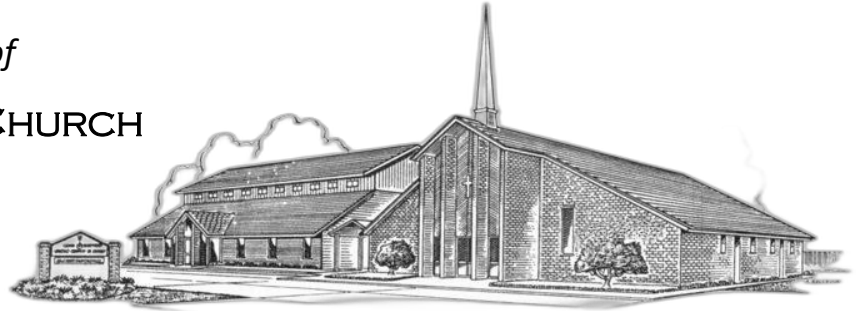


Shepherd's Voice

The monthly parish newsletter of

GOOD SHEPHERD ANGLICAN CHURCH

LENT 2025



WORSHIP SCHEDULE FOR LENT 2025

WHAT WE BELIEVE...

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, visible and invisible.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

For us and for our salvation he came down
from heaven,
was incarnate from the Holy Spirit and the
Virgin Mary,
and was made man.

For our sake he was crucified under Pontius
Pilate;
he suffered death and was buried.

On the third day he rose again in accordance
with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son
who with the Father and the Son is wor-
shipped and glorified,
who has spoken through the prophets.

We believe in one holy catholic and apostolic
Church.

We acknowledge one baptism for the for-
giveness of sins.

We look for the resurrection of the dead,
and the life of the world to come. Amen.

Ash Wednesday, March 5 @ 12:15 PM or 6:30 PM

Service of Imposition of Ashes

Sunday, March 9 @ 8:30 AM or 10:00 AM

Sunday morning Holy Eucharist—Lent 1

Sunday, March 16 @ 8:30 AM or 10:00 AM

Sunday morning Holy Eucharist—Lent 2

Sunday, March 23 @ 8:30 AM or 10:00 AM

Sunday morning Holy Eucharist—Lent 3

Sunday, March 30 @ 8:30 AM or 10:00 AM

Sunday morning Holy Eucharist—Lent 4

Sunday, April 6 @ 8:30 AM or 10:00 AM

Sunday morning Holy Eucharist—Lent 5 Passion Sunday

Sunday, April 13 @ 8:30 AM or 10:00 AM

Sunday morning Holy Eucharist—Palm Sunday

Thursday, April 17 @ 6:35 PM

Maundy Thursday

Friday, April 18 @ 3:00 PM

Good Friday

Sunday, April 20 @ 8:30 AM or 10:00 AM

Sunday morning Holy Eucharist—Easter Sunday

PLEASE NOTE:

Our YouTube channel is located at www.YouTube.com/GoodShepherdMet.

Each Sunday morning, we livestream our 10:00 AM Holy Eucharist on our channel.

FROM THE RECTOR'S STUDY

THE TRANSFIGURATION AS PREPARATION FOR A HOLY LENT

Each year on the last Sunday of Epiphanytide (or the Sunday before the start of Lent), the Church reads and hears the story of the Transfiguration of our Lord. This year, our Sunday gospel is from Luke's account from chapter 9 verses 28-36. As you will recall, our Lord had gone atop a mountain to pray and had taken three of his disciples with him—Peter, James, and John. Each year, the Anglican lectionary gives us this story in the lead up to Lent. In fact, it's not just the Anglican lectionary, but the Roman, Lutheran, and all the other Protestant denominations that follow the Revised Common Lectionary will hear the story of the Transfiguration on the Sunday before the start of the Lenten Season.

One may wonder why this story should have to be told on such a regular basis and always on the same Sunday each year. And truth be told, that would be a good question, so let's examine it. When we do, we will see that the inclusion of the Transfiguration gospel reading on the liturgical calendar each year on the Sunday immediately in advance of Lent is filled with meaning and of course is intended for our edification. So let's unpack it a bit.

