

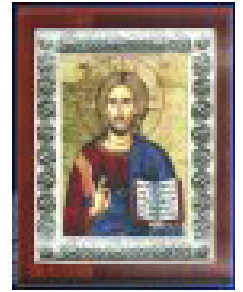
A Lenten Companion



Keeping Time with Jesus

by Don E. Saliers

When do we pray? Don Saliers reminds us that some in the early church believed that “the life of the Christian is one long continual prayer.” During this season, Dr. Saliers invites us to consider the Church’s Lenten journey as a double journey “into the mystery of God’s unfathomable grace and into the depths of our humanity.”



My dear people of Holy Trinity,

I hope that you will enjoy this Lenten Companion—a special Trumpet edition that focuses on Prayer: Praying with Jesus through Lent. In this issue, you will find:

- reflections upon prayer and its importance to our lives;
- quotes and interesting tidbits about various practices of prayer; and
- a schedule of Holy Trinity’s Lenten offerings.

We hope, too, that you will take advantage of the channels we have created for you to respond. Read more about that on page 6.

In addition, on Sunday, March 27, join us in Tisdale Hall at 9:10 a.m., for a Sacred Conversation on the topic of prayer.

During Lent, take a few moments each day to read, reflect, and, by all means, respond! Listening and sharing is part of what it means to be a community of faith.

Faithfully,

The Rev’d Joan Pritcher
The Season of Lent

The Church’s Lenten journey is a double journey: into the mystery of God’s unfathomable grace and into the depths of our humanity. Both are required. For some of us the pathway to divine encounter is when we confront our deepest needs; for others it is only when God’s love suddenly embraces us that we begin to learn about the mystery of being human. The Christian community cannot avoid this journey because, for the Church, it is also a liturgical pilgrimage journey toward Easter and the mystery of our baptism into Christ—a confrontation with the “gap” between the world *as it is* and the world *as God intends it to be*; the gap between *who we are* and *who Christ calls us to be*.

At the heart of the Christian faith and our life together is our entry into the life, teaching, suffering, death, resurrection, ascension and Spirit-giving of Jesus Christ. Lent calls us to face in the direction God’s embodied love looks. We proclaim that “the Word became flesh and dwelt among us” (John 1:14). Born into our human history in the fullness of time for our salvation—and the redemption of the whole world—Jesus lived and suffered and died our death. But God “raised him from the dead and made him sit at his right hand..., and has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all” (Ephesians

continued on page 2

inside this issue

- 1 A Lenten Companion
- 1 Keeping Time with Jesus
- 2 Lenten Additions
- 3 Praying with the Labyrinth
- 5 Some Thoughts on Prayer
- 6 Creating a Labyrinth
- 6 Lenten Schedule
- 6 Ways to Respond
- 7 Prayer: A Doorway to Thanks

Keeping Time

continued from page 1

1:20, 22-23.) This is the Paschal Mystery which the season of Lent prepares us for, the mystery which Easter and the Great Fifty Days celebrate.

When we speak of the Paschal Mystery, we point to the inexhaustible range of meanings found in the saving work of Christ and in the church's participation in his life poured out into our world—into our lives, our struggles, our hopes and disappointments, our sorrows and deepest joys. We use this term to refer

“My favorite definition of the Christian liturgical year is “keeping time with Jesus.” Thus Lent is a way of keeping time with the whole story that unfolds from Ash Wednesday through Easter to Pentecost.”

to the depth of the Eucharist itself. This Paschal Mystery has everything to do with our baptismal journey in Lent, and with re-entering the narrative of passion-death-resurrection. My favorite definition of the Christian liturgical year is “keeping time with Jesus.” Thus Lent is a way of keeping time with the whole story that unfolds from Ash Wednesday through Easter to Pentecost. The journey is from ashes to fire.

So we are summoned to fast and pray. We pray through the astonishing images given in Scripture this season. As Jesus faced temptation, so must we. As he struggled with human misunderstanding, so must we. As he healed the sick and fed the hungry, so must we pray and work for healing and for feeding the hungry. As he faced mortality and human

weakness, so must we. As he steadfastly journeyed toward Jerusalem, so must we face the world's conflict of good and evil. All of this is prayer. As some in the early Church have said, the life of the Christian is one long continual prayer.

