

Maranatha House Churches II  
Lent 2010

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MISSION AND VISION  
IN A  
VUCA WORLD

Sessions I-VI  
*February 21 - April 3*

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ST. MARK'S EPISCOPAL CHURCH  
NEW CANAAN, CONNECTICUT



Dear Friends,

This is your Lenten guide for all sessions of the 2010 Maranatha House Churches. Included are the weekly discerning questions, unique reflections written by Mother Anne and pertinent scripture readings.

If you have not yet signed up, I encourage you to do so. This is a rare opportunity to bond more deeply with your Lord and with the people of your parish. For a little effort, you may well receive “grace upon grace.” To participate, be in touch with Jill Sautkulis (jsautkulis@optonline.net), Chris Gruseke, (gruseke@aol.com), or Thea McGee, Parish Secretary at the church office (966-4515) (tmcgee@stmarksnewcanaan.org). If you cannot attend a Maranatha House Church, please use this booklet as your Lenten devotional. During the Sunday morning adult education class in Morrill Hall (9-9:45) in Lent, our discussions will focus on the weekly questions and reflections.

I also hope you will pray for your church 10 minutes a day, saying Maranatha (Come, Lord Jesus) so that the Spirit of Christ might be profoundly present here during this process.

God bless you.

Maranatha. Come Lord Jesus. Come.

A handwritten signature in cursive script that reads "Fr. Peter".

The Reverend Peter F. Walsh, Rector

## **MISSION**

Go and make disciples who experience

A deeper life in Christ

A more holy communion with one another and

A greater love for the world

## **VISION FOR THE FUTURE**

A church bursting with disciples

who are so transformed by the Holy Spirit that

they live to give for the love of the Lord

# Mission and Vision in a VUCA World

## Week I

*February 21 - 27*

What does it mean to experience a deeper life in Christ?

## Week II

*February 28 - March 6*

What does it mean to experience a more holy communion with one another?

## Week III

*March 7- 13*

What does it mean to experience a greater love for the world?

## Week IV

*March 14-20*

What does it mean to be transformed by the Holy Spirit?

## Week V

*March 21 - 27*

What does it mean live to give for the love of the Lord?

## Week VI

*March 28 - April 3*

What does it mean to go and make disciples and to become a church bursting with disciples?

# Maranatha House Church

## Weekly Session Agenda

### **Gathering** (5 minutes)

† Opening prayer (said together):

Lord, you promised that when two or three are gathered in your name, you are in the midst of them. We are gathered in your name. Maranatha. Come Lord Jesus; come be in the midst of us. As you sent your Holy Spirit to your disciples in the Upper Room, send your Holy Spirit to this room. Light our hearts on fire with your presence and guide our deliberations that, through each of us and through this House Church, St. Mark's Church may grow in grace, fully empowered to be instruments of your peace through you who lives and reigns, one God, in glory everlasting. Amen.

† Meditation Instructions (if necessary) - see following page

### **Meditation** (10 minutes)

† Meditation concludes with the Lord's Prayer (said together)

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses,	as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.
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### **Reflection and Scripture** (10 minutes)

† Introduction to session

† Scripture read in unison

### **Discussion** (30 minutes)

### **Closing** (5 minutes)

† Comments

† Final prayer said in unison

*A Prayer attributed to St. Francis*

Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.

† Dismissal

*Convener:* Go in peace to love and serve the Lord.

*People:* Thanks be to God.

## An Invitation to Contemplative Prayer Meditation with Mantra Maranatha

Prayer is powerful. Jesus said, “Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you. For everyone who asks receives, and everyone who seeks finds, and for everyone who knocks, the door will be opened.” (Luke 11:9-11)

St. Mark's is gathering together to pray the powerful prayer, “Maranatha.” Maranatha is a Biblical mantra, a prayerful word meaning, “Come, Lord Jesus” in Aramaic. It is a petition. We are asking Jesus in his native tongue to come to us. Just as the Church was born in prayer in the Upper Room when the Holy Spirit of Christ came upon the disciples, so the rebirth of our church will be empowered by the Spirit of Christ coming to us in our living rooms.

To meditate, it is easiest to sit up straight and solidly back in the chair. Imagine there is a string attached to the top of your head, pulling you up. Balance your head on your backbone. Settle down and sit still. A still body leads to a still mind and the ability to sit deep within oneself. Gently close your eyes and become aware of your breathing.

