

Vigil For Holy Week 2019: A Guide to Praying the Passion Story with the Gospel of Matthew

You are invited to use this study guide as a personal resource as you move through the week. You are also invited to join a brief vigil together in Harcourt's Chapel on Easter Saturday, April 20th, 2019, 3 to 4:30 PM. On that afternoon we will pray together and you will have an opportunity to share the highlights of your Lenten journey - as much or as little as you choose.

Holy Week is the final week of Lent, traditionally a time of repentance, fasting, and preparation for the celebration of resurrection on Easter Sunday. Lent lasts about forty days (not counting Sundays), corresponding to the time Jesus is said to have spent in the desert after his baptism, fasting and resisting temptations.

Today the old traditions are lived out in many different ways. For example:

- Repentance: some Christians begin repentance on the first day of Lent (Ash Wednesday) in a solemn ritual in which a cross is marked on the forehead with a mixture of oil and ashes, with the blessing 'remember you are dust, and to dust you shall return'.
- Fasting: Mardi Gras carnivals are a last chance to party on the day before Ash Wednesday; fasting itself is often replaced by giving up something such as chocolate or alcohol for the duration of Lent.
- Preparation: for some people, preparation consists of getting smart new clothes for Easter and preparing a special meal for Easter Sunday; for others, preparation includes prayer and meditation.

For this Holy Week in 2019, we invite you to join in a practice of daily prayer and meditation.

The theme questions for this week are:

- What is this passage saying to me about faithfulness?
- How might I follow the lesson or example I take from this passage?
- Is there anything in me that I need to allow to die so that I may live more faithfully?

Please use this guide in whatever way is useful to you. We hope you will consider spending between half an hour and an hour on each day's prayer time, sitting quietly and alone. We also hope you will join us on Easter Saturday.

Yours in Christ,
Spiritual Life Committee

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Introductory remarks:

Over the past few years, we have used the Gospels of John and Mark as our guide through Holy Week. This time, we are using the Gospel of Matthew.

Matthew's Gospel was probably written around AD 80-100 using three sources: the Gospel of Mark, the collection of sayings known as the Q Source, and some material unique to Matthew's own community. The Matthean community was Jewish, and a major issue for them was the divine nature of Jesus. Matthew often emphasizes how events unfold 'according to the scriptures', thus positioning Jesus's story as the fulfilment of the Hebrew scriptures with which the members of his community were intimately familiar.

Let's settle question of historicity: that Jesus lived, and died at the hands of the Roman forces is pretty much incontrovertible. The sequence of events surrounding his arrest and execution, however, is not as certain, as all four Gospels differ quite significantly in their narrative. It is probably a safe bet to suggest that all four are attempting to describe events in the life of Jesus in light of issues that affected them as a vulnerable community of Jewish followers of Jesus.

For the purposes of our Holy Week meditation, the factuality of the events is of secondary importance. What matters is to enter the story and let it speak to us in our current circumstances – which are, by the way, remarkably similar to those of Jews and followers of Jesus under Roman occupation: we live in an industrial/consumerist culture driven by the super-wealthy which has little tolerance for disagreement about its public narrative (consumption is good; wealth is a legitimate reward for hard work and risk; the poor get what they deserve; we have little responsibility for what happens in the rest of the world provided it doesn't interfere with our lifestyle; and the world's resources are there for the taking).

In Matthew's gospel we find an alternation of narrative (a chronological account of what happened) and discourse (sayings and parables of Jesus, mostly addressed to his disciples). This alternation continues in Mathew's account of Holy Week, from 21:18 to 27:66. Matthew's narrative places the cleansing of the temple on Palm Sunday. Monday has Jesus teaching about praying in faith. Tuesday includes long discourses, ending with Jesus telling his disciples "You know that after two days the Passover is coming and the Son of Man will be handed over to be crucified." Wednesday finds Jesus in the home of Simon the leper and Judas accepting 30 pieces of silver to betray him. Thursday tells of the Last Supper and Jesus's agony in the garden of Gethsemane. Friday's account tells of the trial, crucifixion and burial. On Saturday the tomb is sealed.

