procession were not included. It was not until 1928 BCP added the phrase "commonly called Palm Sunday" to the title of the day. A form for blessing palms was provided by the Book of Offices (1960)...





It wasn't until The 1979 BCP where we get the full title for the day, "The Sunday of the Passion: Palm Sunday" (BCP, p. 270). The liturgy of the palms is the entrance rite for the service. The congregation may gather at a place apart from the church and process to the church after the blessing of the branches of palm or other trees (BCP, p. 270).



The liturgy of the palms includes a reading of one of the gospel accounts of Jesus' entrance into Jerusalem. The branches may be distributed to the people before the service or after the prayer of blessing. I prefer before service...so we can wave them..more in line with what those first christians did...All the people hold branches in their hands during the procession. Appropriate hymns, psalms, or anthems are sung...prepare ye the way of the lord







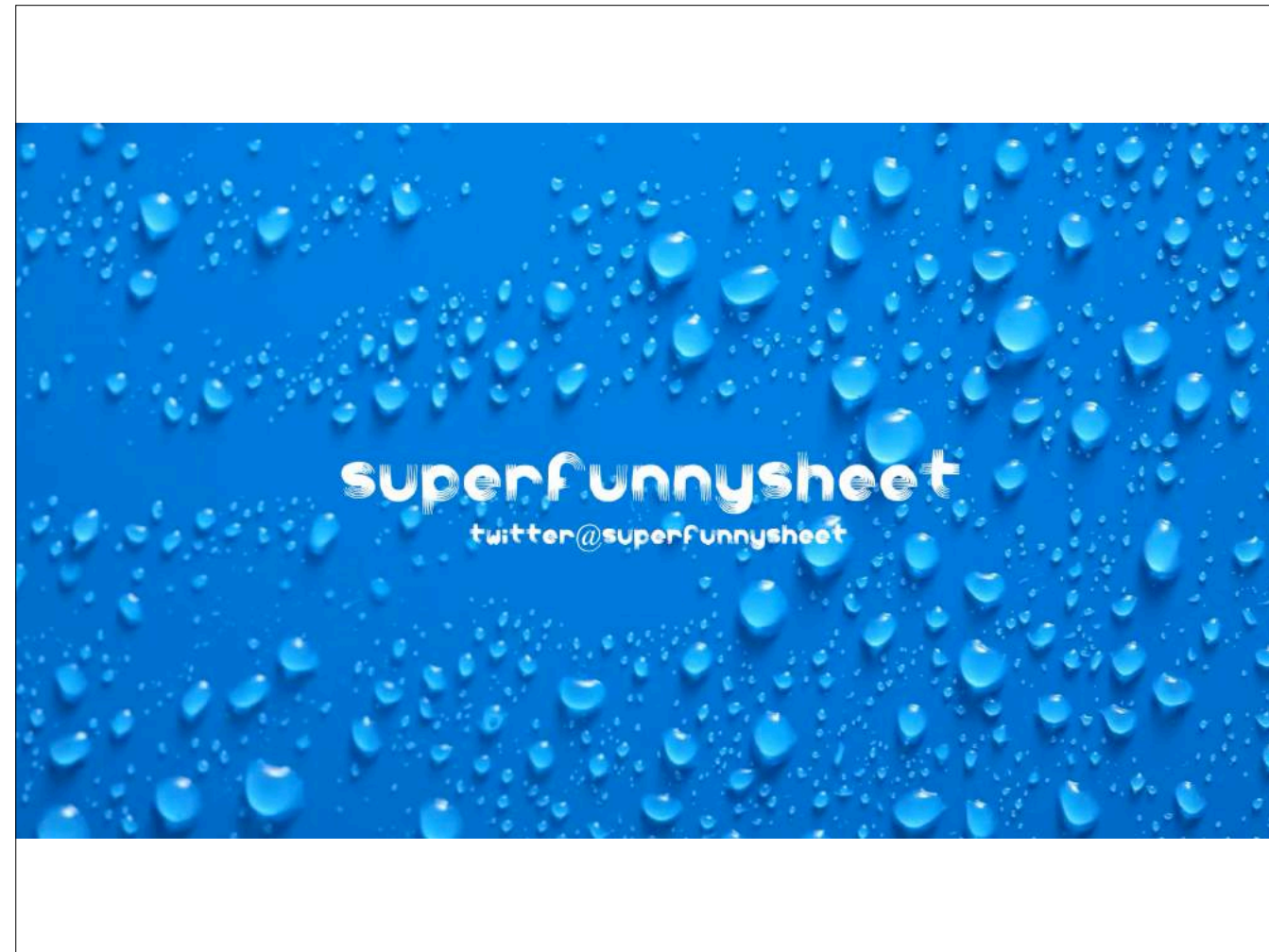
The procession may halt for a station at an appropriate place such as the church door...for the traditional knocking on the door





when we come through the doors we have entered the sunday of the passion....dramatic change in feeling