For about 10 minutes you have one job and that is to pray the word “Maranatha” inwardly. You can break it into its syllables “Ma-ra-na-tha” or say the whole. You can say it with your breath or not. The particular technique you chose matters not; just pray the word.

Do not worry when your mind runs wild. It is known as “monkey mind.” We all experience it. Do not fight the proverbial monkeys of anxiety and fantasy, just return to the mantra “Maranatha.” Eventually the mental monkeys will become tired and settle down. Then with a still mind you can begin to attach to the mind of Christ. Periodically, over time, not by your own doing but by the grace of God, you will descend to a deeper place of communion with our Lord. It is a place beyond words where you can come to know Christ not by reason, but by experience. It is from that place that St. Paul says: “If anyone is in Christ, there is a new creation.” (2 Cor. 5:17a)

Let us join with the saints in the Upper Room, with Christians throughout the world and through time, and with the people of our parish and pray, ‘Maranatha,’ “Come, Lord Jesus.”  
Let us pray.

# Maranatha House Church II

Week I *February 21 - 27*

## What does it mean to experience a deeper life in Christ?

Most of us think we inhabit the lives we have constructed for ourselves, and they are often the creation of many years of hard personal and professional work. Family, children, job, friendships, avocations, interests, community work, travel – all these form an invisible web of connections and activities that move us from one day to the next and through the years. When on Sunday mornings in the liturgy we thank God for “all the blessings of this life,” these things are part of what we offer up.

But our Christian faith tells us that our lives in the world we can see are not the only lives we inhabit. We belong even more deeply to another reality – the body of Christ, the living presence of the risen Lord in the world.

When each of us was baptized (a day most of us don't even remember!), we entered a realm that is not yet completely of this world: the realm of the central event in history, the sacrificial death and victorious resurrection of Jesus. That event unleashed a power of love, self-giving, forgiveness, and new life into the world. As followers of Jesus, we are representatives of this power that integrates not only individuals but also humanity itself.

Sociologists of religion sometimes comment that many adults who have developed psychologically, emotionally, physically, and professionally have not grown spiritually – whether through fear that religious development is arcane or mystifying, or because their intentional religious formation stopped after Confirmation in the middle school years (or even earlier).

A childhood faith (or a childish faith) does not satisfy most people. Eventually, many adult Christians feel that their faith lives have become routine; that their spiritual practices of long-standing are now thin gruel; and that “all the blessings of this life” are still deeply appreciated but no longer enough. A hole opens up in the spirit, and one wants to move from blessing to destiny, to finding what part one plays in the life of God and in the world. One comes to realize that one's faith needs to respond to the hard realities of adult life in the VUCA world. And so our faith has to “grow up,” just as other parts of us did. This is one of the most exciting challenges of adulthood for a Christian.

Russian theologians often speak of the “poustina” (pooh-steen-ah), the small space in every human heart which is meant for God and which only God can enter. What would our lives be like if we each were to become aware of the poustina in our heart, that space that we sometimes try to fill with other things but that all our lives through calls out for God?

There is a deeper life inside our lives. It waits for how we shall respond to it – if at all. On some level, we all know this.

Fr. Richard Meux Benson, the founder of the Society of St. John the Evangelist in Cambridge, Massachusetts, said: “If we enter into ourselves we shall find the ground of our heart as it were broken up, and a deep well springing up from beneath it... This well springs up within us in no bubbling spasmodic manner; it is continual, imperceptible, the mighty power of God rising up through our littleness – expanding our nature – gradually overflowing it – until our nature is lost to sight.”

What would it be like for the people of St. Mark's to live from the grounds of our hearts?

**Luke 10: 38-42:** “Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, ‘Lord do you know care that my sister has left me to do all the work? Tell her then to help me.’”

But the Lord answered her, ‘Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her.’”

# Maranatha House Church II

Week II *February 28 - March 6*

## **What does it mean to experience a more holy communion with one another?**

Our relationships, and the way we conduct them, often give us a good picture of our character, values, and priorities. Reflecting on the hidden strata of our relationships – personal and professional – can sometimes yield surprising insights that open up new areas for spiritual work.