The theme of faithfulness recurs throughout Matthew's account of Holy Week, and is a focus of the scripture selections in this guide. Faithfulness carries the sense of sticking to your commitments, being true to your sense of call and trusting God always, even in adversity. It is the opposite of allowing your actions to be driven opportunistically by anticipated personal advantage or disadvantage.

Throughout these meditations, we will be basing our approach on The Last Week, by Marcus Borg and John Dominic Crossan,¹ two of the best biblical scholars of our time.

In terms of **spiritual practice** for the week, we invite you to try this:

1. Seat yourself in a quiet place. Take a few deep breaths and with each inhale say to yourself “God is with me” and with each exhale “God loves me.”
2. Pray your own prayer or this: *“May I be open to the constant presence of divine Love. May I gain insight into what Jesus was really about. May I have the courage to become a true follower of the One who showed us an example of living out our faith.”*
3. Read the suggested passage a few times to become familiar with it, and the commentary in this guide.
4. Then enter the story as if you were there, and let the story unfold however it will.
5. Allow yourself to hear the sounds around you, see what is happening. Let your imagination take you where you need to go.
6. Then journal your experience – what you saw and heard, and how you felt.

¹ Marcus Borg and John Dominic Crossan, The Last Week. A Day-by-Day Account of Jesus' Final Week in Jerusalem, 2006, HarperSanFrancisco

Palm Sunday - Mt 21: 12-13; shutting down the temple

Then Jesus entered the temple and drove out all who were selling and buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves. He said to them,

“It is written,

‘My house shall be called a house of prayer’;

but you are making it a den of robbers.”

So what is going on here? By throwing out the money-changers who enabled Jewish pilgrims to pay the temple tax in approved coinage and the sellers of doves who allowed the pilgrims to be sure the creatures were ritually adequate for sacrifice, Jesus is symbolically shutting down the economy of the temple. His real quarrel is with the temple authorities who collaborate with the oppression by Roman occupying forces. Instead of treating the temple as a house of prayer (Isaiah 56:7), the temple authorities have made it into a hideaway for robbers (Jeremiah 7:11).

The cleansing of the temple must have been a powerful story: it appears in all four of the canonical gospels. It shows Jesus acting out a strong denunciation of the temple authorities for compromising with wealth and power instead of being faithful to their original purpose, to the call for justice. His message might be “God is a God of justice and righteousness and when worship substitutes for justice, God rejects God’s temple.”²

As you meditate on this text, you might enter it as a money changer or seller of doves; and then perhaps as one of Jesus’s disciples observing what happens; and as a temple official; and perhaps also as Jesus. What would you be feeling and thinking?

What’s your take-away from this story? What are the ‘occupying forces’ that oppress people today? In what ways are you complicit in systems of oppression? What are you called to do, as an individual and as a member of a church? What might be a first step? Journal your reaction and your feelings.

² The Last Week, page 49

Monday - Mt 21:18-22; praying in faith

In the morning, when he returned to the city, he was hungry. And seeing a fig tree by the side of the road, he went to it and found nothing at all on it but leaves. Then he said to it, "May no fruit ever come from you again!" And the fig tree withered at once. When the disciples saw it, they were amazed, saying, "How did the fig tree wither at once?"

Jesus answered them, "Truly I tell you, if you have faith and do not doubt, not only will you do what has been done to the fig tree, but even if you say to this mountain, 'Be lifted up and thrown into the sea,' it will be done. Whatever you ask for in prayer with faith, you will receive."

So what is going on here? It was Passover week, early spring and everyone would know that it was not the season for figs. Is Jesus just being 'hangry'³? Or is he petulantly abusing his divine power?

In Luke's gospel, the fig tree story is told not as a narrative of what Jesus did but as a parable that Jesus told. Taken as a parable, the fig tree's failure is similar to that of the temple. Like the temple, the fig tree is shut down or destroyed, and the problem in both cases is the same: "the lack of fruit that Jesus expected to be present."⁴ The story of the fig tree elaborates on the consequence of unfaithfulness.