and we go from this...to

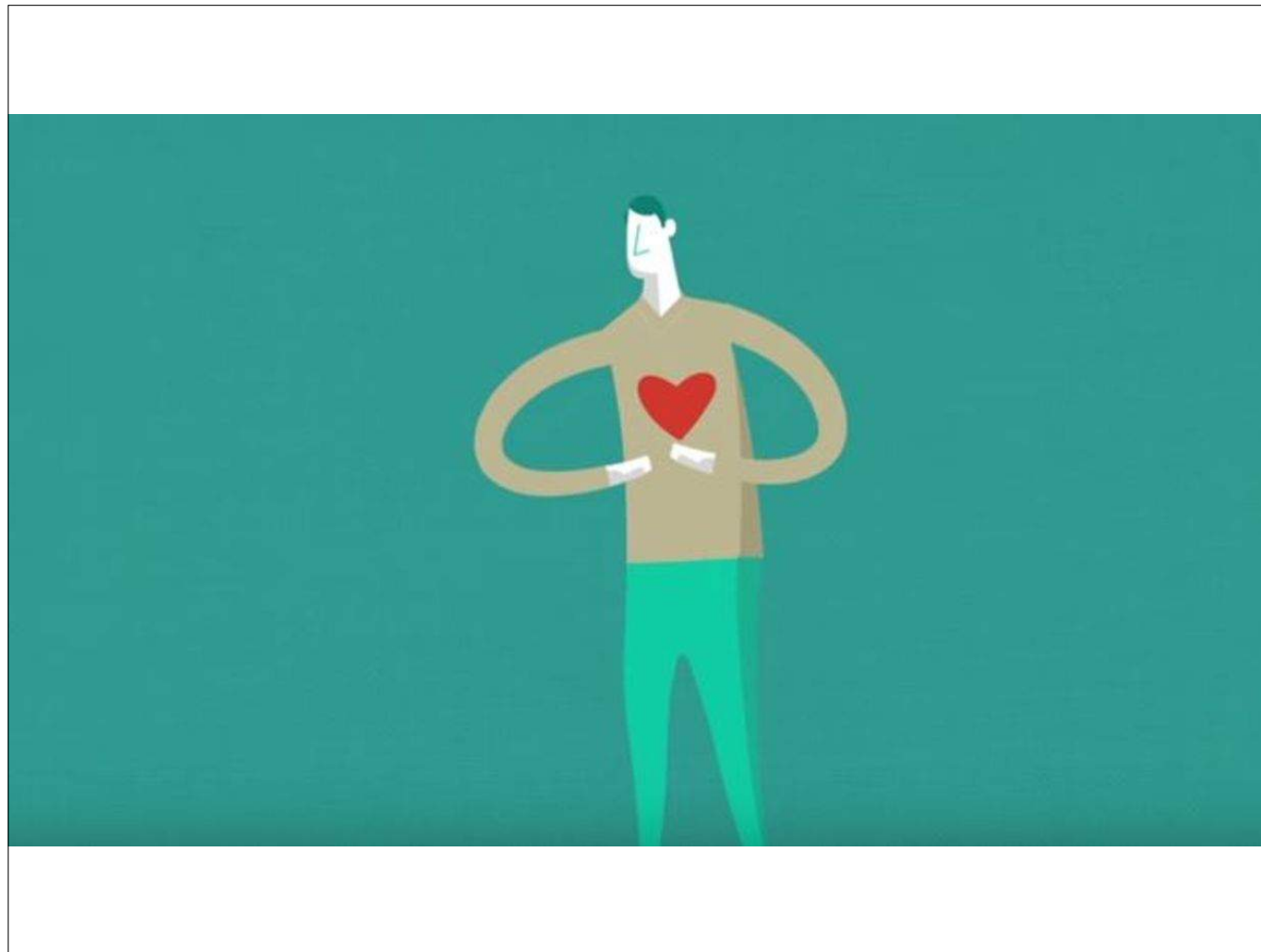


**ELEVENTH STATION**  
**Jesus is nailed to the Cross**

how do we make this change real...impactful...tangible...



In the 1979 BCP, the Passion gospel is drawn from one of the three synoptic accounts of the Passion, one of which is appointed for each of the three years in the eucharistic lectionary. The Passion gospel is announced simply, "The Passion of our Lord Jesus Christ according to \_\_\_\_\_." The customary responses before and after the gospel are omitted (BCP, p. 272). The Passion gospel may be read or chanted by lay persons. Specific roles may be assigned to different persons, with the congregation taking the part of the crowd (BCP, p. 273). It is customary to observe a brief time of silence when the moment of Jesus' death is described by the narrator...



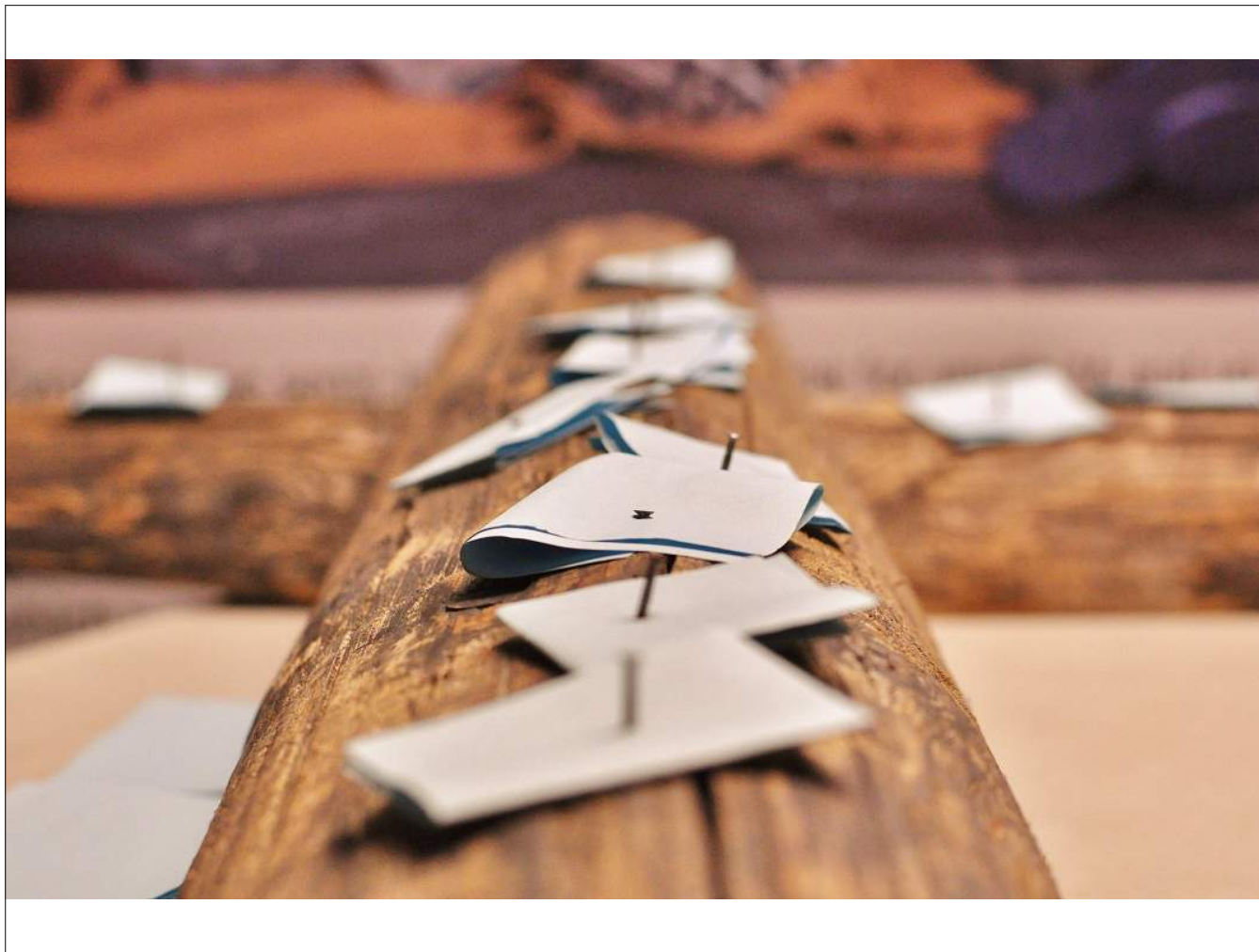
to help congregations have a more meaningful experience, to incarnate liturgy...







we've done that in several different ways...any memories?...this year..



we'll be hammering nails into a cross made by Mr Peck





The Hebrew name of the Golden Gate is Gate of Mercy. According to Jewish tradition, the Shekhinah (Divine Presence) used to appear through the eastern Gate, and will appear again when the Anointed One (Messiah) comes (Ezekiel 44:1–3). It was sealed up during the crusades...perhaps because of the name. \* In Christian apocryphal texts, the gate was the scene of the meeting between the parents of Mary after the Annunciation, \* so that the gate became the symbol of the virgin birth of Jesus and Joachim and Anne Meeting at the Golden Gate \*became a standard subject in cycles depicting the Life of the Virgin. \*It is also said that Jesus passed through this gate on Palm Sunday, giving it also a Christian messianic importance beside the Jewish one. \* this is what the gate would look like if it were unblocked...look right into the temple