In Wednesday Bible Study, we have recently studied 1 and 2 Thessalonians. They were the first two books to be written in the New Testament, and so they give us a picture of life in the very early church, before there was much structure, organization, or formalized worship at all. Consequently, what shines forth in these two letters of Paul are the relationships among people.

The Christians in Thessalonica were living in the “afterglow” of the resurrection of Jesus, in a time of great spiritual potency, and they were doing their best to follow Jesus despite ardent persecution from Gentiles and others. But the letters make clear that working out respectful, wholesome relationships with each other in community was a pressing priority (and sometimes a source of trouble). Theological differences, personal animosities, and social and economic competition, and occasional sexual exploitation (since promiscuity was as common in the ancient world as it is now) tended to separate people – just as they do in our time.

Interestingly, the Greco-Roman world in which the new faith grew was a rigidly structured one in which a person’s worth was determined largely on the basis of factors outside his or her control: birth, family heritage, wealth (or poverty), gender, vocation, political standing (or none). This created a culture constructed largely of webs of obligation and economic control that kept some at the top and many more at the bottom.

The first Christians tried to create an entirely new way of social belonging based on the hope of a new world that Jesus had given them. As modern readers of the letters of Paul, we are habituated to the language of family that he uses - love, respect, patience, tolerance, gentleness, self-control, and self-sacrifice are all words we expect to see when we read the Scriptures. But this way of being in community was revolutionary at the time – and it pointed to the possibility of a world of hope as an alternative to the old order.

As postmodern people, we live in a world that tries us to make us understand ourselves primarily as consumers and competitors. Yet our church offers another model for understanding ourselves and each other: Holy Communion. When we receive the body and blood of Christ in the sacrament, we are communing - being in commonality with – not only each other, so that all differences among us are leveled, but also with God. Since “we are what we eat,” through the sacrament we are actually becoming more like God.

What would it be like if St. Mark’s let that “being in commonality with” seep out more fully from our liturgy and transform the other parts of our parish life? How would St. Mark’s change?

Dietrich Bonhoeffer said, “Let him who cannot be alone beware of community. Let him who is not in community beware of being alone.”

**Colossians 3: 1-5; 11-15:** “So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your mind on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory. Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed... In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free, but Christ is all and in all!

As God’s chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful.”

## Maranatha House Church II

Week III *March 7- 13*

### **What does it mean to experience a greater love for the world?**

Almost all of us feel sometimes daunted by the complexity of the world and especially by its suffering and our inability to resolve it.

The optimism of the Enlightenment period, when Western culture believed that reason and the power of the individual guaranteed the steady progress of humanity, has not proved reliable. The modern period's insistence that science, medicine, and technology would ensure a far better life for all people has proven false, as more and more ethical, economic, and social problems are created by the very advances we thought would solve our most pressing problems. Faced with all this, sometimes Christians conclude that an "in the world but not of it" attitude is the best we can do.

When Jesus said, "You always have the poor with you" (Matthew 26:11), he didn't mean we should get accept the reality of poverty and become complacent about the problems of the world. He did mean that we have been given a universe that is free (like God himself) and therefore subject to suffering, since human choices that are a result of freedom sometimes result in sin and brokenness on many levels. His words make clear that the proliferation of evil in destructive patterns of inter-relating functions on all levels of society. More and more this presses on our hearts and our conscience.

And so complacency is not the answer. The great American writer Flannery O'Connor said, "You have to cherish the world at the same time you struggle to endure it." Deep down, most of us sense that we were not made to be the center of our own universe and we feel some kind of identification with all humanity. We know that we are incomplete without others, even people we don't know.

Harry Emerson Fosdick, the modernist American Baptist preacher who led Riverside Church, said (and forgive the dated language as to gender): "A person completely wrapped up in himself makes a small package indeed. The great day comes when a man begins to get himself off his hands. He has lived, let us say, in a mind like a room surrounded by mirrors. Every way he turned he saw himself. Now, however, some of the mirrors change to windows. He can see through them. He begins to get out of himself – no longer the prisoner of self-reflections but a free man in a world where persons, causes, truths, and values exist, worthwhile for their own sakes. Thus to pass from a mirror-mind to a mind with windows is an essential element in the development of a real personality."

When my husband and I moved to New Canaan, we were struck by what seems to be the town motto: "Last Stop Before Heaven" – which whimsically sums up the beauty and peace of our little town. Interpreted another way, it could imply that we have left the rest of the world behind....or that everyone else is a further away from heaven than we are!

