

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 Lenten 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.

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 contact any of the clergy. You can read over the rite for private confession in The Book of Common Prayer, beginning at p. 447.

LITURGICAL CHANGES IN LENT

On the First Sunday in Lent we will follow age-old Anglican tradition and pray the Great Litany, the first Christian worship service that was translated into English. Throughout the season we omit the ancient praise-shout “Alleluia” as a sign of solemn remembrance. Our liturgical color will change to purple, the traditional color of penitence, waiting, and expectation. We will make more space for silence in all of our liturgies, more of a time apart from our busy and often noisy lives.

LENTEN RESOURCES

“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.



IMMANUEL CHURCH-ON-THE-HILL
3606 SEMINARY ROAD, ALEXANDRIA, VA 22304-5200
703-370-6555 WWW.ICOH.NET



LENT

AT IMMANUEL

LENTEN WORSHIP SERVICES AT IMMANUEL

Sundays

8:00 am Holy Eucharist Rite I, Zabriskie Chapel
9:00 am Holy Eucharist Rite II, Zabriskie Chapel,
with Godly Play for 3-7 year-olds
10:00 am Children's Chapel, Oratory Chapel
10:30 am Holy Eucharist Rite II, Immanuel
Chapel

Tuesdays

10:00 am, Morning Prayer, Zabriskie Chapel

Wednesdays

12:00 noon: Holy Eucharist Rite II, Zabriskie
Chapel

Fridays

8:30 pm: Compline, by Zoom

DISCOVER THE PRACTICE
OF SILENT PRAYER



On February 21st, 28th, March 6th,
13th, and 20th, the Parish and the
Seminary will jointly offer an
opportunity to discover the practice of
silent prayer, led by the Rev. Dr. Sarah
Coakley from 5:15- 6:00p.m. in the
Oratory, Immanuel Chapel.

All are welcome to participate.

A Living Relationship with God: Praying Day by Day *A Lenten Series*

Please join us for Immanuel's 2024 Lenten Series forum hours in the Welcome Center next to Immanuel Chapel, following the 10:30 am Holy Eucharist. We are grateful to these outstanding speakers for sharing their perspectives on prayer.



February 11: The Rev. Dr. Sarah Coakley
What is Prayer and What Does the New Testament Teach on It?
*Re-thinking the Challenges and Difficulties of Christian Prayer
this Lent*

February 18: The Rev. Dr. Sarah Coakley
Early Monastic Prayer in the Desert:
*The Desert Fathers' Wisdom on Repetition, Silence,
and Distractions in Prayer*



February 25: The Rev. Dr. Frank Wade
Examining the classic spiritual disciplines
*Discipline always seems painful rather than pleasant at the time,
but later it yields the peaceful fruit of righteousness to those
who have been trained by it. (Hebrews 12:11)*



March 3: The Rev. Martin Smith
Being Emotionally Honest in Prayer
*Prayer remains unreal if we don't express to God our actual
experience and real feelings. If we get better at being real, we
open our lives to God's recognition, blessing, healing. Our
forum will focus on practical ways to bring to the surface what
we actually feel - stop censoring ourselves - so that prayer can
be intimate rather than guarded.*



March 10: The Rev. Dr. Kate Sonderegger
St. Benedict and his Rule (and prayer within it)
*How might the wisdom and approach to prayer of St. Benedict
help us today?*