## **BUILDING THE GATE**



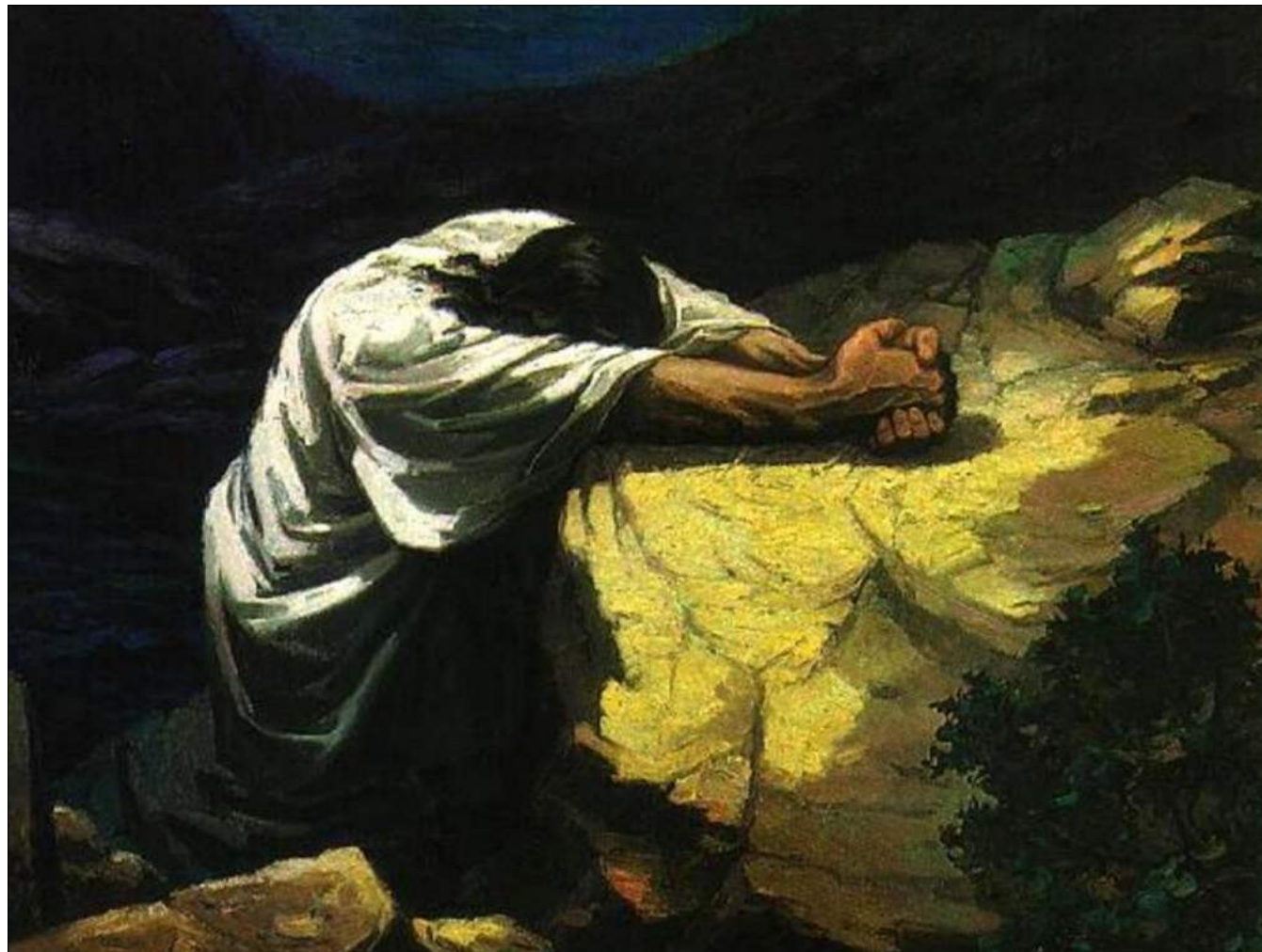
## The Tri-duum

*tridge-u-um*

The three holy days, or Triduum, tridge..three...duum...days...of Maundy Thursday, Good Friday, and Holy Saturday are at the heart of the Holy Week observance...and are all one service! They are a journey to the empty tomb! Over the Holy Triduum, the Church comes together to pray our most beautiful prayers, hear our most meaningful Scriptures, and offer some of our finest music. These are the three days that have changed the world, central to our salvation: his dying on the cross for our sins, and his victory over death and darkness in the Resurrection.

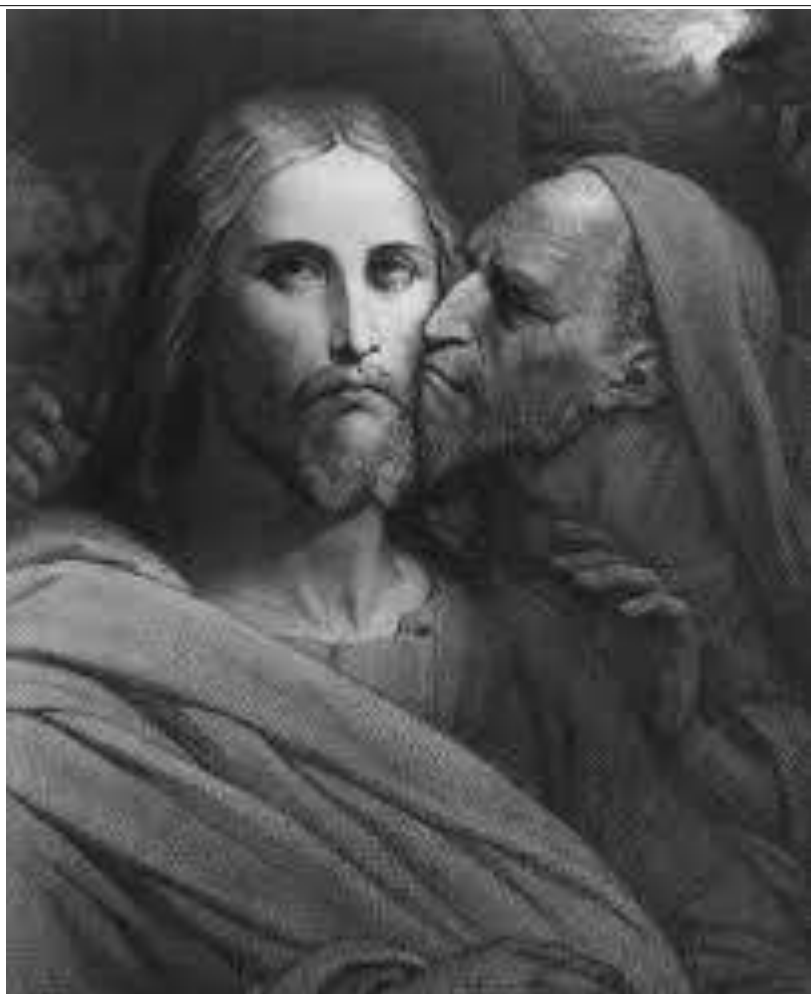


begins with the last supper



after dinner jesus goes into the garden to pray...where





fatal kiss is delivered...Jesus is arrested...put on trial



taken to Pilate



crucified





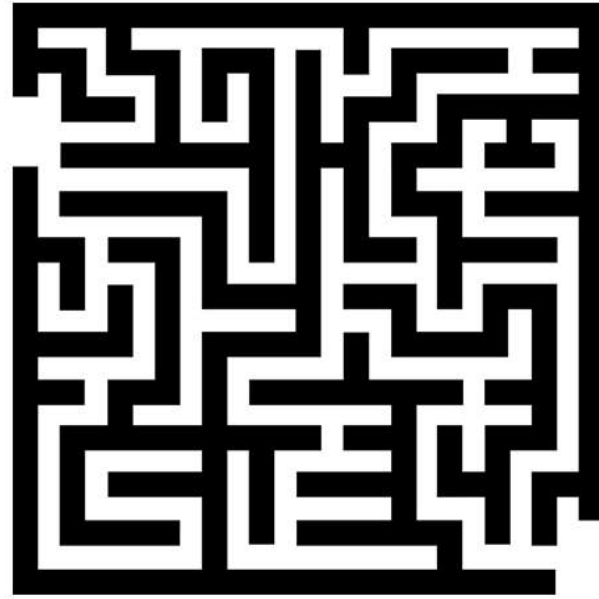




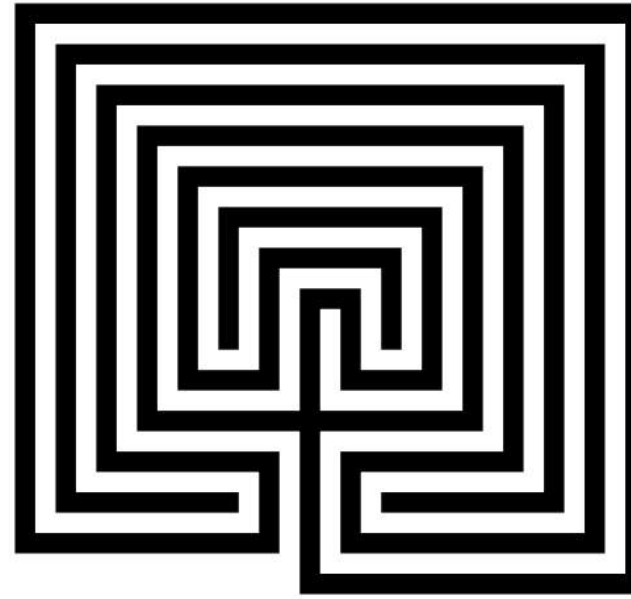


quite a journey...and to help us focus on that journey we are going to begin with...