St. Mark's has a vibrant Outreach Committee that makes generous grants to worthy organizations that do a lot of good in our area. We also host, support, or participate in several outreach projects that make a significant impact on our community: including the Gospel Garden, the New Canaan Food Bank, CaTS, Meals on Wheels, Camp Hand-in-Hand, and Community Bridgebuilders Coalition. Are there other ways our parish can strengthen its ministry to our area and/or to the world?

**John 10:10:** "I came that they may have life, and have it abundantly."

# Maranatha House Church II

Week IV *March 14-20*

## What does it mean to be transformed by the Holy Spirit?

Many of us have experienced various powerful formation processes during our lives. When we were children, our parents formed us with their way of being in the world. Our community socialized us. Our schools taught us. Our church shaped the way we understood God and how to relate to God. The values of our culture and our country seeped into us. Some of us were formed to understand the world as a place of freedom, opportunity, service, joy, and connection, with God as a nurturing Good Shepherd. Others of us were formed to see the world as a scary place, where everyone had to fight to survive and where other people were threats to one's own well-being, with God as a supreme hall monitor, always on the lookout for our mistakes. Most of us were formed somewhere in the middle.

During our adult years – sometimes early, sometimes later – we can begin to wonder whether the customs, values, and habits that formed us are really our own. Your life can feel like a garment that doesn't fit right. You might feel stuck. And so you begin to question yourself: Is the life I am living true to who I really am, as opposed to who I was shaped to be by forces outside myself? Have my hopes for life been unrealistic? Have my dreams been too small? What is the purpose of my life? What does my life mean?

Rowan Williams, the Archbishop of Canterbury, says, "Being human is learning how to ask critical questions of our own habits and compulsions, and it's learning how to adjust them against a model of human behavior – an idealized truth about the purpose of our humanity." That model is Jesus and the transforming love of God he brought into the world.

And so begins the passage into becoming "our own person" – an adult with an authentic self.

The same thing can happen in the spiritual life. Many of us were raised in the Christian faith and, despite perhaps a few doubts and questions, experienced the faith as largely satisfactory and comforting. It seemed as familiar as the color of your eyes. And then something happens. Sometimes gradually, sometimes suddenly – perhaps as a result of an illness, an accident, a book, a chance encounter, or simply the process of aging – your guard drops a bit. Your inner terrain shifts. Your faith changes; your faith seems not incorrect or incomplete, but awakened. God seems more present. Prayer visits you. You sense a movement in your spirit and it feels like you are being claimed. Life itself seems to open up to its own depths. Earlier, you were formed. Now, you are being transformed.

The Holy Spirit has blown into your life, drawing you closer to God and to God's work. This brings joy as well as upheaval. Your priorities change. You change. You begin to live in the world in a new way.

There is nothing predictable about this. The Holy Spirit comes to everyone in a different way. You might say it's a tailor-made experience, since God knows each of us so intimately. The Spirit of Jesus came to St. Paul out of the blue, very suddenly. Paul wasn't undergoing a mid-life crisis and he wasn't spiritually discontent. But Jesus came to him, and his life changed. His values reversed themselves. He had thought he had life all sewed up, but God blew it apart and his life became an agent of amazing reconciliation and change in a world that needed the gospel desperately.

What would it be like for us at St. Mark's to intentionally open our lives to the revivifying work of the Holy Spirit? Do we want to change?

**John 3:7-8** Jesus said, "Do not be astonished that I said to you, 'You must be born from above.' The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

# Maranatha House Church II

Week V *March 21 - 27*

## What does it mean to live to give for the love of the Lord?

Giving is a rich concept for Christians. Built into our understanding of our faith is the assumption that we're supposed to be "giving people" – generous with our time, talents, and financial resources. "All things come of Thee, O Lord, and of Thine own have we given Thee." We realize that everything we have comes from God, that we don't really "own" anything anyway, and so we offer everything we "have" back freely to God and the community to keep it in circulation for the good of others.

