



FAITHWAY – Lent 2017

The Church of the Holy Faith

welcomes all people into an ever-deepening relationship with Jesus Christ our Lord.

We believe in God the Father, Son and Holy Spirit, the Sacraments, and the Authority of Scripture.

We honor our Anglican heritage and praise God with Solemn liturgy, traditional Prayer Book worship, and music to exalt the spirit.

We strive to live as a community with compassion for one another and the world around us.

We worship together in peace to praise and thank God, to transcend division, and to celebrate the mystery of faith.

A MESSAGE FROM THE RECTOR

Dear Faithful and Friends of Holy Faith,

The holy season of Lent is almost upon us.

Lent is that forty-day period (not including Sundays) when we prepare ourselves to participate once again in our Lord's Crucifixion, Death, and Resurrection. Yes, I said *participate in...* for Lent and our Lord's Passion and Resurrection are not spectator sports!

The first Christians participated in, 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 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.



I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word.

Your first opportunity to participate in a holy Lent is by attending church on Ash Wednesday, March 1, for a service of Holy Eucharist with the Imposition of Ashes at 7 a.m., 12 noon, or 6 p.m. You cannot expect to embark on

"...our Lord's Passion and Resurrection are not spectator sports!"

keeping a holy Lent without starting on the right foot by worshipping God on Ash Wednesday. The day before, Shrove Tuesday, February 28, at 3:30 p.m., to kick off the Children's Lenten Adventure we will burn last year's blessed palms from Palm Sunday in the Memorial Garden to make the ashes for the following day. Please bring in your blessed palms from last year before then.

For those who wish to renew their faith and to use Lent as a time to examine their faith as well as themselves, we will

offer a Book Study Group. Beginning March 8, on Wednesday evenings from 6:30 p.m. to 8:00 p.m., preceded by a Soup Supper at 5:45 p.m., we will read and discuss Henri Nouwen’s book, The Return of the Prodigal Son. As described on the book jacket, “A chance encounter with a reproduction of Rembrandt’s painting, The Return of the Prodigal Son, catapulted Nouwen on a long spiritual adventure. Here he shares the deeply personal and resonant meditation that led him to discover the place within where God has chosen to dwell. In his reflection on Rembrandt in light of his own life journey, the author evokes the powerful drama of the parable in a rich, captivating way that is sure to reverberate in the hearts of readers. The themes of homecoming, affirmation, and reconciliation will be newly discovered by all who have known loneliness, dejection, jealousy, or anger. The challenge to love as the father and be loved as the son will be seen as the ultimate revelation of the parable known to Christians throughout time, and here represented with a vigor and power fresh for our times.” Consider making this offering your Lenten discipline, and enjoy the company of your fellow parishioners as we travel together on this journey of faith.

Some find it useful to give up something for Lent. While self-denial is important, it is not an end in itself. The purpose of self-denial is to make room for new insights and new experiences in your life. The question is not “what will you give up” as much as “what will you take on.” Which opportunities will you seize to make this a holy Lent for you?

Did you know?

At the 1874 (American) Episcopal Church General Convention, the record shows that Church of England canons adopted and in use in the American provinces and States prior to 1789 were applicable. “The canon law of the Protestant Episcopal Church in the United States then makes a bell, or bells, a necessary appendage to its church buildings, and requires them to be rung before its services and at funerals...”*

(See the article on the Angelus in this issue for more information on church bells.)

*Source: Project Canterbury, The Legal Use of Church Bells
By Eugene Augustus Hoffman. Philadelphia: Allen, Lane and Scott, 1877

Participate in a blessed Lent!

Yours faithfully in Christ,
Robin D. Dodge
Rector

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LENTEN LITURGY AND MUSIC: WHAT WE GIVE UP, WHAT WE GAIN

STORY BY JANET SANDERS

PHOTOGRAPHS BY CATHY GRONQUIST, TIM ROBERTS, JAMES VAUGHAN AND JAMES OVERTON

The last word heard in the Epiphany season is “Alleluia.” For the final Sunday before Lent, Director of Music and Liturgy Mark Childers selects hymns resounding with that word of praise and joy, and the choir’s retiring anthem (replacing the retiring hymn) ends with “Alleluia.” Throughout Lent that word is absent from liturgy and song, along with other sounds and symbols of our familiar worship.