A Glimpse of Glory

The story of our Lord's Transfiguration provides a powerful vision of Christ's divine glory, a vision we should not lose during Lent but rather a vision that offers a counterpoint to the otherwise somber and penitential nature of the Lenten Season. Yes, we will spiritually journey with Jesus into the dry, seemingly lifeless sands of the desert during the 40 days of Lent. But first, the Transfiguration gives us a glimpse of the glory of God through Christ that all who place their faith in Him will understand as a type of prefiguring of both the Resurrection of our Lord and perhaps just as important, the promise of the resurrection of the faithful. In a sense, we are given a glimpse of the goal of the Lenten Season—to use the 40 days to bring us to the Passion, Death, and Resurrection of our Lord which we ultimately celebrate on Easter Sunday.

A Strengthening of Faith

Jesus purposely brought Peter, James, and John with him to the Mount of Transfiguration because he wanted to prepare them so that their faith would be strengthened. Peter, James, and John thus become representative stand-ins for the future of God's Kingdom. They represent us. As we hear the story of how they witness our Lord's Transfiguration, we in turn become witnesses of that event. Peter, James, and John were about to not merely witness, but live through the horrible suffering and death of Jesus. But that's not the end of the story. It's merely the start of a brand new story of the better covenant that the Lord promises us in His Word. These three disciples, along with the others, will walk through an undoubtedly difficult period. Yet our Lord wanted them and

Continued from page 2

us to know that the difficulties are what prepare us for the blessing to come. Even as our own attempts to live a Holy Lent through the three pillars of Lenten practice—prayer, fasting, and almsgiving—will ultimately lead us to the Easter celebration of the glory of the Resurrection, we first must all walk the difficult journey. For Jesus, that meant that he would have to literally carry his cross to a different mount—Golgotha. For us that means a Lenten journey where God gives us the freedom to walk boldly through the season even as we attempt to practice self-denial and contemplate infinite mercy, or not. I say “or not” because in the end, what we do with this season of the Church year is totally up to us. But we can only find our faith strengthened by a Lenten journey when we allow the words of our Lord to become the rule and guide of our faith and practice. It is Jesus' words we will hear on Ash Wednesday from Matthew 6 where he says *when you pray not if you pray*. It's Jesus' words we will hear that say *when you fast not if you fast*. And it's only by looking to Jesus that we can even begin to possibly understand our obligation to seriously contemplate those acts of kindness, mercy, and almsgiving we are called to, even as we recognize it is Jesus who is both the author and penultimate example of infinite mercy.

I invite you to journey with Christians all around the globe as together, we walk through the 40 days of Lent. In addition to our Sunday Services of Holy Eucharist, we will have other opportunities for uniquely Lenten-inspired worship. Each Friday during Lent, we will open the sanctuary for private, personal prayer and devotion. We have historically done this during the lunch hours and this year will be no different. Consider coming to one or more of our Silent Sanctuary Fridays from 11:00 AM until 1:00 PM. We will also “break the silence” each Friday afternoon at 12:15 PM to pray together The Great Litany.

Other Lenten observances, such as Stations of the Cross, are also being planned and just as soon as these are finalized we will let our congregation know.

May we, too, endure our own crosses with the hope and joy of the resurrection before us.
Until next month, let your light shine!



Fr. Randall M. Graf, Rector



LENTEN QUIET CHAPEL

EACH FRIDAY FROM 11AM TIL 1:00 PM

As in previous years, each **Friday during Lent**, Good Shepherd Church invites you to come enjoy some quiet time with the Lord between the hours **of 11:00 AM and 1:00 PM**. We'll only break the silence for a quarter hour beginning at **12:15 PM** in order to pray **The Great Litany**.



NOTES FROM RINDA

I grew up in a non-liturgical denomination. We did not observe Lent, so I knew very little about the Lenten season until I was a student at the New Orleans Baptist Theological Seminary. I have come to appreciate this part of the church year a great deal. This time of reflection and prayer prepares us to experience the time in Jesus' life when he was approaching the end of His earthly ministry.