A clergy friend told me a story about an older woman in his parish. She was a life-long member and she had been active in many areas of parish life. She had also been a long-term generous financial giver. Toward the end of her life, her finances were depleted. The priest and the senior warden were concerned about this, and they thought they'd give her a break when stewardship time rolled around. They visited her at home and said, "Helen, we want to thank you so much for all you've done for the parish and given to the parish all these years. But we know that you are struggling financially and so we want to tell you that you don't have to make a pledge anymore. Or you could just make a token pledge. From now on, you're off the hook." And the woman responded, "Please do not deprive me of the opportunity I have cherished my whole life – the chance to give. It gives me joy."

The priest and the warden thought they were being kind to the woman. In reality, they almost took her dignity away.

I admire that woman. I think most of us feel the internal "brakes" come on when the subject of generous giving comes up. There's something about giving that frightens us. And so I wonder what made that older woman the person she was.

I don't think giving is foundationally about money. I think it's foundationally about whether or not you are free internally. Here's a poem about internal freedom. It's by Nanao Sakaki:

*In the morning*

*After taking a cold shower*

*---what a mistake---*

*I look at the mirror.*

*There, a funny guy,*

*Grey hair, white beard, wrinkled skin,*

*---what a pity---*

*Poor, dirty, old man!*

*He is not me, absolutely not.*

*Land and life*

*Fishing in the ocean*

*Sleeping in the desert with stars*

*Building a shelter in the mountains*

*Farming the ancient way*

*Singing with coyotes*

*Singing against nuclear war –*

*I'll never be tired of life.*

*Now I'm seventeen years old,*

*Very charming young man.*

*I sit down quietly in lotus position,*

*Meditating, meditating for nothing.*

*Suddenly a voice comes to me:*

*"To stay young,*

*To save the world,*

*Break the mirror."*

When you can "break the mirror" that keeps you trapped within all the anxious reflections about things like survival, the future, and whether or not you will have enough, then a space opens up inside you and you can begin to receive your life rather than grasp your life. This is a great gift. You realize that inside you already have everything you need! And so from this internal richness, generosity pours forth.

Generosity feels a lot like forgiveness. A generous person lets others be who they are (including his or her kids). A generous person lets life be what it is. A generous person is not trying to extract something from the past or force something from the future.

We live to give for the love of the Lord because Jesus gave us the greatest gift of all, his peace and his joy. We live to give for the love of the Lord because it's what makes us human.

"All I want to say is this: it is by sharing the earthly goods that we come to have an idea of what it is like to share the life of God. As long as we do not know how to share earthly goods, as God would have us do, it is an illusion to imagine that we know what it is to share the life of the Trinity which is our destiny. If you cannot manage with toys, nobody is going to entrust you with the real thing."  
-Christopher Mwoleka, R.C. Bishop of Rulenge in NW Tanzania, 1975

**John 14:27** Jesus said, "Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid... This is my commandment, that you love one another as I have loved you."

# Maranatha House Church II

Week VI *March 28 - April 3*

## **What does it mean to go and make disciples and to become a church bursting with disciples?**

Church growth seems like a great idea in the abstract, but most churches find the reality of growth a significant challenge. It might be because we've grown accustomed to thinking of our parish as a family, and families don't keep growing forever. At its best, a family is a place of intimacy and welcome, of warmth and hospitality and relationship. A place with a particular history and tradition. A place where you are known.

St. Mark's has been such a place for many people for many years. A place where everyone (in the best of times) has been family. This has been a tremendous experience for many people – and the steadfastness of our parish family is one of the reasons we've survived into this new period of growth.

But maybe it's time for a new metaphor, or an expanded metaphor, for St. Mark's. Because I think we've been hiding our light under a bushel for awhile.

Our world is spiritually starved. New Canaan is no exception. Everywhere, people hunger for more than a good job (or any job), a home, an adequate income. We try to assuage that hunger for more with many things that will never satisfy it: shopping, vacations, alcohol, obsessive exercise, maintaining the image of "the good life." But as Hegel said, "By the little that now satisfies the soul, judge the extent of its loss." Everywhere, people are experiencing soul deprivation.

The Episcopal Church offers rich treasures to the world in terms of its liturgy, its theology, its prayer, its sacraments, its spirituality, its ethics, its model for mission, its social witness, and its worldwide web of relationships within the Anglican Communion. We are the incarnation of the Episcopal Church in New Canaan. What would it be like if we were to claim these treasures and offer them to people who haven't yet come through our doors?

