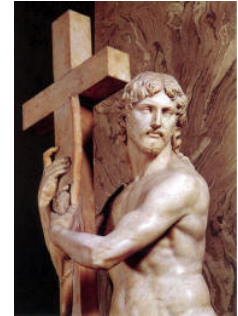


Call Article from Fr. David (2/5/15)

Grace and peace to all family and friends of St. Mary Magdalene parish!

As the Christmas and New Year's celebration becomes a distant memory and we bask in the lights of Epiphany, we look forward to the season of Lent in preparation for the triduum celebration that includes the holy days of Maundy Thursday, Good Friday and the Great Vigil of Easter.



The period of Lent has for centuries been a time of reflection, devotion and introspection on our personal spiritual journeys.

Lent is *a time of preparation* designed to ready and open our hearts to God as we *observe and celebrate* the days of our Lord's Passion and Resurrection. Lent is a time to prepare ...a time for self-examination ...a time to *turn toward God* ...a time for *prayer* ...a time to *fast* ...a time to *meditate on Scripture*.



Lent is a time for *reconciliation* ...a time for *renewal* ...and a time to *connect with God!*

Lent was created to provide a time for new converts to Christianity to *prepare for their baptism* on Easter and for those who desired to *turn from their sins* to receive renewal and restoration. As a result, Lent put the whole church in the *mindset* of the message of *forgiveness and reconciliation*.



Out of this *mindset* the custom developed for the entire congregation to *prepare for Easter* alongside those to be newly baptized and those seeking reconciliation. The Church learned that all Christians, not only those preparing for baptism and the penitent, need to *renew their turning to God and faith*.

Lenten disciplines are for the purpose of renewal, ...renewal of our relationship to God, but not in isolation from relationship to others.



Lenten disciplines are not about our own personal growth only.
Lenten renewal must be connected to relationship to others.

Our schedule of parish activities for Lent will include a wide variety of opportunities to share in worship and prayer that include weekly praying of the rosary and Stations of the Cross around the noon hours.

Before we receive the ashes of penitence on Ash Wednesday, February 18th at 7 pm in the church, we will celebrate the end of Epiphany with a **Fat Tuesday Pot Luck, including a “King Cake”, and the burning of palms to make ashes for Ash Wednesday. Please plan on coming with a dish to share in the theme of “New Orleans and Mardi-Gras”. **There is a sign-up sheet for what to bring on a clip board in the narthex.****



Please note the schedule of events leading up to Easter

Lent begins with the “**imposition of ashes**” during Ash Wednesday, February 18th at 7pm. We will be joined by the parish of St. Peter & All Saints.

Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior. *Amen.*

The first Sunday of Lent will start with the “Great Litany” sung in the tradition of the early church and continues with the “penitential order” that will begin each Sunday service in Lent.

We will celebrate **Morning Prayer and Eucharist** on Sunday, February 15th as a way to infuse our worship with the great canticles and prayers from our Episcopal traditions

Holy Week will have services each day following **Palm Sunday** to include Holy Eucharist on Monday and Tuesday using the Rite I Liturgy

Tenebrae, a non-Eucharist, sacred service of light and darkness will be presented in the church on Holy Wednesday with special music and liturgical drama. Not to be missed, Tenebrae will put you in the mindset for the coming Triduum before Easter Sunday.

The name *Tenebrae* (the Latin word for “darkness” or “shadows”) has for centuries been applied to the ancient monastic night and early morning services (Matins and Lauds) of the last three days of Holy Week, which in medieval times came to be celebrated on the preceding evenings.

Apart from the chant of the Lamentations (in which each verse is introduced by a letter of the Hebrew alphabet), the most conspicuous feature of the service is the gradual extinguishing of candles and other lights in the church until only a single candle, considered a symbol of our Lord, remains. Toward the end of the service this candle is hidden, typifying the apparent victory of the forces of evil. At the very end, a loud noise is made, symbolizing the earthquake at the time of the resurrection (Matthew 28:2), the hidden candle is restored to its place, and by its light all depart in silence.

Triduum

The Easter Triduum (sometimes also referred to as the Paschal Triduum) is the proper name for the liturgical season that concludes Lent and introduces us to the joy of the Easter season. Starting with the Mass of the Lord's Supper on the evening of Holy Thursday, continuing through the Good Friday service and Holy Saturday, and concluding with vespers (evening prayer) on Easter Sunday, the Easter Triduum marks the most significant events of Holy Week (also known as Passiontide).

The Easter Triduum is often commonly referred to simply as the Triduum (with a capital T). However, a triduum is simply any three-day period of prayer, recalling the three days that Christ spent in the tomb.

Maundy Thursday is the first celebration of the Triduum (3-Holy Days) that is marked by the remembrance of Jesus washing the feet of his disciples at the Last Supper. Our service will begin with an “Agape” meal which will be an austere memorial of our Lord’s Last Supper.

“A meatless meal is to be preferred. The setting should be austere and the foods sparse and simple. Appropriate foods include soup, cheese, olives, dried fruit, bread, and wine. ”

The service will continue with the ceremonial washing of feet and the solemn Eucharist. This penitential service will conclude with the stripping of the Altar and the removal of all semblances of Eucharistic celebration.



All are encouraged to participate, so please come to church without socks and have a pair of shoes or sandals that you can wear that can be easily removed before arriving to wash and be washed. *From the Book of Common Prayer:*

Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service. We all need to remember his example.

Therefore, I invite all of us who share in the royal priesthood of Christ, to come forward, that I may recall whose servant I am by following the example of my Master. But come remembering his admonition that what will be done for you is also to be done by you to others, for “a servant is not greater than his master, nor is one who is

sent greater than the one who sent him. If you know these things, blessed are you if you do them."

If it is not possible that one desires to have their feet washed, the washing of one's hands is acceptable. However, this is not offered for convenience but for necessity. It is my desire as your priest that **ALL participate in this wonderful and spiritually humbling act of service to one another.*

Good Friday is a solemn day of penitence and reflection on the holy sacrifice made by God on our behalf. Prayers with the rosary will begin at 11:30 am and the Stations of the Cross will follow at 12:15 pm.

Eucharist will be celebrated at 7 pm from the reserve sacrament. This day is a time for prayer and fasting. Traditionally all Christians are expected to reflect in prayer during the hours of noon through 3 pm when Jesus was condemned to death and crucified at Golgotha.

It is also traditional for Christians to fast on Fridays and some may also observe giving up the eating of meat during the season of Lent and then rejoice with wonderful feasts when Easter brings cause for glorious celebrations.



Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. *Amen.*

The “Great Vigil of Easter” is one of two wonderful Easter celebrations that recount the creation story and the story of our salvation by God’s gift to us in Jesus Christ. This service will begin at 7 pm and it will be full of liturgical drama, great music and the bringing back of the “Alleluias” so missed through Lent. It is the great proclamation of resurrection and eternal life.



Easter Sunday is the first day of Resurrection and represents Christ’s victory over the grave. There is no other great feast that matches the Easter feast and our celebration of God’s promises to all Christians for “life everlasting”.

All weekday services in Holy Week will be at 7pm in the church. Sunday Easter service will begin at 10:00 am with festive music and Eucharist starting at 10:30.

These will be very meaningful opportunities to worship. I commend everyone to participate in as many of the Holy Week services as possible especially to include the Triduum services of Thursday, Friday and Saturday. The messages and experiences during these times are often the most spiritually felt of the Christian year. Look for more information in the newsletters and on the web page.

I commend to you to participate in all that you can through Lent and Holy Week. You will not be disappointed and you will be blessed beyond any expectations.

Blessings to all! Fr. David