Our double journey unfolds the whole range of our humanity before God and neighbor. We go the way of Christ's liturgy. Take heart, the One who bids us follow has gone this way and will not fail us. The Paschal Mystery embraces and sustains us on our way. ■



Don E. Saliers is the William R. Cannon Distinguished Professor of Theology and Worship, Emeritus.

LENTEN ADDITIONS



*For all that has been,
Thanks.
For all that shall be, Yes!
— Dag Hammarskjöld*



Invite someone who lives alone to share a meal with you and your family.



Clean out a closet and donate extra items to Hagar's House.



Do a chore for an elderly or ill neighbor.



Bring food on Sunday morning for the DEAM Offering—it feeds families in our community.



Volunteer to bring dinner to Hagar's House—Holy Trinity does weeks in April and October.



Spend a weekend working in New Orleans.



Donate used kids books and young adult books to the Global Village School. Bring them to the church and they'll be delivered.



The Chartres Cathedral Labyrinth, c. 1205
(first reproduced at Grace Episcopal Cathedral,
San Francisco, December, 1991)

Praying with the Labyrinth

by The Rev'd Pamela Cooper-White

How do we pray? Pamela Cooper-White, in sharing her experience of the labyrinth and its roots, describes a fully embodied form of prayer. Read more here about this form of prayer that many of you have shared at Holy Trinity—and read on page 6, a word from the Rev'd Susan Latimer, former Associate Rector at Holy Trinity, about her experience of bringing the labyrinth to Decatur.

*"We are not human beings on a spiritual path, but spiritual beings on a human path."
—The Rev. Dr. Lauren Artress*

My first encounter with the labyrinth was on a windy, rainy San Francisco afternoon, as I accompanied a dozen of my seminary students from the Graduate Theological Union to meet the Rev. Dr. Lauren Artress at Grace Episcopal Cathedral. After extensive research, Lauren (then Canon Pastor of the Cathedral) had recently opened the first full-size North American replica of the labyrinth from Chartres Cathedral for spiritual seekers to experience this ancient form of walking meditation. For many of us began that day a journey that has continued to nourish our relationship with God, with other people, and with God's creation.

A labyrinth, by contrast, has no choices to make, no tricks, and no dead-ends. It is a single path, folded into "circuits," with a six-petal rose at the center. Simply by following the path, we are led into the center, and then return the same way out again. Because the labyrinth does not require thinking to stay on track, it allows rest for precisely the rational part of our brain/mind that the maze recruits. When this active thinking part of ourselves is quieted by the repetitiveness of the labyrinth's winding circuits, other parts of our brain/mind are allowed to drift into consciousness—images and memories that we often only encounter in dreams. Like other forms of meditation or contemplative prayer by stilling the noisy clamor of the rational mind's "self-talk," we may encounter the "still small voice" of the Holy. The labyrinth also involves walking (or tracing the path on a finger labyrinth), and as such is an embodied form of meditation—our bodies are temples



The Labyrinth at Grace Episcopal Cathedral,
San Francisco, CA, April, 2006 (P. Cooper-White)

of the spirit (I Cor. 6:19). As a walking meditation it also belongs to the ancient practice of pilgrimage.

Approaches to Praying with the Labyrinth

On that windy San Francisco day, Lauren Artress first invited us to take off our shoes—not only to protect the intricately painted canvas, but as like Moses, we take off our shoes out of reverence for holy ground. Some people also pause for a moment at the entrance of the labyrinth, to center themselves. Then we begin to walk!

Lauren links the threefold pattern of walking in to the center, being in the center, and walking out again with a Threefold Mystical Path: "Purgation (or Shedding), Illumination, and Union." Using this pattern, one uses the walking-in to release any tensions or preoccupations, and to allow our frenetic thinking minds to quiet. Upon reaching the center, we dwell for a while, quiet and still. This is the place of

continued on page 4

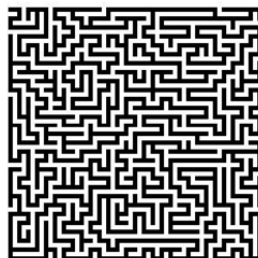


The Cretan or Seven-Circuit Labyrinth

What Is a Labyrinth?

