

Lent Course, 2022

The course is based around the shape and origins of the Eucharist. What are the key actions? Why are they there? How did the familiar format come into being?

The action of the Eucharist is divided into 6 sections, with one extra session focused on history and liturgical change. It is designed to serve as both a time of study and learning for those older in faith, travelling alongside those new to faith and even preparing for baptism. Each session will consist of a talk or discussion, prepared by a leader, group and pair activities, a shared lunch/snack, a craft activity to produce a physical outcome from the course. Each session will begin with prayer, there will be some music in each session (mainly heard, rather than to join in) and will end with a short responsory.

Date	Time: 11am – 1.30pm	Theme and Format	Activities	Language and Translation	Craft / Creative Activity
Saturday 19th February - Eve of the Sunday second before Lent		Greeting and Blessing: meeting together as a community – the beginning and end of each act of worship. Guided discussion.	A card sort of the words and phrases used: hands, posture, performative language in action	The international language of greeting: Hail, hello, peace, health, salvation....	A clock face of names and faces – hands moving through the hour – reflecting greetings and blessings – just a way of structuring them!
Saturday 26th February - Eve of SNBL Ash Wednesday March 2nd		Penitence and Forgiveness: how do we ask for pardon, and how do we accept forgiveness? How does this affect who we are and how we act towards each other? Talk from invited speaker...	Posture, gesture, words Examples to compare across times and traditions.	This is a heavy translation week which will need preparation of key texts.	Making an “Aumonière” of sins – shared craft activity: item to take home with seeds to plant.
Saturday 5th March - Eve of Lent 1		Reading and marking God’s holy word. OT, Psalm, NT, Gospel readings – the lectionary in action! Preaching.... Guided discussion/seminar style	Putting the books of the Bible in order...and by group... Overview of Bible translation Bible walking journey – placing the story, character or quotation.	Matching books of the Bible and their names in more than one language.	Creating a woven ‘Bible’ Mat – or bookmark....
Saturday 12th March - Eve of Lent 2		Declaring and professing our faith: The role of the Creed in worship – its format and wording. Talk from invited speaker	Looking at the texts of Creeds, baptism vows, professions of faith; the liturgical place of the creed in worship and personal prayer.	There are existing translations – might need a bit of work on a couple of shorter ones.	Speech bubble to take home, and/or add to display in church.
Saturday 19th March - Eve of Lent 3 - Eve of Nowrouz		Praying for the church and the world: intercessions. Guided discussion. (?Elaine Graham)	How to choose the words and intentions	There will be a focus on translation and choice of words for this session	Poster – tree of prayer. Sabzeh Haf Seen for Nowrouz
Saturday 26th March - Eve of Lent 4 (Refreshment Sunday)		The shape, substance and origins of our modern liturgy. The use of all the senses, the focus and intention of words and phrases.	Timeline Card sort – getting the words in the right order!	Using existing materials – and creating a multilingual reference display.	Making the bunches of flowers for Refreshment Sunday – the blessings of Mother Church!
Saturday 2nd April - Eve of Lent 5		“Break bread, pour and bless wine, give thanks, and call me to mind.” Say the Lord’s prayer and eat and drink together. Guided discussion.	Homework task: to read the institution narrative in the gospels, particularly Luke’s gospel.	Focus on key words and phrases to set the narrative in its Eucharistic context – from Offertory to distribution.	Creating tile with Eucharistic symbols on it.

1. Greeting each other in God's name

From the earliest formats of the Eucharist, the way of uniting the gathered worshipping community, and signalling that the time of worship was beginning and ending were the initial greetings and the final act of blessing and dismissal.

In our Eucharist today, the priest's first words remind us why we are here together: *In the name of the Father, and of the Son and of the Holy Spirit*. To which we reply: **Amen**. Many of us emphasise that with a movement/gesture: What? Why might that be?

The priest then greets the people with the words: *The Lord be with you*. The origins of this phrase in scripture: big names from the OT and NT being greeted by angels and others who recognise the presence or mark of God with them. Priest asking that God will be there among the worshipping community, and by his presence sustain the faith and witness of the faithful. The reply is interesting. In the Church of England, and other reformed churches, the phrase "**And also with you**" is used. The congregation is emphasising the priest's role as part of the community. But in the original Latin of the Mass, the phrase "Dominus vobiscum" was responded to with the phrase "Et cum spiritu tuo" - And with thy spirit. In older forms of the English Eucharist, in older language, this is the form that is used.

Time for discussion! Is this about politeness? Role? Friendliness? Emphasising the priest's similarities rather than difference?

At the end of the Eucharist, the priest blesses the people. The right to do this in public worship is conferred on a priest when they are ordained by the bishop. In contrast with the total simplicity of the greeting (which some people then embellish by big explanations and introductions) the final blessings give full rein to liturgical creativity!

Card sort: Set of different blessings to match up with the festival and put in feast day order....

Remember that in most churches, only the priest could read. Churches were dark and only lit by candles. Services could go on and on. So, after the blessing, the faithful needed to be told to go home by the deacon: *The service is ended, go in peace. (Although in practice, it didn't stop there, plus ça change...)*

Time for discussion: The current models for the Eucharist offer embellished endings which have led to criticism that this is 'a liturgy that doesn't know how to end'. One option for feast days offers a reminder greeting (again) followed by an initial blessing. Then a piece of scripture from the Gospels, referred to as the Dismissal Gospel. Then a prayer. And then the actual dismissal. Why might this be?

Lunch and craft activity:

The Peace: Origins and history (ppt or handout) - whereabouts in the service. Function purpose and format. This is the info bit.

Music: Brother, sister, let me serve you;

Final responsory: