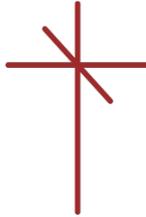


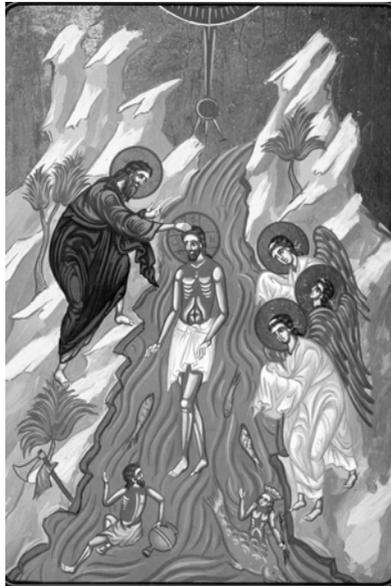
st john's

ANGLICAN CHURCH
CAMBERWELL



Paschal Mystery

resources for Lent-Easter



Revised 2018 edition

*O Living God,
we who are partly living, scarcely hoping, and fitfully caring,
pray to you now to make us fully alive.
Give us the vitality, awareness and commitment
that we see in Jesus Christ,
through the power of his death and resurrection.
We ask this in his name. Amen.*

Lent-Easter presents us with a unique annual opportunity to give closer attention to the work of the Spirit, who blows where she wills and who calls us into ever more complete holiness, wholeness, unity, freedom, centeredness. Lent concentrates our attention on the meaning of our baptism, by the striking symbol of a dry Font, sealed on the last Sunday before Lent until it is refreshed once again in the first light of the Great Easter Vigil. In like manner, the Gospel on the first Sunday in Lent, telling of Jesus' testing in the wilderness as the outcome of his baptism, signals the work of the soul we are to undergo during Lent's 40 days. Easter concentrates our attention on the outcome of our baptism, beginning with the re-affirmation of our baptismal promises at the newly-blessed Font of Easter dawn. In like manner, the Eastertime gospels' telling of the liberation found in the risen Christ and his disciples, signal the call to a lifetime of dying and rising, to become the new creation. This booklet is offered as a resource for the Lent-Easter undertaking. It contains information and suggestions about celebrating the season. Information about the timing of liturgies and particular events is contained in the annual Lent-Easter calendar (a separate leaflet). May you be blessed by the riches and the richness of this most holy time of the Christian year.

by fr david moore

Ash Wednesday

The First Day of Lent

*Gather the people. Sanctify the congregation;
assemble the elders; gather the children, even nursing infants.*

Lent begins on Ash Wednesday! On this day the whole church gathers, to begin Lent *together*. On Ash Wednesday our foreheads are smudged with ashes, the remains of last year's palm crosses, which are burned on the last Sunday before Lent. We remember that we are human creatures, human becomings. We acknowledge our own brokenness, and the brokenness of the world. We hear the words; *You are dust, and to dust you shall return*, (Genesis 3:19) *Repent, and believe the gospel*. (Mark 1:15) We also remember our baptismal cross. This 'cross of ashes' makes visible the oil of Chrism on our foreheads. In our baptism we were marked as Christ's own for ever: *I sign you with the sign of the cross to show that you are marked as Christ's own for ever*. We are redeemed by Christ, changed and made new. We die to sin and rise to newness of life.

In Lent we reclaim our full humanity as God's daughters and sons. We come to God as we are, and travel through Lent thirsting for the life-giving waters of Easter. We come willing to open ourselves to God's loving, active Spirit. We come to learn, to worship, to pray for ourselves and each other. We come to remember again that *Nothing will be able to separate us from the love of God in Christ Jesus our Lord*. (Romans 8:39). We need each other as companions for the journey, gathered together around the Word and the Table. This is why it matters that we begin together... on Ash Wednesday.



Lent begins on

ASH

Wednesday

11.30am & 8pm

Eucharist

& Imposition of Ashes

Time... Space... Colour... Action

Lent takes time, and space. There's little point coming to the Easter Triduum exhausted! Lent requires a simplicity of life, a quietening of the soul, symbolised by Lent's colour – purple. What do we need to quieten, so that we might hear? What do we need to stop, so that we might begin? Who do we need to forgive, so that we might love? What do we need to lose, so that we might find? What needs to die, so that we might rise?



