

COME WALK LENT WITH US

LENTEN WORSHIP SERVICES AT IMMANUEL

Ash Wednesday, March 6

12:00 noon, Holy Eucharist, with optional imposition of ashes

6:00 pm, Family Holy Eucharist with Children's Homily

7:30 pm, Holy Eucharist with choir, and optional imposition of ashes

(All three services will be held at Zabriskie Chapel, address below)

Sundays, March 10–April 7

8:00 am, Holy Eucharist

9:00 am, Holy Eucharist

11:00 am, International Anglican Congregation Holy Eucharist
Zabriskie Chapel, 3606 Seminary Road, Alexandria (at the corner of Seminary and Quaker Lane)

11:15 am, Holy Eucharist

Immanuel Chapel, 3737 Seminary Road, Alexandria (on the campus of the Virginia Theological Seminary)

(Sunday, March 17, healing prayers will be offered after each service;
Sunday, April 7, Children's Holy Eucharist at 9:00 am, Zabriskie)

Wednesdays, March 13–April 17

6:00 pm: Holy Eucharist, Zabriskie Chapel

A BUS RIDE TO HEAVEN: Reading C.S. Lewis' "The Great Divorce"

Thursdays, 10:30 a.m. in the Fairchild Room

Join the Immanuel clergy for discussions on "The Great Divorce," a short novel by C.S. Lewis in which ghosts in hell climb aboard a bus that carries them to the outskirts of heaven. We will watch as each person is invited to stay, and to travel further into God's presence ... but the catch is, they have to let go of something that separates them from God. An artist has to let go of the love of fame; a husband has to let go of his resentment of his wife; and more. Lent itself is a journey in faith, and C.S. Lewis gives us much to ponder as we draw ever closer to the light of Resurrection. Join us!

CONFESSION: Anglicans approach private confession in a classic middle way framed by the old adage, "All may; none must; some should." Lent is a particularly appropriate time to consider private confession as part of one's Lenten discipline and examination of life. If you would like to schedule an appointment for Confession, please call the Rector or the Assistant Rector. You can read over the rite for private confession in *The Book of Common Prayer*, beginning at page 447.

2019 FORUM HOUR SERIES: "LETTERS OF FAITH FROM PRISON"

Sundays, 10:15 a.m. in Zabriskie Parish Hall

Please plan on joining our Sunday morning Lenten series, which will focus on several pivotal letters written by Christians who faced imprisonment during their ministries. We will read passages from their letters, and additional reading suggestions will be offered. There will also be time for questions and small-group discussion. *We will be asking how the witness of these courageous forebears who suffered for the faith can help us on our journey now.*

Sunday, March 10: *St. Paul: His witness from prison*
Led by the Rev. Deacon Stephen Crippen, the Rev. Rachel Rickenbaker, and the Rev. Randy Alexander

Sunday, March 17: *Perpetua: The witness of a little-known martyr from the early Church*
Led by the Rev. Rachel Rickenbaker

Sunday, March 24: *Dietrich Bonhoeffer: Christian martyr in a time of hate and terror*
Led by the Rev. Deacon Stephen Crippen

Sunday, March 31: *Corrie Ten-Boom: Imprisoned for saving others*
Led by the Rev. Rachel Rickenbaker

Sunday, April 7: *The Rev. Dr. Martin Luther King, Jr: Letter from a Birmingham Jail*
Led by the Rev. Randy Alexander

THE SIGNIFICANCE OF LENT

The word “Lent” comes from the Old English word for “lengthen,” referring to the lengthening of the days during this time of year in the Northern Hemisphere. It is, therefore, a season that looks forward and points towards the arrival of more light, and a new season.

Lent as a *spiritual* season is meant to do the same. The Church offers this season as a time to take inventory -- of our relationship with God and with other people -- as we prepare for the great Christian feast, and season, of Easter.

The season lasts for 40 days, not counting the Sundays that fall within it. It draws upon the 40 days Jesus spent in the wilderness and, to a lesser extent, the 40 years the children of Israel wandered in the desert, and the 40 days and nights Noah and his family spent on the Ark.

The tradition of giving up something developed as a way to remember Christ’s sacrifice for us when we miss the thing we have given up. However, others take on some added discipline, perhaps something that we have felt we need (or have been called) to do.

LITURGICAL CHANGES IN LENT

On the First Sunday in Lent, at the 8:00, 9:00, and 11:15 a.m. Eucharists, we will follow age-old Anglican tradition and pray the Great Litany, the first service that was translated into the English language. We also will omit the ancient praise-shout “Alleluia” throughout the season, and our liturgical color will change to purple, the traditional color of penitence, as well as waiting and expectation. We will also work to make more space for silence in all of our liturgies, more of a time apart from our busy and often noisy lives.

LENTEN RESOURCES

“*My Lenten Resolves*”: This pamphlet is available in the narthex of either Zabriskie or Immanuel Chapels for individual, private use, as a place to make notes and plan for observing this holy season mindfully and with intention.

“*Meeting Jesus in the Gospel of John*”: This is a six-week journal inspiring meditation on a daily verse from John, encouraging you to respond through words, images, or however the Spirit leads. It is available in either narthex while supplies last, or you can download it at <http://meetingjesusinjohn.org/2017/10/04/journal-preview/>

Other Lenten resources are available on the Episcopal Church website at <https://www.episcopalchurch.org/lenten-resources-2019>



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