Labyrinths...more than '*amaze*'



MAZE

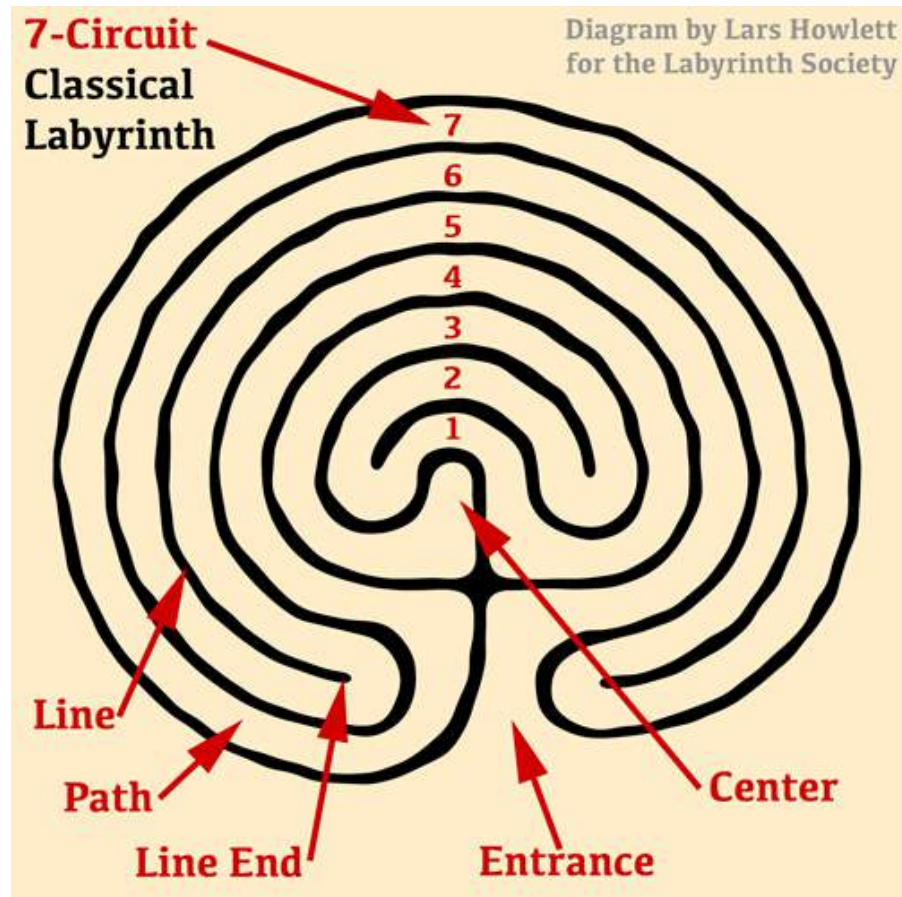


LABYRINTH





A labyrinth is a meandering path, with a singular path leading to a center. Labyrinths are an ancient archetype dating back 4,000 years or more, used symbolically, as a walking meditation, choreographed dance, or site of rituals and ceremony, among other things. Labyrinths are tools for personal, psychological and spiritual transformation, also thought to enhance right-brain activity. For christians they represent the spiritual quest of the pilgrim traveling to the holy land,

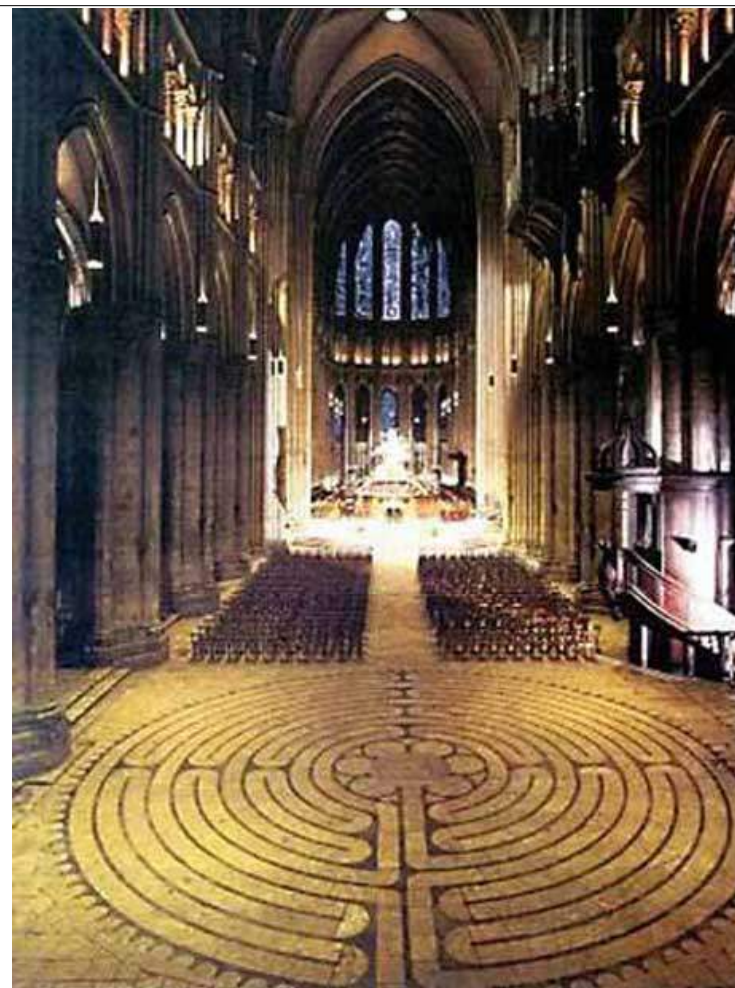


Labyrinths are named by type and can be further identified by their number of circuits. Counting from the center, the drawing above illustrates a seven circuit design. You begin a labyrinth walk at the entrance and proceed along the path. Lines define the path and often maintain a consistent width, even around the turns. Generally at the center you have travelled half the distance, where it is common to pause, turn around, and walk back out again.



Chartres Cathedral 50 miles southwest of Paris. The current cathedral, mostly constructed between 1194 and 1220, is the last of at least five which have occupied the site since the 4th century







A finger labyrinth is similar to a full sized labyrinth you would walk except it is on a much smaller and more portable scale. The user traces the path to the centre using your finger rather than with their feet. There are many different kinds of labyrinths differing in size and complexity. Finger Labyrinths are known to help children relax, feel better when they are sad or scared, deal with situations when they feel ashamed or embarrassed and help them to concentrate.



THE WAY IN: Release. The way in is a time of letting go.

AT THE CENTER: Receive. Rest. Take as much time as you need.

THE WAY OUT: Return. Follow the path back out the way you came in. This is a time of integrating whatever you received or learned, and returning to the world.

1 Take deep breaths to begin to relax and focus on the entrance to the labyrinth.

State your intention as clearly as possible. For example: *I want a solution to my problem with ...* It could be anything that is troubling you...or simply: “bring me closer to you Lord Christ.”