Ash Wednesday’s invitation to the observance of a holy Lent reminds us it is a time of self-examination and repentance; of prayer, fasting and self-denial; and of reading and meditating on God’s holy Word. Sights and sounds in our worship change to help us attend to and symbolically experience the meanings of this season. Some changes are obvious and others are subtler. Look and listen for these signals indicating that we have moved from a celebration of our faith to a meditation on its essential truth of crucifixion and resurrection.

In Lent’s first Sunday, as in Advent’s, our service begins with the Great Litany, an extended set of prayers to set the mood of a contemplative season. Lenten vestments are purple, the color of humility, penance and sorrow, and purple veils drape crosses throughout the church. The Virgin Mary’s crown is gone, as a sign of humility and penance. The baptismal ewer, Paschal candle and candlestick remain in the sacristy until their triumphal return during the Easter Vigil. Our usual processional crosses are replaced with a wooden crucifix, and there are no altar flowers.

Mark says, “The music in the liturgy serves to bring the people of God to the place where heaven and earth meet.” For every service, he chooses hymns and anthems to accentuate, not just accompany, the intention of the Mass and the message of the Lessons. During Lent, we hear simpler music on Sundays; Tuesday evening Taizé chants turn us toward the time leading to the crucifixion; and the awesome power and range of our pipe organ is reduced. During 11 o’clock Lenten services we chant the Psalm with one musical phrase rather than two, and our singing is in a minor key. The sound of a single gong replaces the ringing of Sanctus bells at the consecration.

As we follow Christ’s footsteps through Holy Week, our sensory experience gives us a deeper understanding of His passion. Palm Sunday’s crowd – Holy Faith’s congregation joined with the Basilica’s and First Presbyterian’s – and procession with palms seem festive but we “know how it will end” on Good Friday. That ending is foretold in the Gospel reading which at this service is not proclaimed by deacon or priest from the nave, and neither preceded nor followed by our customary responses (“Glory be to thee, O Lord” and “Praise be to thee, O Christ”), but rather is a narrative from many voices of congregation and clergy. Vestments are red, the color of fire and also of blood.

Wednesday evening brings the Office of Tenebrae. In the dim church two candelabra with seven candles each replace the altar’s candlesticks. Chants and anthems are sung by a small choir, and one candle from each candelabrum is



extinguished after each canticle until only the Christ candle in the center remains. During the last anthem, the deacon removes it, and after the last prayer the church is dark and quiet. The silence suddenly is broken by a loud noise which suggests the rending of the temple veil at the crucifixion or the rolling away of the stone sealing the tomb. As the Christ light returns to the altar, we remember that darkness and fear cannot triumph, and we depart in silence.



Maundy Thursday marks the institution of the Eucharist as we remember the Last Supper and are confronted with the stark reality of loss. Purple veils and vestments are replaced with white and the Sanctus bells return to signal the consecration, but no final blessing is given at the Eucharist's conclusion. The reserved Blessed Sacrament is placed into the monstrance and exposed for our adoration, then taken in solemn procession by the altar party to the chapel, the "Garden of Gethsemane," and placed on that altar in a special tabernacle surrounded by white lilies. On returning to the church the clergy wear black cassocks. While cantors chant Psalm 51 the lights dim and the priests strip the altar and sanctuary. Vessels, cushions, prayer books – everything is removed. After the rector wipes down the bare altar, the wings of the reredos are closed and we

exit, many of us to the chapel to heed our Master's call to "watch but one hour" with him while listening to the unseen choir's Taizé chants.

At seven a.m. on Good Friday the Mass of the Pre-sanctified is celebrated in the stark sanctuary on an altar bare except for a white cloth. The reserved Blessed Sacrament in its monstrance is brought from the chapel and entirely consumed during the Eucharist. At noon, a wooden cross with a crown of thorns is brought to the chancel, and we hear meditations on the last seven words Christ spoke from the cross. At 3 o'clock, when Christ breathed his last, the bell tower tolls 33 times. The Veneration of the Cross begins at seven p.m. as the cross, covered with three black veils, silently enters the nave and processes toward the sanctuary. One-third of the way up the aisle, it stops and a veil is removed. Two-thirds of the way, another halt and another veil removed. When the final veil is removed, the Cross is visible for the congregation's veneration. We approach the Cross and express our devotion individually – some kneeling, some bowing, some kissing the Cross and others touching it gently.