Jesus's answer to the disciples uses the fig tree story to illustrate the power of prayer. You will receive whatever you ask for, says Jesus, as long as your prayer is made with faith and without doubt.

For us in the 21st century, Jesus's claim might seem absurd. We have all asked in prayer for many things we have not received - healing from illness, recovery of damaged relationships, an end to war and hunger and much more. Is it that we post-Enlightenment beings can no longer pray with the complete trust implied by 'with faith and without doubt'?

Or are we asking for the wrong things? We often say that God is Love, but then pray as if God acts with far more powers of intervention than that. We may pray for sickness to be cured, but the power of love cannot produce such a requested outcome. We may pray for an end to war and poverty and unkindness of all sorts, but it is usually only through the slow work of softening human hearts that Love can achieve such an outcome.

As you meditate on this text, you might enter it as a disciple, puzzled by what happens and trying to make sense of Jesus's answer; and as Jesus, feeling on edge as he enters the last week of his life.

What's your take-away from this story? In what ways do you pray 'with faith' and in what ways do you block yourself from doing that? Do you pray for specific outcomes that would require a God who intervenes in this world, or for a flow of divine love? Journal your reaction and your feelings.

³ 'hangry' describes the feeling of being angry when and because you are hungry

⁴ The Last Week, page 35

Tuesday - Mt 22:34-40; the greatest commandment

When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. "Teacher, which commandment in the law is the greatest?" He said to him,

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind."

This is the greatest and first commandment. And a second is like it:

'You shall love your neighbour as yourself.'

On these two commandments hang all the law and the prophets."

At the time of Jesus, Judaism recognized 613 commandments. Reducing them to a summary was a favourite method that rabbis used to teach the heart of their religion. Psalm 15 with its eleven commandments is an early example of this method.

The lawyer (a scribe well versed in religious law) probably already knew the answer to his own question. In Mark's version of the story, the lawyer congratulates Jesus on getting the answer correct! The lawyer's question is the third in a series of questions where people try to trap Jesus into a mistaken answer. Presumably they hoped to use such a mistake to discredit him. The nature of the trap behind the lawyer's question is not known; however, Jesus's answer is clearly above reproach.

Jesus's answer is drawn directly from Hebrew scripture. The 'greatest and first' commandment is quoted from Deuteronomy 6:5. It would have been very familiar to the members of Matthew's community, since it forms part of the opening of the *Shema*, the prayer offered daily by every pious Jew. The second commandment is quoted from Leviticus 19:18.

The Greek in which Matthew's gospel was written knew several words for love. The one used here is not *eros* (physical love) or *philia* (friendly affection) but *agapē* 'which here means the outgoing of the whole nature in reverent devotion'.⁵ Some people would say that showing such love to other people is the best way of showing love for God.

As you meditate on this text, you might enter it as the lawyer, perhaps disappointed at failing to trick Jesus but uplifted by the clarity of his answer; and as Jesus, describing in words the central importance of love which he was about to demonstrate in his action of submitting to God's will by walking the faithful path toward death by crucifixion.

What's your take-away from this story? In what ways do you act on your love for God? In what ways do you act lovingly toward neighbours? How might you deepen your love and strengthen your actions? Journal your reaction and your feelings.

⁵ The Interpreter's Bible, Abingdon Press 1979, volume 7 page 524

Wednesday - Mt 26:6-16; the anointing at Bethany and Judas's betrayal of Jesus

Now while Jesus was at Bethany in the house of Simon the leper, a woman came to him with an alabaster jar of very costly ointment, and she poured it on his head as he sat at the table. But when the disciples saw it, they were angry and said, "Why this waste? For this ointment could have been sold for a large sum, and the money given to the poor."

But Jesus, aware of this, said to them, "Why do you trouble the woman? She has performed a good service for me. For you always have the poor with you, but you will not always have me. By pouring this ointment on my body she has prepared me for burial. Truly I tell you, wherever this good news is proclaimed in the whole world, what she has done will be told in remembrance of her."

Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

In this touching story, an unnamed woman does what she can to acknowledge the worth of this man: she anoints him with valuable ointment. Borg and Crossan suggest that she is truly the first "Christian," the first one to believe in Jesus and to declare it publicly, without either empty tomb or appearance!⁶ Her faithfulness is to stick to her commitment despite criticism and ridicule.

The woman anoints Jesus in the way that a Messiah or king would be anointed. Like many of the common people, she wanted Jesus to take political control. When she is criticized for her outrageous act of love, Jesus defends her, observing perhaps wryly that she has prepared him for burial; he knew that anyone anointed as king over Israel would be in severe danger. And yet he calls this preparation for burial 'good news'.

Judas's reaction is immediate. Perhaps the most generous interpretation is that he is dismayed to hear Jesus openly anticipating his own death and is seeking any means to try to stop it. Or perhaps he is revolted by Jesus's approval of what he considers wastefulness - Judas might have considered that to be unfaithful to the call to tend the poor. Or perhaps he merely sees a way to make some easy money. Whatever our interpretation, it is here that Judas begins the betrayal of Jesus.

As you meditate on this text, let the conversation unfold ... What is your reaction to the woman? To those who criticized her? To Jesus's response? Whose side would you be on? Would you get involved? Can you imagine such an exchange happening today? And how might you react when leaders disappoint you or you see an opportunity for personal gain?

What's your take-away from this story? In what ways do you act on your love for God? In what ways do you act lovingly toward neighbours? How might you deepen your love and strengthen your actions? Journal your reaction and your feelings.

⁶ The Last Week, p. 104

Thursday - Mt 26:36-42; Jesus prays in Gethsemane

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray." He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me."

And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want."

Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak."

Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done."

Jesus has just finished his farewell supper with his disciples and spoken with Judas. Jesus knows that his betrayal and execution is imminent. And so he does what he often does at times of high stress; he retreats to a quiet place to pray.

Here the stress becomes visible. Matthew tells of Jesus's grief and agitation and his request that his disciples stay awake to keep him company. Matthew takes the first prayer attributed to Jesus from Mark's gospel, and adds the second one. Both prayers show Jesus struggling with the temptation to ignore God's will in favour of his desire to avoid his coming torture and death, but resolving to be faithful to his understanding of his call, regardless of personal consequences.

We may marvel at Jesus's ability to discern so clearly what God is calling him to do, and at his perseverance in responding to that call, even though he knows that what God wants leads to sacrifice of his life. How strong must be his faith, to support such clear discernment and unwavering response.

In almost comedic contrast to Jesus's agony, the disciples doze off to sleep. Jesus's comment to Peter is filled with concern, not for his own need for company but for Peter's well-being, that Peter may avoid a time of trial such as Jesus is experiencing, when the determined spirit runs headlong into conflict with the physical instinct for survival. Again we may marvel at the depth of love that keeps Jesus's attention focused, even now, on the well-being of others rather than on his own needs.

As you meditate on this text, enter the scene as one of the disciples, full of food, sleepy and perhaps not quite understanding what is going on; and as Jesus, grieved and agitated and tempted. What would you be feeling and thinking?

What's your take-away from this story? In what ways do you retire to a quiet place to reconnect with God's call to you? How resolutely do you deal with the voices that caution you to ignore that call (for example, so as to protect your way of life, your reputation or your finances)? In what ways do you give the gift of your presence to people in the difficult situations of their lives?

Friday - Mt 27:45-50, the death of Jesus

From noon on, darkness came over the whole land[s] until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?"

When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him."

Then Jesus cried again with a loud voice and breathed his last.

Crucifixion is a particularly painful form of torture. It is understandable that Jesus of Nazareth might feel that God had abandoned him. Perhaps he had been secretly hoping that angels would swoop down and protect him. His faithfulness is being put to the test of pain and death.