As a Church Musician, I have realized that some of the most beautiful songs, hymns, and anthems of the church are associated with the Lenten season. At a recent choir rehearsal, we were working on an anthem that we sang last year. The music is by the composer Beethoven. It is a haunting melody supported by repeated chords that remind me of the nails that were hammered into the hands and feet of our Lord. It is one of the choir's favorite anthems, and I daresay that each person has a slightly different relationship with the music. And, yes, we do have a relationship with the music we sing. Hopefully as the congregation listens, they, too, will have a relationship with the instrumental music, hymns, and choral anthems during worship. Reflection, prayer, almsgiving--these are elements of the Lenten season. I hope you have a blessed 40 days.

Rinda Coleman

Music Director

BURYING OUR ALLELUIAS: A LENTEN PRACTICE

Have you ever wondered why don't we sing or say "Alleluia" during Lent?

The term means "Praise Jahweh". It is seen frequently in the Psalms. The only use of the term in the New Testament is in the book of Revelation. From the fourth century, it has been a term of praise, an opportunity for Christians to join the heavenly hosts of angels in praise.

During Lent, however, we are on a penitential journey, no longer singing with the choirs of angels, but acknowledging our sins and practicing repentance. The forty days of Lent correspond to the time that Jesus spent in the wilderness in preparation for His ministry on earth and ultimate sacrifice.

At the end of the Lenten season, we can rejoice, singing Alleluia! He is Risen! Until that time, let us spend time in prayer, fasting and alms giving, in preparation for that celebration.



PRAYER



FASTING



ALMSGIVING

FOLLOWING THE CROSS OF JESUS

THE CRUCIFER LEADS US TO WORSHIP

Christian liturgy employs roles and symbols in an effort to build a powerful and unified worship experience, where each element conveys profound meaning. Among these roles is that of the crucifer, a unique position that brings rich historical and theological depth to Christian worship services, particularly in those of liturgical churches such as Anglican, Catholic, and some Lutheran denominations.

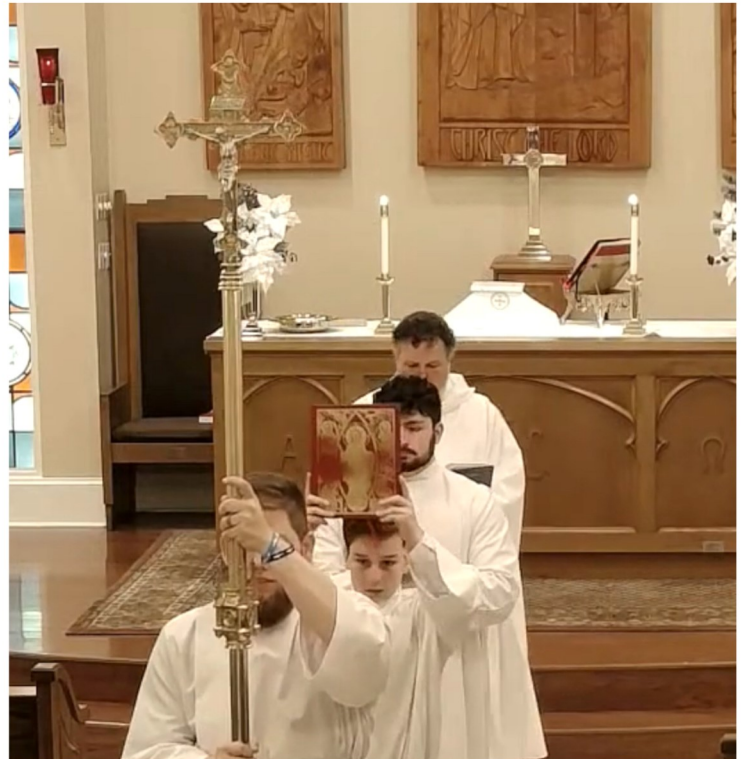
What is a Crucifer?

The crucifer is the person who carries the processional cross at the head of a church procession, leading the clergy and other participants into and out of the sanctuary. This role, though seemingly simple, is imbued with rich symbolism. The cross they bear is a representation of Christ's sacrifice and a visual reminder of His presence leading the congregation in worship. It is by the finished work of the Cross of Christ that anyone enters into salvation and so it is by following the Cross that we come into worship.