The Great Vigil begins on Holy Saturday and is the first service of Easter Day. The Holy Fire is kindled outside the church, censed and asperged for purity, and then transferred to the Paschal candle whose flame symbolizes Christ's eternal presence and, like the pillar of fire, reminds us of our deliverance from bondage and of our salvation. The chancel is dark as the candle enters. We ignite our own candles from its flame and light steadily advances as the deacon chants "The light of Christ" and we respond "Thanks be to God." The Paschal candle is placed in its candlestick at the center of the chancel where the Cross stood on Good Friday and the cantor chants the Exsultet, offering the candle to God and praying "May it shine continually to drive away all darkness." It burns at all services through the fifty days of Easter until the Day of Pentecost. The sanctuary and altar are resplendent again with the reredos opened and the embroidered frontal (also used on Christmas) draped on the altar which is surrounded by flowers and glowing with candles. Mary again wears her crown and is honored with lilies and white roses.

The clergy's vestments, white for the procession, now are gold, to give emphasis to this most holy day of the year. At the end of the Eucharist, the Paschal candle flame is transferred to the ever-burning sanctuary lamp that reminds us throughout the year of the light of all creation.

During the Vigil, the word "Alleluia" is heard once more as the rector says, "Alleluia, Christ is risen" and bells – both Sanctus bells and those brought by the congregation – peal joyously. We continue to say "Alleluia" as a response during the liturgy throughout the fifty days of Easter, and hear it in hymns and liturgy until Lent comes again. But despite the enthusiasm of many in the congregation, after the dismissal "Alleluia" is not said except between the Easter Vigil and the Day of Pentecost. Just as that salutation, meaning "Praise ye the Lord!" is absent during Lent, so it is present during Eastertide voicing our joy at that most holy season. *This Lenten article first appeared in 2016 and is repeated by popular demand.*



THE ANGELUS

STORY BY MARTY BUCHSBAUM

Dong...Dong...Dong...

We have all heard the peal of the bell calling us to worship, but what is the significance? In keeping with a time-honored church practice, The Church of the Holy Faith carillon rings The Angelus three times a day; traditionally rung at 9 am, Noon and 4 pm as well as during Eucharist services within our church. The Angelus is three separated chimes with a pause which is repeated three times and is followed by a rhythmic “curfew” tolling. The prayer has three verses and responses followed by an Ave Maria and a final verse with response and prayer. It is customary to sign oneself at the plus (+) sign.

The history of bells leads one to Neolithic China in about the 3rd millennium BC and their use spread throughout Asia and then westward into India, the Middle East and Africa as the science of metallurgy and art of casting were perfected. By the time Moses studied for the priesthood in Egypt their use was already established in the Buddhist, Hindu, Shinto and other faiths; by the time he returned to the Holy Land, he had already introduced bells into Jewish worship.

Bells reached England in the 7th century and were to be popularized by the venerable Saint Bede. Their widespread monastic acceptance prompted William the Conqueror to decree that at the sound of the evening bell everyone should return to their homes and remain indoors and “cover their fires”, hence: ‘curfew’ as a way to control his subjects. In time, the practice also came to include morning and midday ringing. In 1509, after a dispute with Pope Clement VI, King Henry VIII began to destroy monasteries which, by then, had become the village time keepers. As unpopular as the destruction was, King Henry decreed the bells should be given to area churches rather than having them melted down.

The form of the Angelus Prayer as we know it appears for the first time—according to J. Fournée in his *The History of the Angelus*. The Angel’s Message to Mary (Lev, 1997)—in *The Little Office of the Blessed Virgin Mary* (Officium parvum BMV), printed in Rome during the time of Pope Pius V (1566-1572). ^[1]

℣. The Angel of the LORD declared unto Mary,

℟. And she conceived of the Holy Spirit.