A labyrinth, simply stated, is a carefully designed winding path that leads to a center and back out again. The earliest, c. 2500 BCE, may still be seen on Mount Knossos, Crete. Swiss psychoanalyst Carl Jung believed that such circular pathways are archetypal symbols of Wholeness. By walking on them, or tracing them with the eyes or the fingers, we are reminded of the unity of our own bodies, minds, and spirits, and also the unity between the Divine and the Creation!

It is important to note that a labyrinth is not the same as a maze. A maze is designed as a confusing spatial puzzle where we get lost and have to use our rational minds to find our way out.



A Complex Example of a Maze
(<http://docs.gimp.org/2.2/en/plugin-in-maze.html>)

Labyrinth

continued from page 3



Outdoor Labyrinth at Grace Cathedral, April 2006 (Cooper-White)

Illumination, where the Spirit may give us words we needed to hear, an “aha!” moment that we had perhaps been suppressing with our conscious minds, or just a sense of healing calm. The symbol here is “Union”—we may experience empowerment that comes from the Divine, to take up our call and then turn to walk back out into the world again—where we are called to bring our unique gifts, our vocations. It is therefore not a self-centered practice intended just to make us feel good, but rather it is a powerful symbol of the Christian life and walk—nourished by communion with God, and empowered for service to the world and one another. It is in a very real sense, then, also a Eucharistic symbol, because it is a place, offered in and through community, where we experience communion with the divine and the creation, and empowerment to live out our lives in Christian witness and service.

Other approaches to praying the labyrinth include walking with a particular life question in mind. “Answers” may not pop up immediately like a stunning revelation, but more subtle shifts often occur after the labyrinth walk that may seem to loosen the knot of a problem, or help us to view an issue in a new way. Some people like to walk with a mantra going through their minds, a word or phrase that helps to quiet the conscious

mind. Physically, too, there are many different ways to “walk” the labyrinth. People may leap, crawl, wheel in wheelchairs, even dance!

The Gifts of the Labyrinth

It’s probably a good idea, especially when first walking the labyrinth, not to expect a great mystical vision or stroke of insight. Contemplative spirituality is gentle. It is not magic, and there is no wand to wave away all our pains and problems. That being said, people do have life changing experiences with the labyrinth. We are restored in the stillness of the Center to what Buddhists call “beginner’s mind,” or what the poet Keats described as being “without memory or desire.” We are opened up to new ideas, new insights, new commitments and actions. The labyrinth is not a cure-all or a gimmick. It has been proven again and again to be a powerful tool of healing, growth, and empowerment for those who enter it with a mind and heart open to God’s light, love, and peace. ■



The Reverend Pamela Cooper-White is the Ben G. And Nancye Clapp Gautier Professor of Pastoral Theology, Care and Counseling at Columbia Theological Seminary, and an Assisting Priest at Holy Trinity Parish.

The labyrinth is not a self-centered practice intended just to make us feel good, but a powerful symbol of the Christian life and walk...

Resources

BOOK

Lauren Artress, *Walking a Sacred Path: Rediscovering the Labyrinth as a Spiritual Tool* (New York: Riverhead Books, 1995).
(Highly recommended!)

VIDEO

“Rediscovering the Labyrinth: A Walking Meditation” (San Francisco: Veriditas/Grace.com, 2001). GraceCom Media Ministry, 1100 California Street, San Francisco, CA 94108. A film of first-person testimonies.

WEB SITES

Online interactive labyrinth tool from Grace Cathedral & TKF Foundation:
<http://www.gracecathedral.org/community/labyrinths/onlinelabyrinth>

Veriditas (the labyrinth society associated with Grace Cathedral):
<http://veriditas.org>

Labyrinth Facilitator Trainings through Veriditas:
https://www.veriditas.org/facilitator_application.php

Labyrinth Society (international):
<http://labyrinthociety.org>

LABYRINTH LOCATOR

To Find a Labyrinth near you, or where you may be traveling:
<http://labyrinthlocator.com>

Some Thoughts on Prayer

by The Rev'd Lynnsay Beuhler

Why do we pray? Lynnsay Beuhler writes from her perspective as a spiritual director, offering these thoughts about praying with God, aware that "God is already on the scene, already within, moving to bring comfort and healing..."