PASCHAL MYSTERY

One Day...

Once upon a time, there was only *one* day in the Christian year – Easter Day. The early Christians met on the first day of the week to pray, to hear sacred Scripture read, to share in the apostles’ reminiscences of Jesus’ earthly ministry, and to break bread. One day. That one day said it all, and *every* Sunday was an ‘Easter day’. This is still true – every Sunday is, above all, a celebration of the Resurrection. Nothing else on a Sunday, no theme or special service of any kind, overshadows the priority of the Easter mystery – not even Lent! Every Sunday we celebrate the entire Paschal mystery: the Incarnation, the Crucifixion, the Resurrection and Ascension, the gift of the Spirit, and the promise of the Lord’s return. What a power-packed day. No wonder early Christian communities were so vibrant!

... becomes a Year ...

But it didn’t take long for the church to develop a pattern of celebrating the unique and particular blessings and characteristics of the different aspects of this great Paschal mystery. Perhaps they realised that this great mystery takes an entire year to ‘unpack’. Incarnation, Crucifixion, Resurrection, Ascension, Pentecost, and Second Coming came to have their own days. Over the course of several centuries a Christian calendar began to emerge. We are inheritors of 2000 years of its development.

... which is Easter-shaped

As a result, we Christians shape and mark our time not by the taxation system, nor school holidays, not even the football or cricket seasons! For Christians the year is Easter-shaped. Our time is defined by the Paschal event (‘Pascha’ is the Greek word which translates the Hebrew word ‘Passover’). The liturgical calendar is a template for the pattern of our own lives in the light of the Paschal mystery: birth, death, resurrection, ascension, empowerment – over and over again, this is the shape of all our human experience. Lent-Easter-Pentecost, then, is at the heart of our year. Ash Wednesday, Maundy Thursday, Good

Friday, Easter Day, Ascension Day, Pentecost Sunday – these are not separate, isolated days. Rather, links of an unbroken chain of days.

40 Days of Preparation ...

In Lent we take 40 days to prepare ourselves to renew our baptismal promises. It took 40 days for the Noah generation's destruction under the great flood before a new creation could inherit the earth (Genesis 7:4). It took 40 years for the generation of slaves to die before the newborn could enter the promised land (Numbers 14:33-35). For 40 days Moses and Elijah and Jesus fasted and prayed to prepare themselves for life's work (Exodus 24:15-18; 1 Kings 19:8; Mark 1:12-13). 40 is symbolic of the transformative process. Lent takes 40 days.

... with a Dazzling Centre ...

40 days of journeying to the sacred 'Triduum' – the Great Three Days – of our Lord's passion, death and resurrection. From the evening of Maundy Thursday, through Good Friday, to the first light of Easter Day – three days as one day – one day that takes three days to unfold! This is the most exhilarating, demanding, converting and enlivening time in the church's year. This is *the* journey for all Christian people. Children should not be deprived of the opportunity to experience this great Christian mystery, especially in this culture of such banality. A consumer culture is inclined to regard these three days – indeed, even Easter itself – as options. But to attend only one or two of these days is like hearing some, but not all, the movements of a symphony. Without the experience of the whole, the work is incomplete, fragmented.

... for 50 Days of Celebration

"40 days of preparation, for 50 days of celebration!" The celebration of the Paschal mystery takes 50 days of unpacking, and comes to an end with the Feast of Pentecost. Easter Day, Ascension, the Day of Pentecost – strands in the one garment, a garment of celebration. Eastertime reflection on the reaffirmation of baptismal vows, made around the waters of the font in the first light of Easter dawn, give way to the Spirit of Pentecost, calling us forth to mission and ministry.

LENT

40 Days of Preparation

Spirit of God, Lord and Giver of Life,
moving between us and around,
like wind or water or fire;
breathe into us your freshness that we may awake;
cleanse our vision that we may see more clearly;
kindle our senses that we may feel more sharply;
and give us the courage to live as you would have us live,
through Jesus Christ our Lord. Amen.

Rule of Life

Christian tradition has always taught that spiritual growth and development depends upon a ‘rule of life’, the essential elements of which are prayer, study, and work. The purpose of a rule of life is balance: a healthy, spiritually nourishing, and sustainable commitment equally to prayer, spiritual reading and reflection, and the labour of whatever particular vocation to which each of us is called. A rule of life is daily, weekly, year-round. As with everything else in life, annual review is both wise and necessary. Lent-Easter is a good time to review, renew, and deepen our rule of life. A rule of life does not make us better people – we are already loved by the great Mother and Father of all Creation. Rather, it helps us see and hear again, to restore dulled sight, to open deafened ears and closed hearts, to remember who we are and whose we are. Remembering Jesus’ instruction will spare us from the folly of religiosity: “Beware of practicing your piety before others in order to be seen by them” (Matthew 6:1). Orthodox theologian Alexander Schmemmann offers practical advice: “Let it be limited and humble, but consistent and serious”.

Prayer

The honest knowledge of our limitations, our true poverty, is the beginning of prayer. Prayer is a practice, a way of life, a loving response. Above all, prayer is silence before the Divine Mystery. Not a way of getting what we want, but of becoming who we are to be. The art of prayer is a lifetime’s undertaking. Lent

is an annual invitation to renew that work, to renew and deepen our commitment to the weekly Eucharist and to the ‘daily office’ (Morning & Evening Prayer).

Study

Spiritual growth is like the growth of everything else in creation: a garden only flourishes when we tend it; we only excel at our work or our sport through committed practice. Daily reading of Scripture and regular spiritual/devotional reading are vital ingredients of spiritual growth. On pp17 & 18 of this booklet there are some suggested books for accompanying Lent-Easter. For this year’s latest books see: web.stpeters.org.au/bookroom

Fasting & Almsgiving

Lent’s historical focus on penitence led the church to invite particular attention to fasting and almsgiving. St John Chrysostom called fasting a “medicine”. Fasting purifies bodies and minds, limiting consumption of the world’s resources, generating less waste, allowing silence and restraint to moderate consumption and gratification. Fasting sets limits to busy-ness and distraction. Fasting is the seed-bed of compassion, mercy, humility and justice. Almsgiving is the disciple’s response to Love – our time, our money, our compassion and our imaginative efforts to feed the hungry, visit the lonely, and restore justice to lives warped by human evil, our energy to reform the political-economic systems of the powerful over the powerless.

Sunday Liturgy

During the Sundays in Lent the liturgy is simpler, less cluttered. So is the liturgical space. The journey to Jerusalem requires simplicity, patience and hope, courage and joy, companionship one with another. Lent is a good time to re-commit to the fundamentals – participate in the Sunday liturgy *every* week.

Quiet Morning

Saturday 24 February

9-30am-12.30pm

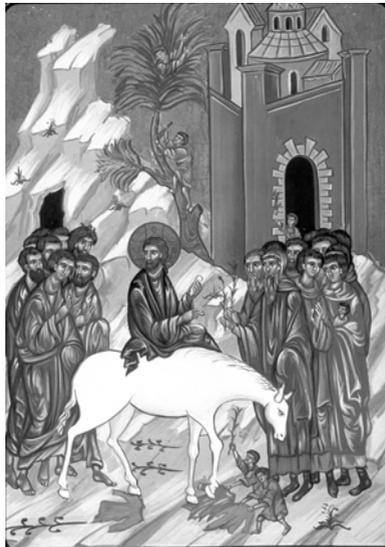
Led by Father Ken Hewlett

HOLY WEEK

Passion Sunday of the Palms

Sunday before Easter Day ~ 10am & 6pm

On Palm Sunday we enter Jerusalem. However, this is *not* historical drama. We are not re-enacting the story of Jesus' rejection, crucifixion, death and resurrection (where do we find an actor to play the part of Jesus resurrected?) Rather, we are *re-telling* the story, *re-membering* Jesus' loving and self-giving journey to the cross through the medium of symbolic ritual action, *so that we may renew our own commitment to undergoing the same Paschal Mystery*. Historical dramas remain outside us, interesting, but changing nothing. Christian remembering, liturgical action, *involves* us, every bit of us, in God's unfolding plan of salvation, changing *everything*. Jesus' journey to Jerusalem is the pattern for the human path to life.