2 Place your pointer finger from your non-dominate hand on the entrance of the labyrinth. If you find this too awkward at first, use your dominate hand. However, over time, keep trying your non-dominate hand. This helps keep the mind focused on the meditation due to the challenge it presents.

let me read this to you and then we'll begin...



3 Slowly trace the pattern of the labyrinth with your finger allowing your mind to clear from extra thought and focus solely on following the path of the labyrinth...pause when you need to...repeat your question

4 “Walk” to the centre of the labyrinth and rest momentarily, taking deep breaths observing how you are feeling.

5 Retrace your path out of the labyrinth.

6 Sit back, breathe deeply and relax. Observe how you are feeling again.

we'll walk our labyrinths for about 15 mins...they'll be soft music playing..so relax and enjoy your journey...

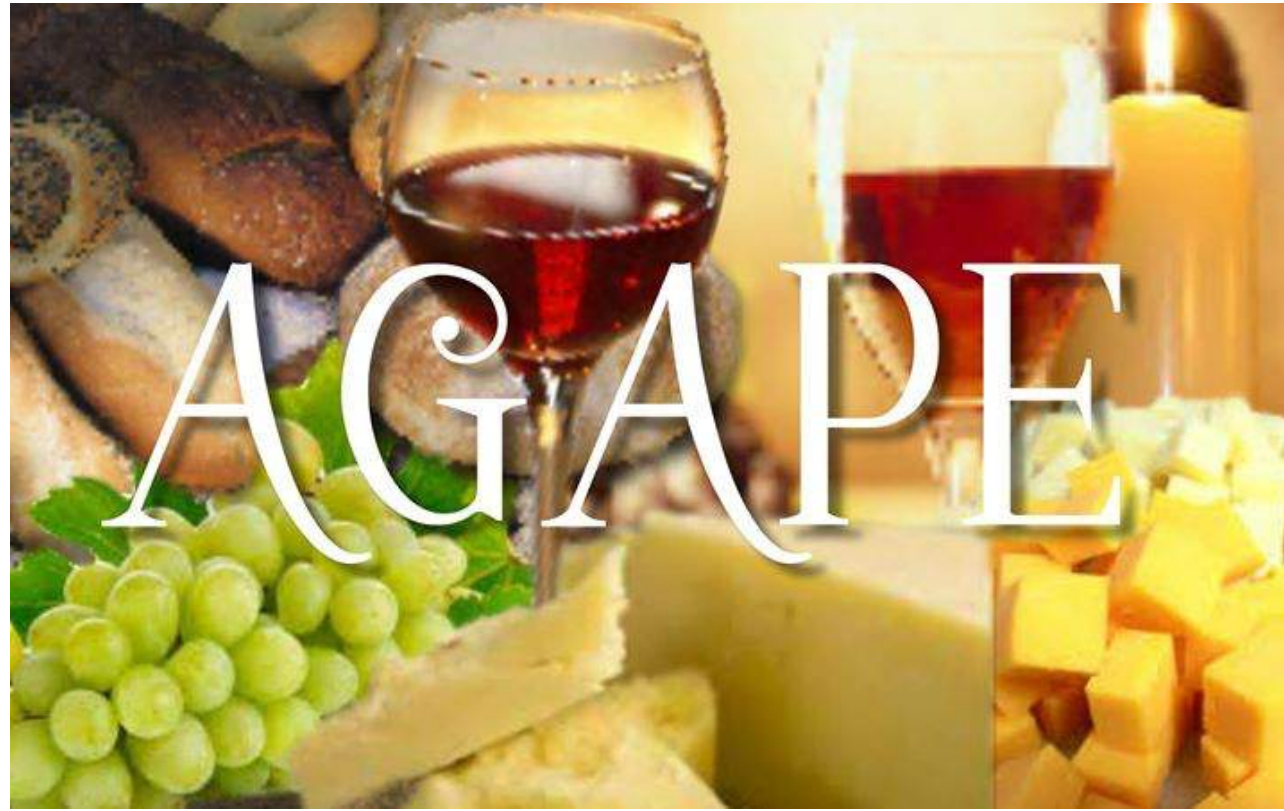


Wet Feet, Bread, Betrayal, Abandonment, Taize



Maundy comes Latin *mandatum novum*, "new commandment," from Jn 13:34...the washing of feet and the commandment to love one another... The ceremony of washing feet can be referred to as "the Maundy."





our tradition here is to share an agape meal..a Mediterranean meal...The Agape Feast dates to apostolic times and is a simple, meatless meal of soup, bread, cheese, olives, and fruit. Jesus and his disciples were gathering for the passover meal. when we gather for this simple meal it serves to underline the events unfolding.

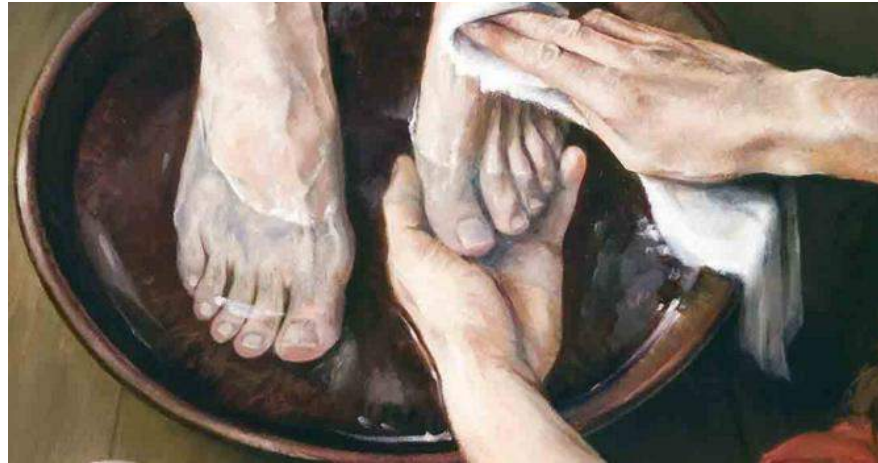


# MAUNDY *Thursday*

we move to the service itself...and the first thing you will notice is....



Maundy Thursday is when the church takes breath during holy week. It is the day we celebrate the institution, the start of the eucharist.



The washing of feet was a menial act of hospitality in the OT (see Gn 18:4, 19:2). It was often performed for guests by a servant or the wife of the host. The Gospel of John (13:1-17) records that Jesus washed the feet of the disciples at the Last Supper. Jesus urged the disciples to follow his example of generous and humble service. They should wash one another's feet, as their feet had been washed by Jesus, their Lord and Teacher. Jesus' washing of the disciples' feet was a lived expression of his teaching that "whoever wishes to be first among you must be slave of all" (Mk 10:43-44). The foot-washing also expressed Jesus' "new commandment" for his disciples to love one another, as he had loved them (Jn 13:34).



*Love one another*  
**as I have loved you**  
- Jesus (John 13:34)



foot washing continued in the early church. The requirements for enrollment on the list of widows includes the expectation that a widow would have "washed the saints' feet" (1 Tm 4:9-10). The ceremonial washing of feet is mentioned by Augustine of Hippo (354-430). The foot-washing has been associated with the Maundy Thursday liturgy since the seventh century in Spain. The early editions of the Prayer Book did not provide for the foot-washing. The 1979 BCP restored the washing of feet as an option for the Maundy Thursday service "strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service" as the washing of feet.



maundy thursday is also the day we celebrate the anniversary of the institution, the beginning of the eucharist...paul offers us the earliest account:“that the Lord Jesus on the night when he was betrayed took a loaf of bread, 24 and when he had given thanks, he broke it and said, “This is my body that is for[a] you. Do this in remembrance of me.”