The first time I met with a spiritual director, she asked me, "Where do you picture God being, physically, in relation to you?" I was surprised by the question. I had completed a master's degree in theology so I could easily reply with a sophisticated, academically sound, theologically orthodox answer. But that's not what she was asking me. She was not asking if I could state what I think about God, what my head knows about God. She was asking me to listen more deeply and to speak the truth about what my heart and soul and body believed about where God resides in relation to me. I wrestled with wanting to give the "correct" answer that I believed in with all my head: of course, God is Love and God is with me all the time. But that day I was given the grace and the courage to tell her that, actually, I was afraid that God was as harsh and critical and judging of me as my parents and teachers had been when I was a child, and so I "saw" God as being in the same physical space with me, but on the opposite side of a very large room. And I needed God to stay over there, as far away as possible, so I would feel safe. I was embarrassed to say this out loud. And yet, it was also a relief to give voice to the fear I carried.

It was freeing to hear from my spiritual director that an important

...there is a difference between what our heads know about God, and what our hearts, souls and bodies know.

part of everyone's spiritual journey is to realize that there is a difference between what our heads know about God, and what our hearts, souls and bodies know. It is normal to live and to respond to situations out of a different understanding of God (our embodied theology) than the understanding we have in our thoughts about God. In other words, no wonder I thought I needed to call fervently to God and to implore God, over and over again, to heal my brother's addiction or to heal my infertility or to help my spouse find a new job. If my body/heart/soul experienced God as being on the opposite side of a large room, no wonder it felt to me as if I had to cry out to draw God's attention to me. If my embodied theology was of a critical God, no wonder I thought I had to find the right words, the right tone of voice, the right posture of prayer. And since God seemed to me to be on the other side of the room, no wonder I thought I needed other people—people who I perceived as being closer to God—to pray for me and to plead to God on my behalf.

My spiritual director taught me a type of prayer called *Lectio Divina* which is praying with a passage of scripture. The words of scripture help us begin a heart to heart conversation with God about our lives. Over



You in Me in You © Jan Richardson

the weeks and months, slowly, gradually, at a pace I could bear, I began to notice that God felt closer to me. One day, I realized that God seemed to be sitting knee to knee, directly in front of me. A few years later, I was on a retreat meeting with another spiritual director. One day she guided me to pray with a dark moment in my life, a time in my life about which I felt ashamed and unlovable. While praying with the passage of scripture that had been suggested, I "saw" and felt God holding the horrible mess of this time of my life. God was holding my mess tenderly, as a mother comforts her beloved child. And the next day of the retreat, I could bear to *feel* myself being embraced, not simply with the compassion of an adoring parent, but also with the enthusiasm and passion of someone truly beloved.

My prayer has been transformed as I grow, little by little, to know this reality of God in my body, heart and soul. Intercessory prayer has become so different. God, the adoring Parent, the ardent Lover, is gazing at me and accompanying me with God's attention and mercy and compassion and steadfast love, every hour of every day. The more I know this for myself, the more I see that this is true for every person

continued on page 7

Contemporary author Karen Armstrong suggests that study is a powerful prayer practice. She says, "While I'm studying, I will sometimes have intuitions of awe and wonder and transcendence. And some of my Jewish colleagues tell me that's exactly what Jews do when they study Torah and Talmud and immerse themselves in the sacred texts." (<http://being.publicradio.org/programs/armstrong/kristasjournal.shtml>)