Hail Mary, full of grace; the LORD is with thee: blessed art thou amongst women, and blessed is the Fruit of thy womb, Jesus.* Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.

℣. Behold the handmaid of the LORD.

℟. Be it done unto me according to thy word.

Hail Mary, full of grace; the LORD is with thee: blessed art thou amongst women, and blessed is the Fruit of thy womb, Jesus.* Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.

℣. And the Word was made flesh.

℟. And dwelt among us.

Hail Mary, full of grace; the LORD is with thee: blessed art thou amongst women, and blessed is the Fruit of thy womb, Jesus.* Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.

℣. Pray for us, O Holy Mother of God.

℟. That we might be made worthy of the promises of Christ.

Let us pray,

Pour grace into our hearts O LORD, that we who have known the Incarnation of your Son Jesus Christ, announced by an angel to the Virgin Mary, may by His + cross and passion be brought to the Glory of His Resurrection; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever.

℟. Amen.

[Click here to listen to the Holy Faith Carillon](#)

[1] From: *L'Osservatore Romano Weekly Edition in English*, 4 September 2002, page 6

BELOVED IN THE LORD: THE EXHORTATION IN THE PRAYER BOOK

STORY BY FR. JIM GORDON

PHOTOGRAPH BY MARTY BUCHSBAUM

On the first Sunday in Lent at Holy Faith the Great Litany is chanted. On subsequent Sundays until Easter, at the end of the Prayers of the People, the priest serving as deacon reads a modified version of the Exhortation found on Page 316 of the Prayer Book. A similar Exhortation was in Thomas Cranmer's first prayer book of 1549 and one has remained, in one form or another, ever since.

In the American prayer book, the Exhortation was required each Sunday after the sermon until the 1892 book, which

allowed that it could be omitted for each Sunday of the month save one. The 1928 book further reduced this requirement, mandating the Exhortation to be read the first Sunday in Advent and Lent and on Trinity Sunday. Our current book does not mandate its use on any occasion.

Nevertheless, using it in Lent does help remind all of us what is involved in the Holy Sacrament of the Altar and how important it is for us to approach that Sacrament with the right mind- and heart-set.

Below is the entire exhortation. The italics are the rubrics that govern the reading; the paragraphs in bold face are the exhortation; the paragraphs in light face are my comments.

An Exhortation

This Exhortation may be used, in whole or in part, either during the Liturgy or at other times. In the absence of a deacon or priest, this Exhortation may be read by a lay person. The people stand or sit.

Beloved in the Lord: Our Savior Christ, on the night before he suffered, instituted the Sacrament of his Body and Blood as a sign and pledge of his love, for the continual remembrance of the sacrifice of his death, and for a spiritual sharing in his risen life. For in these holy Mysteries we are made one with Christ, and Christ with us; we are made one body in him, and members one of another.

A treatise could be written on the Exhortation's first paragraph alone, but what jumps out at me is the reminder that when properly received, the Eucharist gives us a "spiritual sharing in his risen life" and that we are made one with Christ — and one with each other. Those last five words should be highlighted.

Having in mind, therefore, his great love for us, and in obedience to his command, his Church renders to Almighty God our heavenly Father never-ending thanks for the creation of the world, for his continual providence over us, for his love for all mankind, and for the redemption of the world by our Savior Christ, who took upon himself our flesh, and humbled himself even to death on the cross, that he might make us the children of God by the power of the Holy Spirit, and exalt us to everlasting life.

How often do we begin prayer with praise and thanksgiving for all that God has done for us? His creation, providence and love for us, and for the redemption that Christ wrought on the cross? For anything we do in the Christian life, and certainly for the Holy Eucharist, such praise should be the starting point.

But if we are to share rightly in the celebration of those holy Mysteries, and be nourished by that spiritual Food, we must remember the dignity of that holy Sacrament. I therefore call upon you to consider how Saint Paul exhorts all persons to prepare themselves carefully before eating of that Bread and drinking of that Cup.

In his first letter to the Corinthians, Paul told the church that whoever “eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself. “Discerning the body” means seeing and feeling connected to those Christians receiving the Sacrament with you, remembering that we are one body in Christ. In other words, in the Holy Eucharist there clearly is the vertical connection with God, but just as important is the horizontal connection with your fellow believers.