25 In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.”  
26 For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.”





on that night my preference is to use Eucharistic prayer D...While perhaps it may seem to you that the choice of the eucharistic prayer known as the Great Thanksgiving is randomly selected, there actually is deliberate thought in the selection. The current Book of Common Prayer provides six versions of the Great Thanksgiving: two in Rite One (BCP p 333 and 340) and four in Rite Two (BCP p 361, 367, 369, and 372) as well five other alternative forms. The ancestor of all forms is the blessing said over the bread and wine at Jewish formal meals at which there was a blessing of God followed by expressions of thanksgiving: God is blessed as creator, sustainer, and redeemer; the mighty acts of God are recalled; and prayers are offered for the people of Israel. The early Jewish Christians continued to use the familiar prayers, including the oldest common fixed element: the bidding to stand ('Lift up your hearts').



- an opening dialogue
- a thanksgiving for creation, the incarnation, and our redemption,
- the recital of the institution narrative and anamnesis (remembering Christ's death, resurrection, and second coming),
- offering of bread and wine
- the epiclesis (invocation of the Holy Spirit)
- concluding thanksgiving.

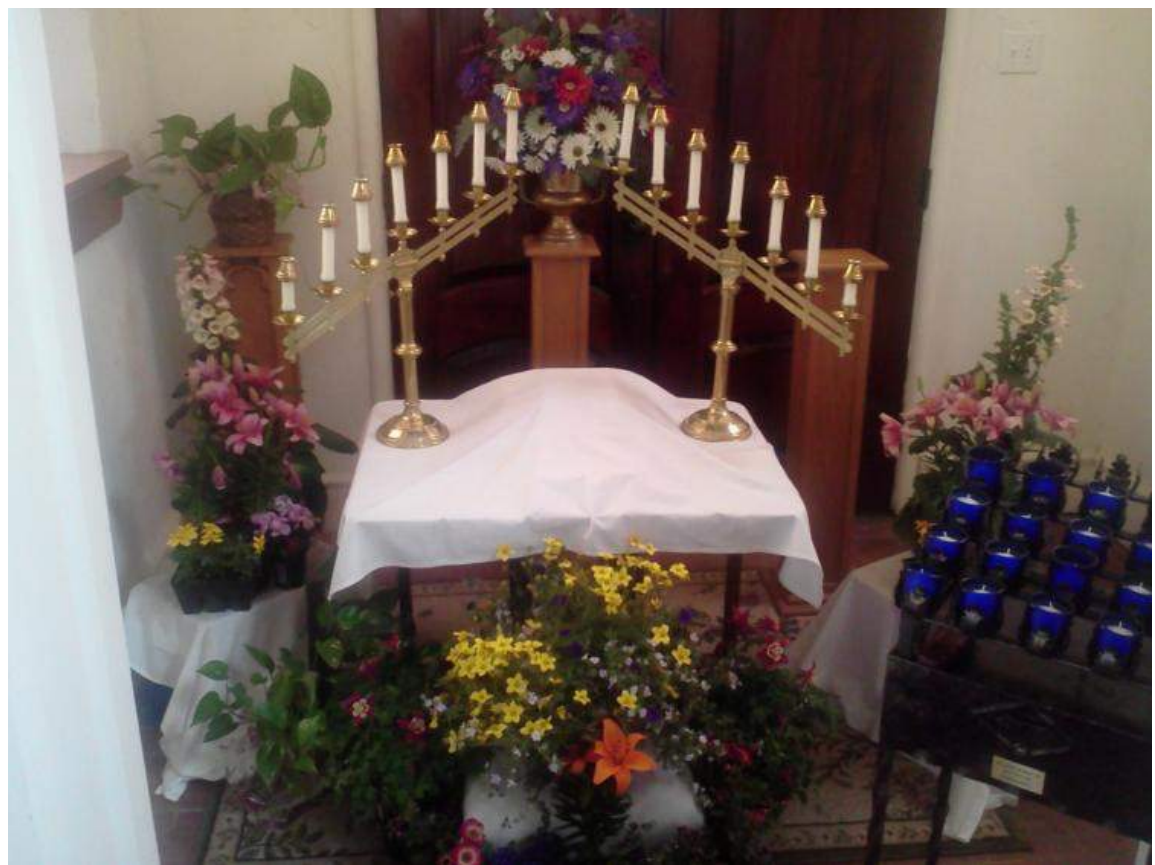
For the first several centuries of the Church's life, the eucharistic texts were not fixed; prayers and fragments from the second and third centuries indicate a variety of forms. But since the early 200s the all eucharistic prayers follow a similiar pattern: an opening dialogue, followed by a thanksgiving for creation, the incarnation, and our redemption, the recital of the institution narrative and anamnesis (remembering Christ's death, resurrection, and second coming), offering of bread and wine, the epiclesis (invocation of the Holy Spirit), and concluding thanksgiving. This basic pattern has been followed ever since.



Eucharistic Prayer D is the most complete, encompassing the themes of all the other prayers. Adapted from the ancient Liturgy of Saint Basil from 300s, versions of this prayer are used in the Greek and Slavic Orthodox Churches, the Roman Catholic Church, the Lutheran Church, and the United Methodist Church, among others; hence, in its main substance, it is authorized among more Christians than any other eucharistic prayer. Its historic and ecumenical significance, the completeness of its themes, and special reference to the work of the Holy Spirit make this prayer appropriate for major feast days and baptism...so on this day of celebrating the eucharist itself it is my choice



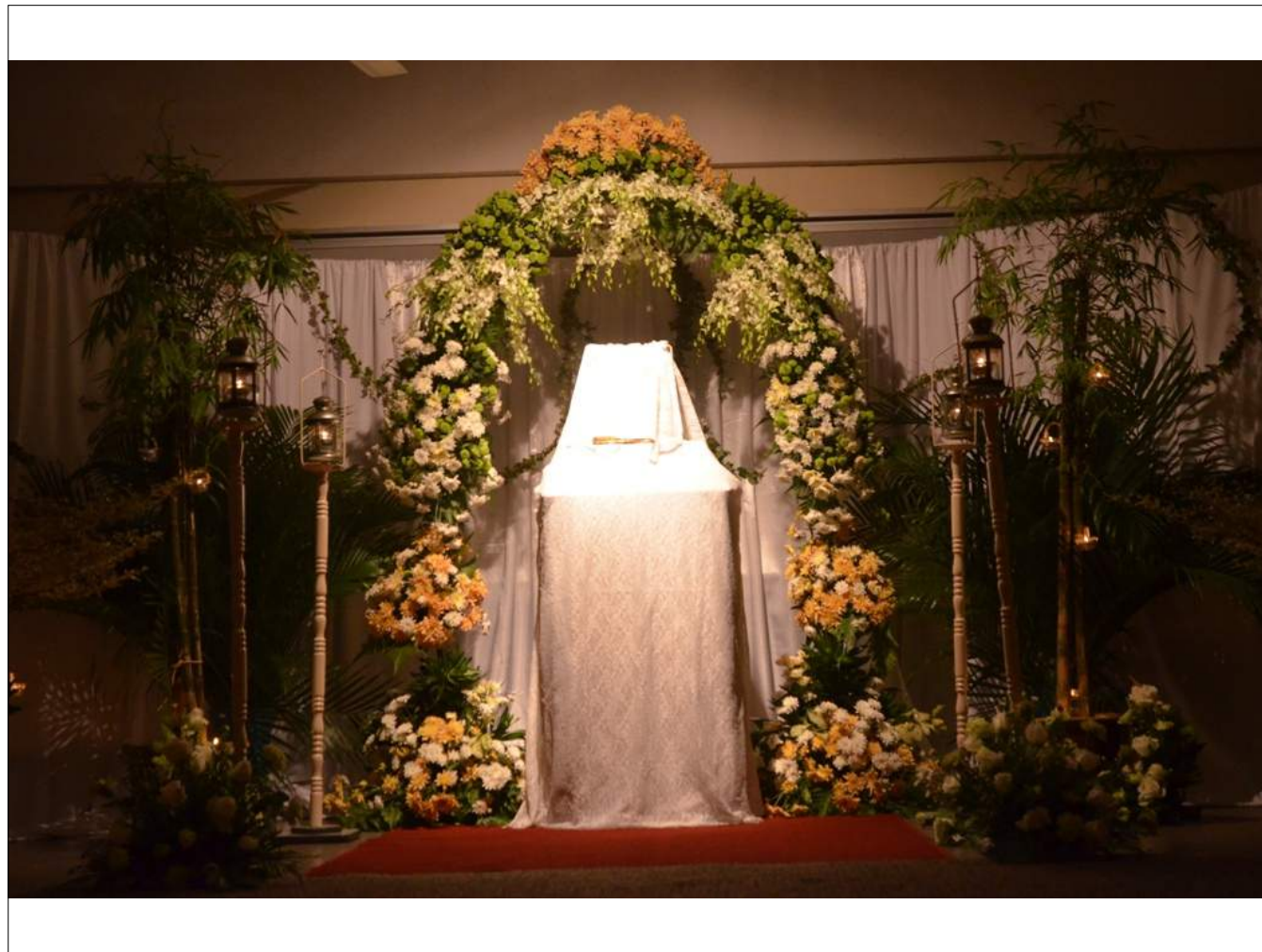
An altar other than the main altar of the parish upon which the consecrated bread and wine from the Maundy Thursday eucharist are reserved for communion on Good Friday. The altar of repose may be in a chapel or a room away from the church. It is usually decorated with candles and flowers. Members of the congregation may participate in a watch or vigil at the altar of repose from the conclusion of the Maundy Thursday service until the beginning of the Good Friday service.