Creating a Labyrinth

by The Rev'd Susan J. Latimer

I am delighted to share a bit of the history of the labyrinth at Holy Trinity Parish. As I remember, Barbara Ramsay had heard about the labyrinth through the Daughters of the King and led the effort to buy the materials to make our own canvas labyrinth. What an undertaking. The "kit" from Grace Cathedral consisted mostly of mathematical formulas (sacred geometry) for figuring out where the lines and circles needed to go. We had three teams of folks working on this project, which, interestingly enough, took nine months to finish. The sewers worked with the canvas, sewing the seams and the long pieces of velcro on the three pieces of 38-foot-long canvas. Then the graphic designers and architects took over. I am so grateful to these folks, because this part of it, drawing the lines, would have driven me crazy. When the labyrinth was drawn onto the canvas, finally the painting group took over. We had the first canvas Chartres labyrinth

in the Diocese of Atlanta. After the blessing ceremony, we began offering labyrinth walks for the parish, open to the community. Then another group of parishioners came forward to help host the walks. Christina Kautz took the lead in this group. Sometimes we combined Taizé with a labyrinth walk.

This labor of love, creating our own labyrinth, "gestating" for nine months together, was truly Holy work for Holy Trinity people! Blessings to you in your journey together with God. ■

In Christ,
Susan+



The Reverend
Susan J. Latimer, Rector,
St. John's Episcopal Church,
Charleston, West Virginia,
and former Associate Rector
of Holy Trinity Parish

We Want to Hear from You!

Submit a favorite quote • Suggest a service opportunity
Share a prayer practice that has worked for you

Choose the response form that is best for you—and share:

- Comment Cards (Boxes are in the Narthex, Library and outside the Chapel)
- In-person conversations—in the Narthex, in the Library, at the Donut Table—or anywhere you gather.
- Join in on Sacred Conversation on Sunday, March 27, during the Christian Formation hour.
- E-mails—you may click on an e-mail address on the Contact Us page of the Website.
- Post a comment about any of the articles on the Trumpet Page of the Website or on Facebook.

Let us know if you have ideas for other agreements
or rules for our Response Spaces.

Response Guidelines:

We want our Response Spaces (on-paper and on-line and face-to-face) to be safe and productive. We gleaned these guidelines from organizations that work hard to foster dialogue (e.g. the National Coalition of Dialogue and Deliberation (NCDD) and Public Conversations Project (PCP)):

- Listen to or read carefully and respectfully others' comments
- Speak only for yourself, and not on behalf of a group.
- Listen or read with curiosity and try to understand rather than to judge or change.

Lent & Holy Week at Holy Trinity Parish

**Shrove Tuesday Pancake Dinner
& "Womanless Beauty Pageant"**
March 8 • 6:00 p.m. • Tisdale Hall

Ash Wednesday Liturgy
Holy Eucharist w/ the imposition of ashes
March 9 • 7:00 a.m. • Chapel
12:00 noon & 7:00 p.m. w/ music • Nave

Thursday Evening Lenten Series 2011:
Tell Me the Old, Old Story
Beginning March 17 • 6:30 p.m. Dinner,
7:00 p.m. Program • Tisdale Hall

A Sacred Conversation
March 27 • 9:10 a.m. • Tisdale Hall

Wednesday in Holy Week
April 20 • 7:00 p.m. • Tenebrae • Chapel

Maundy Thursday
April 21 • *7:00 p.m.
Holy Eucharist, Rite II • Nave
w/ foot washing &
stripping of the altar

9:00 p.m. • Sacred Watch begins • Chapel

Good Friday
April 22
12:00 p.m. • Sacred Watch ends
12:00 p.m. • Holy Eucharist, Rite II • Nave
1:00 p.m. • Stations of the Cross • Plaza
*7:00 p.m. • Holy Eucharist, Rite II • Nave

Holy Saturday
April 23 • *8 p.m.
The Great Vigil of Easter w/incense • Nave

Easter Day
April 24
Service schedule available
on our website.

*Nursery care available.

For more information
on upcoming events,
visit our Website at
www.htparish.com

and every creature. So when I pray for them, I do not need to beg God to go to be with my loved one. God is already on the scene, already within, moving to bring comfort and healing to my neighbor. My prayer, then, is to join God in enfolding my loved one in God's compassion and steadfast love.

St. Teresa of Avila offers us this lovely image of God:

God, like a medic on a field, is tending our souls.

Our horns get locked with desires, but don't hold yourself too accountable; for all desires are really innocent. That is what the compassion in [God's] eyes tells me.

Why this great war between the countries—the countries inside of us?.....