Time

Holy Week requires time, and space. There is just one Holy Week. Plan for Holy Week now. Cease as much activity as possible, conserving energy for the ‘Triduum’, the Great Three Days. Cancel all but the essential. Keep meals simple. Shop only once. Be quiet, and still. Take time to pray. Sleep as much as possible Monday to Wednesday. Imagine you are preparing for a long journey! Talk to children about what we are about to do together, what preparations we need to make and why. The celebration of Easter will take *all* our energy, because it’s worth it, because on Easter morning we will stand not only with the whole church, but with the whole creation, made new, transformed in the light of the risen Christ.

Eucharist & homily

Monday, Tuesday, Wednesday ~ 8pm

Chrism Mass

Tuesday in Holy Week ~ 10am

In Holy Week the Archbishop blesses the oils of healing, Chrism, and the oil of Catechumens in the Cathedral. All are welcome to participate in the Chrism Mass, at which the Archbishop also invites clergy to renew ordination vows.

Sacrament of Reconciliation

Holy Saturday ~ 5-6pm The Chapel

Sacramental confession is available to help us lay our burdens at the foot of the cross, find forgiveness, and experience newness of life. The priest, on behalf of the whole Christian community, listens to the penitent’s confession of sins and declares God’s forgiveness. The priest exercises this ministry in complete confidence. The Sacrament of Reconciliation, also called ‘Confession’, has always been at the heart of Christian life, and part of Anglican tradition alongside the weekly communal confession of sin. The Anglican approach has always been: *All may, none must, some should*. This ministry is available at any time, and is particularly helpful in Lent. Other times by arrangement with the clergy.

TRIDUUM

The Great 3 Days

Counting Time

The Sacred Triduum (pronounced ‘try-doo-um’) begins Holy (Maundy) Thursday at sunset and concludes Easter Day at sunset. We count the Triduum in the Jewish way, from sunset to sunset, to correspond with the biblical days of creation. Three great days: The *sixth* day, when God finished the creation; the *seventh* day, the sabbath when God rested; the *first* day, when God began creating anew. On the *sixth* day Jesus dies. On the *sabbath* Jesus lies buried in the tomb. On the *first* day, Jesus is raised in glory. That’s why it takes us these three days to observe the Christian Passover. In baptism, and in the renewal of our baptismal vows, we celebrate the body of Christ that struggles and suffers and dies, the body buried in the oblivion of death, risen from chaos into inextinguishable light.

Present Tense

In the liturgy of the Triduum we make no attempt to re-create first century Jerusalem: “were you *there*” is the wrong question. That’s not the liturgy’s goal. Rather, in the Christian Passover liturgy the boundaries between past, present and future get rolled up into heaven’s eternal now. *This* is the day of salvation! *This* is the night light is created, the rainbow appears, Isaac’s life is redeemed, the Reed Sea opens, the Jordan parts, three children in the fiery furnace sing God’s praises. *This* is the most blessed of nights, the Christian Pascha, when we see Christ rising from the dead.

Time Stands Still

Where churches have tower bells, they have always been silenced at this time. Time stops. Business-as-usual brought to a halt. The Christian Passover cannot be understood apart from keeping watch, waiting, anticipating. The Paschal Triduum requires of us a liturgical focussing on the ‘main event’. It asks us to put everything else aside – so far as that is possible in our busy culture.

Fast and Feast

Fasting is one way we keep watch. It's something we do when our stomach is in knots, when we are overwhelmed with emotions. The paschal fast unites home and church, until at dawn on Easter Day we pass over from fasting to feasting – breakfasting, breaking our fast, together.

One Three-Day Liturgy

Mass of the Lord's Supper, Celebration of the Lord's Passion and Death, the Great Vigil and First Mass of the Resurrection – these are a three-panelled window (a triptych) into the heart of God. Holy Thursday's Eucharist has no sending rite. Good Friday's liturgy has no gathering or sending. The Easter Vigil lacks a gathering rite. The Christian passover begins in the evening of Holy Thursday, and the church remains to see it through to the conclusion. Like other human adventures – weddings, family reunions, funerals – Triduum unfolds over a series of days. There are several meals, occasional lulls, catnaps, shifting moods, quiet times, raucous ones, leading to the main event. *The ideal is to join as one community of faith, together, for these three days.* This is the most important liturgical journey Easter people. The Triduum begins on Holy Thursday...