Historical Roots and Development

The tradition of using a processional cross dates back to the early Christian church. Initially, the cross was not a common symbol, due to its connotations of Roman crucifixion. However, by the 4th century, following Constantine's conversion and the Edict of Milan, which legalized Christianity, the cross began to emerge as a central Christian emblem. By the medieval period, processional crosses were prevalent in Western liturgies, often richly decorated to reflect the glory and triumph of Christ over death.

The role of the crucifer evolved alongside these developments. Historical records suggest that initially, the task may have been carried out by clergy or special altar servers. Over time, as liturgical practices became more structured, the role of the crucifer became more defined, often assigned to a layperson or a member of the church's youth, symbolizing both the accessibility of faith and the continuity of Christian tradition through generations.



The Significance of the Crucifer

Carrying the cross is much more than a logistical task; it is a profound act of witness. The crucifer, leading the procession, is a visual embodiment of the call to "take up your cross and follow me" (Matthew 16:24). This act not only represents Christ's leadership of His people but also the commitment of believers to live under His guidance, symbolizing the journey of the faithful through life.

In many congregations, the crucifer's role is also a moment to serve as an object lesson that teaches and integrates younger members into the liturgical life of the church, offering them an opportunity to participate in the service actively. This can foster a sense of belonging and spiritual responsibility from an early age.

Final Thoughts

The role of the crucifer, rich in history and meaning, remains a cherished part of Christian liturgical practice. It is a role that seamlessly intertwines the history of the faith, the symbolism of Christ's sacrifice, and the communal journey of the church. In essence, the crucifer's presence is a vibrant reminder of the cross's centrality in Christian worship and the shared mission of the congregation to follow in Christ's footsteps. As the crucifer leads the procession, they invite all worshippers to unite their hearts and minds in the worship journey, keeping Christ at the very center of the community's focus and faith.



Angels know you are user-friendly,

they simply follow the maker's instructions printed in your heart.

I spent many years struggling with a feeling that there was something I was meant to be doing. Being a mother was wonderful, but that wasn't it. My nursing career was rewarding and fulfilling, but still wasn't it. I began searching everywhere for answers, but still couldn't establish my true purpose in life.

Then I decided to pray ardently, offering myself in service knowing that, when I really meant it and was ready, the signs would appear. I finally saw a course in 'healing with the angels' and signed up. My guide told me: 'Welcome Christine, we've been expecting you. Your work will be arduous but we are here to support and guide you.' Each of us has a soul purpose, a destiny to fulfil. The angels know it, they see the plan in our DNA and they are waiting for us to decide to go ahead.



Submitted By Carla Scallan

PRAYING AN ACT OF SPIRITUAL COMMUNION

Since the COVID-19 pandemic lockdown began, Good Shepherd Church has been streaming our 10:00 AM Sunday morning Service of Holy Eucharist each week. During the distribution of Holy Communion, the lector reads a prayer entitled ***An Act of Spiritual Communion*** for those who are watching at home and are unable to partake in the reception of Holy Communion sacramentally. That beautiful prayer comes from the Book of Common Prayer (pg. 677, ACNA 2019) and can be prayed by a Christian any time they are longing for the grace of Holy Communion but are unable to receive the tangible elements of the sacrament. These are the words to that prayer:

***Dear Jesus, I believe that you
are truly present in the Holy Sacrament.
I love you above all things,
and I desire to possess you within my soul.
And since I cannot now receive you sacramentally,
I beseech you to come spiritually into my heart.
I unite myself to you, together with all your faithful people
gathered around every altar of your Church,
and I embrace you with all the affections of my soul.
Never permit me to be separated from you. Amen.***



GOOD SHEPHERD CHURCH

ANGLICAN CHURCH IN NORTH AMERICA

5122 West Esplanade Ave

Metairie, LA 70006

504.454.0764

www.GSCMet.com

Father Randall M. Graf, Priest & Rector

REGULAR WORSHIP SERVICES

Holy Eucharist

8:30 AM & 10:00 AM every Sunday

Red Letter Holy Days

12:15 PM or 6:30 PM

Lenten Quiet Chapel

11:00 AM—1:00 PM each Friday