After the Last Supper and before he was arrested and condemned to death, Jesus went to pray in the Garden of Gethsemane, accompanied by two of the disciples. So after the Holy Thursday Mass, the remaining sacred hosts are carried out of the sanctuary to an “altar of repose,” and the people go with the Eucharistic Christ in a procession to the altar of repose. People stay for a time, adoring the wondrous sacrament that Jesus instituted that day 2,000 years ago.





Stripping of the altar (removing all ornaments, linens, and paraments) is an ancient custom of the Church done on Maundy Thursday. It is symbolic of the humiliation of Jesus at the hands of the soldiers. After the Last Supper, less than 24 hours remained in the earthly life of our Lord. Events moved rapidly: prayer in Gethsemane, betrayal by Judas, arrest, mock trial, painful beating, the trudge to Golgotha and execution. As His life was stripped from Him, so we strip our altar of the signs of life to symbolize His purposeful, redemptive suffering and death for us.





The candles are extinguished and removed. Candles represent Christ's light: "I am the light of the world". In recognition of the darkness following the death of Jesus on the cross, the candles are removed from our presence. Jesus said, "I am the Light of the world. Whoever follows me will have the light of life and will never walk in darkness." The events of Golgotha snuffed out the human life of Jesus, the Light of the world. As even creation was dark when He suffered, so we extinguish our candles and remove them...all except the sanctuary lamp (symbolizing that we still have sacrament in the church)



The altar itself is in the form of a table. This is the place where Christ serves us as both host and meal at his banquet feast. The altar is dressed in fine linens, coverings and paraments fitting and deserving of such a holy meal, and in the presence of the King of Kings. And just as Jesus' body was stripped of its coverings, so we too, strip the coverings from this altar.



Our offerings represent one way of serving God and others. They reflect Gods greatest offering to the world and to us in sending His Son, Jesus, in human form. As the offered body of Jesus was removed from sight in burial, so we remove our offerings.



The missal stand holds our worship books that guide our worship life together as we sing praises to God. As Jesus suffers, joyous songs are not heard. As these sounds of joy are removed from our lips, we remove the missal stand.

MISSAL STAND AND SERVICE BOOK ARE REMOVED







we change the veils from white to black

during the stripping psalm 22.....said slowly,  
traditional style with a significant pause

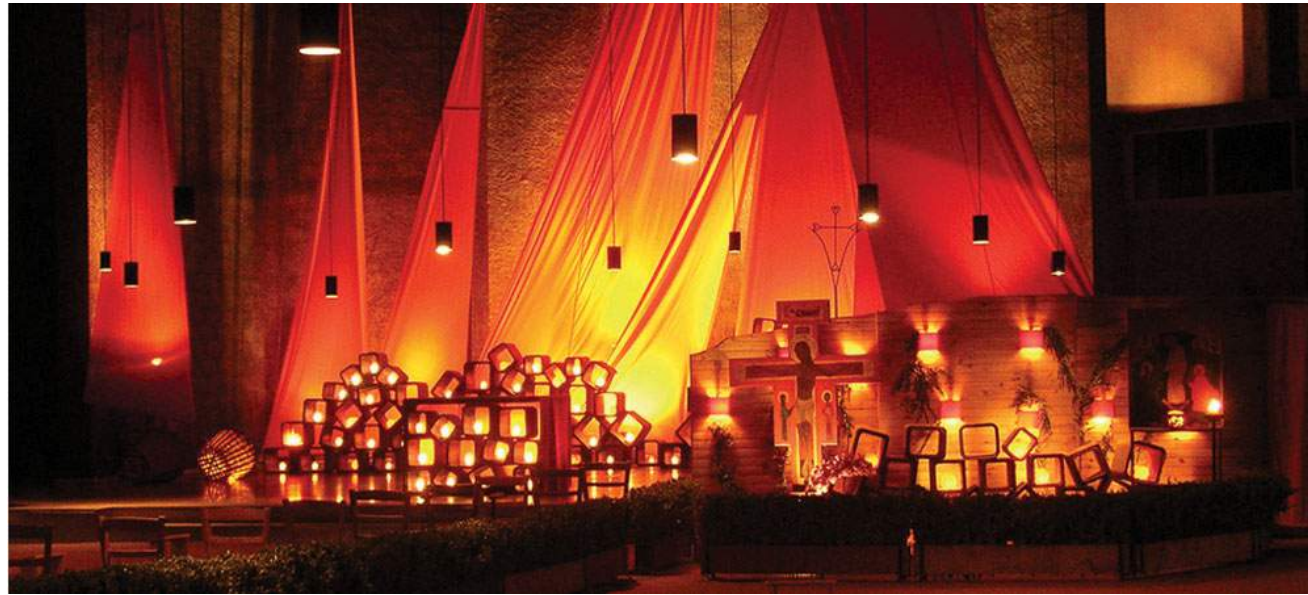


to avoid the different paces...take a cues from the leader



the watch begins

A period of "staying awake" for spiritual reasons. Traditionally, watches have been kept before the Blessed Sacrament on the night of Maundy Thursday at the "Altar of Repose." Watches may also be kept to provide prayer and comfort for the sick or the dying. The term derives in part from Christ's question to his disciples at Gethsemane, "Could you not watch with me for an hour?" (Mt 26:40). In the seventeenth century, Deacon Nicholas Ferrar instituted a "Night Watch" at Little Gidding in Huntingdonshire, England. During these watches one or more members of the extended Ferrar family recited the whole Psalter while kneeling.



The Taizé Community is an ecumenical Christian monastic community in France. It is composed of more than one hundred brothers, from Catholic and Protestant traditions, who originate from about thirty countries across the world. It was founded in 1940 by Brother Roger Schütz, a Reformed Protestant.