Holy Thursday 8pm

Love one another, as I have loved you... Do this to remember me. Holy (Maundy) Thursday takes its name from the "mandatum", the mandate of Christ to the church, the new commandment given to the company of the disciples: "Love one another, as I have loved you". We sit at table with Christ, who feeds us with his own body: "Do this to remember me". This is the night of touching flesh, of foot-washing. Our way is to be Jesus' way, the way of humble service of *all*. And it's not just that we are to be *Christ for others*. It is that others, all others, are *Christ for us*. In all people – beautiful or ugly, with the divine image clear and sparkling, or smashed into a thousand pieces – we see God, reverently and gently responding with loving service. On this night we also receive the Holy Oils, blessed by the Archbishop in the Cathedral at the Chrism Mass.

Night Watch 9.30pm onwards

Could you not watch with me one hour?

The answer then was No! Let us now declare Yes! We keep watch *through the night* with Christ in the blessed sacrament, holding together the liturgies of Maundy Thursday and Good Friday. We are invited to attend deeply to Jesus

in his agony in the Garden of Gethsemane, his arrest, humiliations, beatings, and trials before religious and political leaders. We enter into a sustained contemplative silence with Christ in the depth of our own dark night, and with Christians around the world. The night is divided into one-hour slots.

Great & Good Friday 9.30am

The Liturgy of Good Friday

11.15am Ecumenical Stations of the Cross

Father, forgive them; they know not what they do.

Not Doom & Gloom Friday, but Good Friday! On this day we look into the eyes and heart of love – Love at the heart of the universe; Love creating all things and holding creation in being; Love that is always becoming flesh and dwelling among us full of grace and truth; Love that goes to the cross rather than abandon us; Love that suffers and dies and rises eternally; Love which is the non-violent Forgiving Victim. The Good Friday liturgy is a celebration of the cross, the tree of new life. On the dung heap, in the place of rejection and ridicule, outside the city walls, in the poor weak crucified Christ we encounter the power and wisdom of God as nowhere else. We hear the Passion according to John, we pray for God's world and church, we kiss the wood of the cross, we receive Christ crucified and living in holy communion. How good to be here on this Great and Good Friday! Hearing, feeling, experiencing all this requires a counter-cultural uncluttered time, space, and silence.

Holy Saturday 9.30am

So they went and made the sepulchre secure.

Between Good Friday and Easter Vigil we prepare. After Morning Prayer we clean and polish and make ready our place of worship – ourselves and the church! Many hands and hearts working in harmony. We fill the dry font with water. We lay the altar with freshly-laundered linen and new candles. We lay other tables for our Easter breakfast together. We polish the sacred vessels until they sparkle. We wash the decanters for wine and water. We prepare the great Paschal Candle, surrounding its stand with flowers. We put away the red Passiontide vestments and set out the gold Easter ones. We practice the many scripture readings for the Great Vigil, ministers and servers rehearse for the greatest liturgical drama of the year. No worthy celebration without careful preparation! All are welcome. You are invited. Everyone – children, adults, the elderly – can contribute.

Easter Day 6am

Why do you seek the living among the dead? He is not here but has risen.

This is our night of nights, our day of days. This is our liturgy of liturgies. All Christian liturgy derives its meaning and power from this liturgy, this dawning day. There is none other like it. We gather together before dawn. It requires some effort! In the dark we kindle fire and light. We trace in sacred scriptures the story of God's marvellous dealings with humankind. Gradually, the day dawns, until we see the whole sacramental universe. The sun rises as usual after crucifixion! We baptise, making new Christians by water and Spirit. We renew our own baptismal vows. We are marked as Christ's own for ever. We ring bells. We gather around the table, like the first disciples at Emmaus, glimpsing the raised Christ in the breaking of the bread – still with the scars of passion on him, blessing us with torn hands, walking with us on bleeding feet. Here, against all the odds, in our midst – where two or three, or any number are gathered together – is Christ the First and the Last, the Alpha and Omega, the Crucified and Living One. We remember the dead, to whom we are joined through resurrection across the tender bridge in Christ. We break fast together. Bring bells to ring. Make a joyful noise! Don't miss it!



EASTERTIME

50 Days of Celebration

Father, if the hour has come to make the break,
help me not to cling, even though it feels like death.

Give me the inward strength of my Redeemer,
Jesus Christ,

to lay down this bit of life and let it go,

so that I and others may be free

to take up whatever new and fuller life

you have prepared for us,

now and hereafter. Amen.

Yom ha Shoah

Never again!