So many people have told me and Fr. Peter that if "Go and make disciples" means going down to Elm Street and being street-corner evangelists, they are not signing up! Don't worry. That's not the Episcopal style in this time and place. Interestingly, even an evangelist like St. Paul didn't begin his career as a street-corner preacher. When he was in Thessalonica, he talked with people about his faith while he worked as a tent-maker in the city center. People would come into his makeshift shop to buy a tent or awning, and he would converse with them. He drew people to the faith in the course of his ordinary life while having ordinary conversations. We can do this, too. What would it be like if each St. Mark's parishioner were to talk about St. Mark's and its spiritual depth and sense of community and outreach to our friends, our colleagues, our families, people we know in town and in the area? What would happen if each of us were to directly invite people to come to St. Mark's, one person at a time (or two or three at a time)?

Sometimes I think we forget what a great gift is available to people from God through the church. Here is Roman Catholic priest and writer Henri Nouwen's account of an experience he had that reminded him of that:

"I vividly remember the day on which a man who had been a student in one of my courses came back to the school and entered my room with the disarming remark: 'I have no problems this time, no questions to ask you. I do not need counsel or advice, but I simply want to celebrate some time with you.' We sat on the ground facing each other and talked a little about what life had been for us in the last year, about our work, our common friends, and about the restlessness of our hearts. Then slowly as the minutes passed by, we became silent. Not an embarrassing silence but a silence that could bring us closer together than the many small and big events of the last year. We would hear a few cars pass and the noise of someone who was emptying a trash can somewhere. But that did not hurt. The silence which grew between us was warm, gentle and vibrant. Once in a while we looked at each other with the beginning of a smile pushing away the last remnants of fear and suspicion. It seemed that while the silence grew deeper around us we became more and more aware of a presence embracing both of us. Then he said, 'It is good to be here,' and I said, 'Yes, it is good to be together again,' and after that we were silent again for a long period. And as a deep peace filled the empty space between us he said hesitantly, 'When I look at you it is as if I am in the presence of Christ,' I did not feel startled, surprised or in need of protesting, but I could only say, 'It is the Christ in you, who recognizes the Christ in me.' 'Yes,' he said, 'he indeed is in our midst,' and then he spoke the words which entered into my soul as the most healing words I had heard in many years. 'From now on, wherever you go, or wherever I go, all the ground between us will be holy ground.' And when he left I knew that he had revealed to me what community really means."

- Henri Nouwen, *Reaching Out*, 1975.

God speaks the language of silence. In Jesus, God speaks the language of love, an indestructible love that sustains us no matter what comes. We discover that love in community. There is not a human being alive who doesn't need that love and that community. A disciple is someone who knows that, lives it out, and shares it with others so the family never stops growing.

**Matthew 28:16-20** Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they say him, they worshipped him; but some doubted. And Jesus came and said to them, "All authority has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

## HOLY WEEK AND EASTER SCHEDULE

MARCH 28 – APRIL 4

### Palm Sunday

*March 28*

8:00 a.m. Holy Eucharist  
9:00 a.m. Maranatha House Church Discussion  
9:45 a.m. Palm Procession on Great Lawn  
10:00 a.m. Choral Holy Eucharist with the Passion  
according to St. Luke  
5:00 p.m. Holy Eucharist

### Monday in Holy Week

*March 29*

7:30 a.m. Holy Eucharist - Chapel

### Tuesday in Holy Week

*March 30*

7:30 a.m. Holy Eucharist - Chapel

### Wednesday in Holy Week

*March 31*

7:30 a.m. Holy Eucharist - Chapel  
9:30 a.m. Holy Eucharist and Healing - Chapel  
10:00 a.m. Bible Study

### Maundy Thursday,

*April 1*

7:00 p.m. Holy Eucharist, Foot Washing and  
Stripping of the Altar. All-night Vigil  
begins with the Blessed Sacrament in  
the Chapel.

### Good Friday

*April 2*

11:45 a.m. All-night Vigil concludes  
12:00 p.m. Good Friday Service (1 hour)  
7:00 p.m. Good Friday Service (1 hour)

### Holy Saturday

*April 3*

8:00 p.m. The Great Vigil of Easter with Baptism

### Easter Sunday,

*April 4*

9:00 a.m. Festal Holy Eucharist with Instruments  
11:00 a.m. Festal Holy Eucharist with Instruments  
5:00 p.m. Holy Eucharist