God is always there, if you feel wounded. God kneels over this earth like a divine medic,

and God's love thaws the holy in us.

(from Love Poems from God, translated by Daniel Ladinsky)

With love and prayers for your journey. ■



The Reverend Lynnsay A. Buehler is founding Director of The Julian of Norwich Center at St. Bede's Episcopal Church.

My prayer has been transformed as I grow, little by little, to know this reality of God in my body, heart and soul.

Prayer: A Doorway to Thanks

Dear Friends,

I hope you've found some nourishment for your prayer life in these pages. I'd like to leave you with a few lines from Mary Oliver, who manages in her elegant economy to say something important about prayer. It's a poem she names "Praying".

It doesn't have to be the blue iris, it could be weeds in a vacant lot, or a few small stones: just pay attention, then patch

a few words together and don't try to make them elaborate, this isn't a contest but the doorway

into thanks, and a silence in which another voice may speak.

This poem sums up what I hope you'll remember this Lent. There is no right way to pray. Prayer can be a beautiful blue iris, but prayer can also be a bunch of weeds growing in a vacant lot. Prayer can be walking the labyrinth or singing a Taizé chant. You can find prayers in *The Book of Common Prayer* that eloquently verbalize whatever your heart wants to say to God, prayers truly worthy of God's ears. But the improvised, fervent prayers of my Baptist grandmother or a 5 year-old child or a desperately unhappy young man who has lost his way are just as certain to reach the Divine.

It was during the spring semester of 1986, my first year of seminary. I signed up to take a class on prayer and spirituality with Dr. Don Saliers, the professor who had persuaded me to

come to Candler in the first place. We read and discussed what theologians from Augustine to Calvin to Barth had to say about prayer and I remember, in particular, sweating over a 20-page paper on the Lord's Prayer. Today what I remember most are the simple services of Morning Prayer that a few of us gathered to pray and sing in the early morning, well before classes started, in the chapel.

You see, what has clung to my heart, wasn't so much the examples of prayer or what the great thinkers had to say about prayer. What I cherish from that time was the experience of prayer, the memory of a small band of seminarians praying together in the early morning light. Those experiences formed and shaped me in ways that I will never forget.

So, the final note is this word of encouragement: I hope you'll make space in your life to pray this Lent—alone or with one or two friends, in the way that best expresses your spiritual yearnings.

Let me know how it goes, and know that I'll be praying with you and for you. ■



The Reverend Allan Sandlin, Associate Rector Holy Trinity Parish.

on-line resources for daily prayer

<http://www.missionstclare.com>
<http://sacredspace.ie>

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Coming Up in The Trinity Trumpet: An Easter Companion

During the season of Easter, we explore the theme of Transitions in light of the Easter message of resurrection—the ultimate transition.

Holy Trinity Parish Clergy & Staff

Rector in the Interim The Reverend Mtr. Joan Pritcher
Associate Rector The Reverend Allan Sandlin
Assisting Priest The Reverend Robyn Neville
Assisting Priest The Reverend Pamela Cooper-White
Deacon Deacon Joe Pearson
Minister to Children and Youth Ms. Christina Bray
Music Director / Organist Mr. Keith Nash
Faith Factory Director Ms. Courtney Rinehart-Pemberton
Parish Administrator Ms. Sarah Christian
Director of Electronic Media Mr. Bob Sawyer
Director of Print Media Ms. Howison Hollenberg
Financial Secretary Ms. Kate Anderson
Preschool Director Ms. Kay Watkins
Sexton Mr. Tim Veal
Assistant Sexton Mr. Mardrae Veal
Senior Warden Ms. Dawn Diedrich
Junior Warden Mr. Marc Winn

Flower and Candle Dedications for the Nave and Chapel

Although flowers are not used in the chapel and nave during Lent, they enhance our worship during every other season of the church year, particularly during the Easter season. You can also remember a birthday, anniversary, or a loved one with the gift of flowers or candles. The cost of flowers is \$50 for the nave and \$25 for the chapel. In making a gift, this cost may be shared by more than one household. Candles are \$10. For details, contact the parish office, or sign up on the sheet provided in the parish library.