On this day we pray with our Jewish sisters and brothers as they remember that most appalling 20th century horror, *Yom ha-Shoah*, ‘day of the Holocaust’ (see *Contact* for actual date). The Nazi plan to exterminate a whole race would have been stillborn but for centuries of Christian anti-Semitism – betraying and crucifying afresh Jesus the Jew. Six million Jews died in the Shoah, as well as another million deemed to threaten the purity of the race – including homosexuals. Few Christians or churches lifted a voice or a hand to save. Tragically, the Shoah is never over – Kurds in Iraq, Serbs and Croats in the former Yugoslavia, Tutsis in Rwanda, Kikuyu in Kenya, blacks in the ‘south’, gays in the church... the list is too long. Let us repent of our sins against our parent faith, and pledge ourselves to living in harmony side by side as daughters and sons of the one God. Our cry, our prayer, in solidarity with Jews, is NEVER AGAIN!

Ascension Day

40th Day of Eastertime

Thursday ~ 6.30pm

For if I do not go away, the Advocate will not come to you.



The Day of Pentecost

50th Day of Eastertime ~ 8am, 10am

You are witnesses of these things.

50 days of Eastertime ends on this day, in a feast of bright and fiery red. Pentecost is the celebration of discipleship – the Body of Christ is *us*, living, breathing, sent for mission and ministry. The liturgical cycle in its wisdom moves us on – from both cross and tomb. Everything we have been doing since Ash Wednesday, when our foreheads were smudged with ashen crosses, leads us to this day, this climax of the Lent-Easter journey. The baton of the risen Christ is passed *to us*. By water and Spirit, we who share the one bread are now the living Body of Christ. It's no use looking up into the sky, or dreamily into the future, if we want to see Christ. Christ is to be found in those we see here. We wear something red today.

Reading & Study

Some suggestions for nourishing mind and soul in Lent-Easter (or at any time)...

Meeting Jesus Again for the First Time

Marcus Borg – an exploration of the gap between common perceptions about Jesus and Jesus of the Gospels

The Good News of Jesus

William Countryman – a clear, concise and readable summary of the Good News

The Heart of Christianity: Rediscovering a Life of Faith

Marcus Borg – an exploration of Christian Tradition and how it can support a contemporary faith with both brain and heart engaged

Knowing Jesus

James Alison – an account of a theologian's encounter with Jesus

Consuming Passion: Why the Killing of Jesus Really Matters

Simon Barrow & Jonathan Bartley (eds) – 12 excellent essays on atonement, Christian violence, and recovering the non-violence of the gospel

Easter Faith: Believing in the Risen Jesus

Gerald O'Collins – a theologian's synthesis of biblical scholarship, theology, and lived experience

Lent and Easter Wisdom

Henri J M Nouwen – daily reflections from Ash Wednesday to Easter Week

The Easter God and His Easter People

John V Taylor – collection of sermons and addresses by the late Bishop

The Last Week: What the Gospels Really Teach About Jesus's Final Days in Jerusalem

Marcus Borg & John Dominic Crossan – an examination of Mark's account

The Cost of Discipleship

Dietrich Bonhoeffer – one of the most influential 20th century theologians and martyrs illuminates the relationship between Jesus and ourselves

Who will Roll Away the Stone: Discipleship Queries for First World Christians

Ched Myers - a political exploration of the Gospel of resurrection

Oh God Why?

Gerard W Hughes - biblical reflections using the method of the Spiritual Exercises of St Ignatius Loyola

Say it to God: in search of prayer

Luigi Gioia – the Archbishop of Canterbury’s Lent Book 2018

These books and many more are available in libraries, through online bookshops, or enquire at St Peter’s Bookroom 9663 7487.

THE PRINCIPAL LITURGIES



Ash Wednesday | 1.30am & 8pm

Passion Sunday of Palms | 10am

Holy Thursday 8pm

Night Watch of Prayer from 9.30pm until

Good Friday 9.30am

Easter Day 6am & 10am

Ascension Day Thursday 6.30pm

Day of Pentecost

8am and 10am

40 days Lent

Ash Wednesday to GOOD FRIDAY

3 days Triduum

Three Days – One Feast

the evening of Maundy Thursday
through Good Friday
to dawn on Easter morning

50 days Eastertime

Easter Day to the Day of Pentecost

Acknowledgements

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