Examine your lives and conduct by the rule of God’s commandments, that you may perceive wherein you have offended in what you have done or left undone, whether in thought, word, or deed. And acknowledge your sins before Almighty God, with full purpose of amendment of life, being ready to make restitution for all injuries and wrongs done by you to others; and also being ready to forgive those who have offended you, in order that you yourselves may be forgiven. And then, being reconciled with one another, come to the banquet of that most heavenly Food.

Much like the previous paragraph, this one, too, emphasizes that the cross has two elements, one pointing up to heaven and one pointing to your fellow human beings. You must examine your lives and repent of sin to receive forgiveness. And you also must forgive those who have wronged you.

And if, in your preparation, you need help and counsel, then go and open your grief to a discreet and understanding priest, and confess your sins, that you may receive the benefit of absolution, and spiritual counsel and advice; to the removal of scruple and doubt, the assurance of pardon, and the strengthening of your faith.

Fr. Robin and I are ready to guide parishioners through the Reconciliation of a Penitent (see the article on confession which follows), a rite offered in two forms, beginning on Page 447 of the prayer book. This is available to parishioners not only in Lent but year-round.

To Christ our Lord, who loves us, and washed us in his own blood, and made us a kingdom of priests to serve his God and Father, to him be glory in the Church evermore. Through him let us offer continually the sacrifice of praise, which is our bounden duty and service, and with faith in him, come boldly before the throne of grace and humbly confess our sins to Almighty God.

There was a time in the history of the Western church when the fear of improperly receiving the Eucharist kept many Christians away from the altar of God. That’s not the intent of the Exhortation; the intent is, however, to help us to never take the Eucharist for granted, to make whatever amends are necessary in our actions and outlook to truly be able to come “boldly” before the throne of grace.

CONFESSION IS GOOD FOR THE SOUL

STORY BY FR. ROBIN

PHOTOGRAPH BY TIM ROBERTS

Though not Biblical, the Scottish maxim “Confession is good for the soul” holds a lot of truth. But when many people think of confession (if they think of it at all), they conjure up too many movie scenes of little booths in the back of a dark, cavernous church populated by priests whose faces are obscured by intricately carved screens hearing the salacious tales of very private lives. Nothing could be further from the truth. There is nothing salacious about confession. Instead, confession is the unburdening of ordinary hurts, offenses, and foibles that have accumulated over the weeks, months, and years that weigh down our souls.

Confession or, more properly, the Reconciliation of a Penitent, is a sacramental rite of the Church. The Book of Common Prayer provides two forms for the rite (BCP pp 447-452). The Prayer Book introduction to the rite states: “The ministry of reconciliation, which has been committed by Christ to his Church, is exercised through the care each Christian has for others, through the common prayer of Christians assembled for public worship, and through the priesthood of the Church and its ministers declaring absolution. The Reconciliation of a Penitent is available for all who desire it. It is not restricted to times of sickness. Confessions may be heard anytime and anywhere.”

Because The Church of the Holy Faith does not have confessional booths in the back of the church, my practice is to hear confessions in the chapel sitting in the officiant’s chair with the penitent kneeling at the altar rail. I usually begin asking the penitent what he or she would like to talk about, resulting in a discussion about spiritual matters that leads to absolution. When the penitent has confessed all serious sins troubling the conscience and has given evidence of true contrition, I try to give counsel and encouragement. I may assign a psalm, prayer, or hymn to be said, or something to be done, as a sign of penitence and act of thanksgiving. Then we start the actual rite, which may begin with the familiar words, “Bless me, Father, for I have sinned.” After the penitent ask for forgiveness and my offering whatever counsel, direction, and comfort that may be appropriate, I pronounce God’s absolution, and conclude with the words, “Go in peace, and pray for me, a sinner.” The content of a confession is not normally a matter of subsequent discussion between the penitent and priest. The priest is under a moral and canonical obligation to maintain the secrecy of the confession.

Fr. Jim and I consider it a great privilege to hear confessions, especially during Lent. If you would like to avail yourself of this sacramental rite – keeping in mind that other maxim of Anglicanism, “All may, some should, none must” – please be in touch with one of us.



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