The community has become one of the world's most important sites of Christian pilgrimage, with a focus on youth. Over 100,000 young people from around the world make pilgrimages to Taizé each year for prayer, Bible study, sharing, and communal work. Through the community's ecumenical outlook, they are encouraged to live in the spirit of kindness, simplicity and reconciliation



The community, though Western European in origin, has sought to include people and traditions worldwide. They have sought to demonstrate this in the music and prayers where songs are sung in many languages, and have included chants and icons from the Eastern Orthodox tradition. The music emphasizes simple phrases, usually lines from Psalms or other pieces of Scripture, repeated...and so

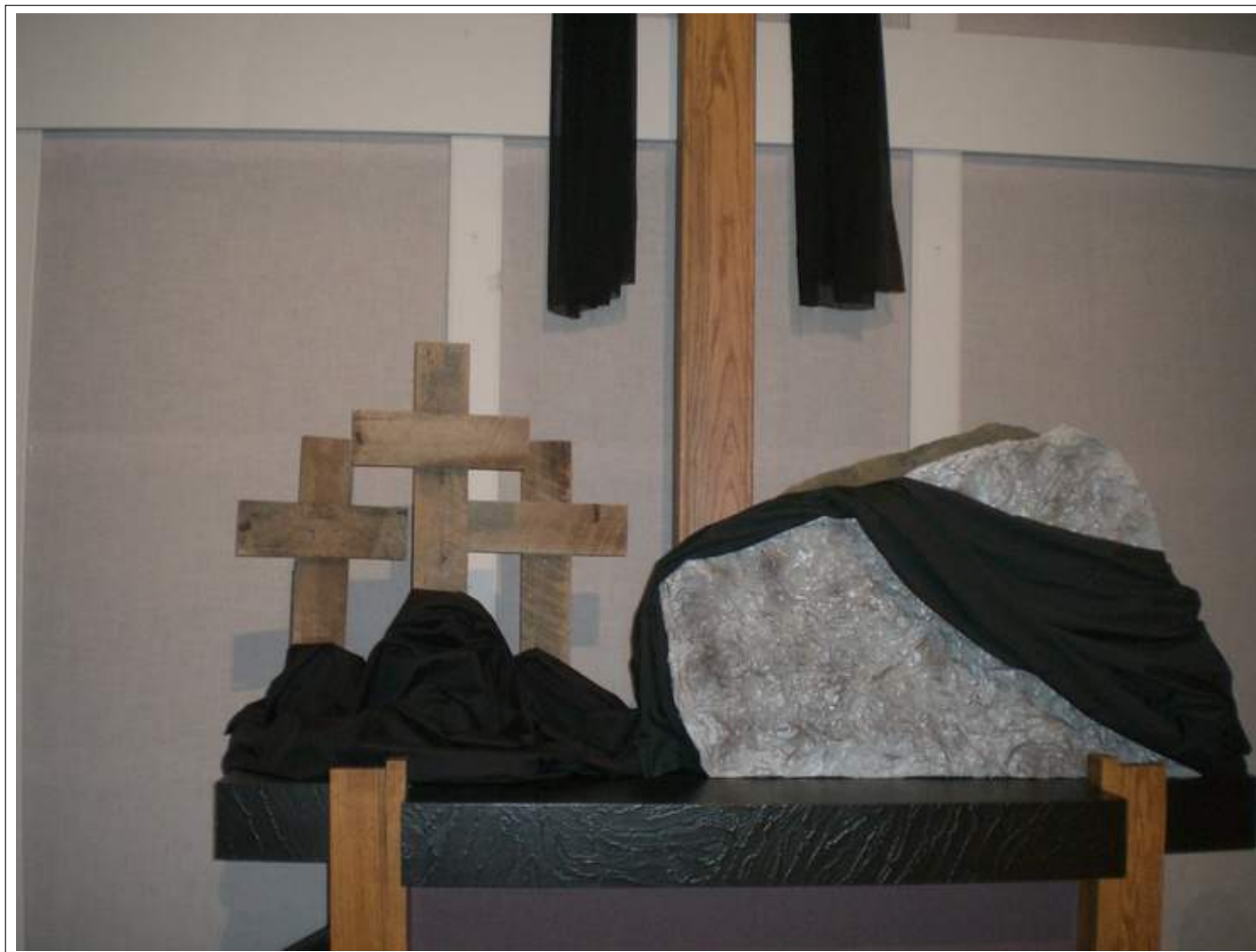




one of the hymns we sing is Taize chant



The Friday before Easter Day, on which the church commemorates the crucifixion of Jesus. It is a day of fasting and special acts of discipline and self-denial. In the early church candidates for baptism, joined by others, fasted for a day or two before the Paschal feast. In the west the first of those days eventually acquired the character of historical reenactment of the passion and death of Christ. The liturgy of the day includes John's account of the Passion gospel, a solemn form of intercession known as the solemn collects (dating from ancient Rome), and optional devotions before the cross (commonly known as the veneration of the cross). The eucharist is not celebrated in the Episcopal Church on Good Friday, but Holy Communion may be administered from the reserved sacrament at the Good Friday service. The BCP appoints readings for Morning Prayer and Evening Prayer on Good Friday.











The Friday before Easter Day, on which the church commemorates the crucifixion of Jesus. It is a day of fasting and special acts of discipline and self-denial. In the early church candidates for baptism, joined by others, fasted for a day or two before the Paschal feast. In the west the first of those days eventually acquired the character of historical reenactment of the passion and death of Christ. The liturgy of the day includes John's account of the Passion gospel, a solemn form of intercession known as the solemn collects (dating from ancient Rome), and optional devotions before the cross (commonly known as the veneration of the cross). The eucharist is not celebrated in the Episcopal Church on Good Friday, but Holy Communion may be administered from the reserved sacrament at the Good Friday service.





**VACANT**

A VACANT CHURCH . On Good Friday all the consecrated communion is consumed– now without the Eucharist – is truly empty. So the tabernacle light – which is always lit and signifying Christ's presence – is extinguished,





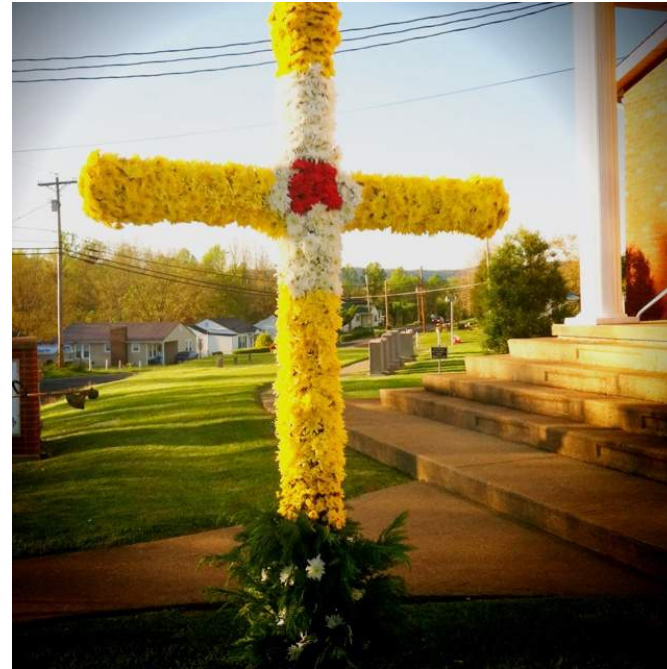
the tabernacle door is left open, exposing the vacant space inside



The altar is stripped bare of its linens and candles, holy water is removed from the church's fonts and the sacraments are not celebrated until the Easter vigil. Like the first Christians bereft of Jesus and mourning the two days after the crucifixion, the church stands unadorned until the Easter Vigil













## The Triduum Walk