The last words attributed to Jesus, however, would have been recognized by Matthew's community as the opening of Psalm 22, used by pious Jews as a source of encouragement. Psalm 22 visits the depths of despair ("I am poured out like water, and all my bones are out of joint ... my mouth is dried up ... my tongue sticks to my jaws; you lay me in the dust of death.") But midway through the Psalm the writer experiences God's saving grace and changes his tune ("You have rescued me. I will tell of your name to my brothers and sisters; in the midst of the congregation I will praise you: You who fear the LORD, praise him ... he did not hide his face from me, but heard when I cried to him.")

And we are left wondering. Was Jesus of Nazareth in despair, or full of consolation? Or in despair but trusting nevertheless in God's steadfast love? It is no accident that Matthew chooses, as Jesus's final words on the cross, a line from Psalm 22 that leaves us contemplating the mystery of faith.

The bystanders seem to have misheard Jesus, thinking he was calling on "Elijah" rather than "Elahi" (my God). The words sound different, but perhaps Jesus's words were indistinct: he was in great pain. One bystander is moved by compassion to offer some immediate relief to Jesus; the others are more interested in seeing whether or not Elijah will come.

Probably the most useful meditation at this point would be to simply imagine yourself as a bystander at this cruel and frightening execution. What would you be feeling and thinking?

What's your take-away from this story? How do you deal with pain and adversity? Do you despair or are you able to maintain faithful trust in God's love? What practices might strengthen your faith?

Saturday - Mt 27:62-66; securing the tomb

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

There is no narrative concerning the disciples for Saturday. Not one of the Gospel writers say anything about that painful day of loss, grief, shock, uncertainty, despair, and hopelessness. Matthew alone includes anything about Saturday, this odd little story about the securing of the tomb.

Scholars speculate that there was disagreement about the empty tomb. Christians maintained that the empty tomb was evidence of the resurrection. Opponents, perhaps conventional Jews or Romans, answered that Jesus's body had been stolen by the disciples. "Matthew gives the rebuttal: the tomb was watched, but the 'custodians' were bribed to say that the body was stolen. He probably received the story from oral tradition."⁷

Today we are all too familiar with loud disagreements about the facts. Inconvenient truths of all kinds are dismissed as FAKE NEWS. It takes courage to stand up for justice and truth-telling.

Too often we move quickly out of the sadness of Good Friday into the joy of Easter. Yes, we who have learned the whole story know what happens on Easter Sunday. But the disciples didn't. In its wisdom, the early Church held a lengthy vigil to honour the uncomfortable time of waiting and not knowing.

For we 21st century disciples, today is an opportunity to experience loss and grief and despair, to taste defeat and hopelessness and fear, using our imagination. Was Jesus' experiment a failure? Do we just slither back to our homes in disgrace and try to pick up our broken lives? Will we constantly be looking over our shoulders to see if we too are being stalked by the powerful Roman apparatus?

And today, where is our hope for an alternative way of being human community? Does Caesar's "normalcy of civilization"⁸ win out in the end? Or do we dare stand up for our continuing belief in and enactment of the Way of Jesus? Are we willing to bear the cost of being faithful?

For this meditation, sit with your imagination: where are the disciples on this sad day? What are they doing? What are your thoughts and feelings?

⁷ The Interpreter's Bible, Abingdon Press 1979, volume 7 page 613

⁸ A favourite expression of Crossan: the oppressiveness of civilization is not an abnormality; it is the norm. That's what gives it its power. There appears to be no other way to be human together except through exploitation and power.

An Awareness Examen for the Week

You might want to review your week's meditations to see what new insight has arisen for you. Especially, have you gained any new insight into what it means to live faithfully, following Jesus's example? And is there anything in you that you need to allow to die so that you may do so?

What's next?

Now that you have completed this Holy Week vigil, perhaps you would like to continue some kind of prayer life. What can you do next? We suggest you adopt a discipline of praying every day. Commit to pray for 10 or 20 or 30 minutes every day for a month and stick to your commitment, especially when you don't want to. There will be times when God seems absent, and your prayer experience is dry and unfruitful. That's normal; persevere and you will regain the sense of God's presence.

There are many different methods of praying. 'All methods of prayer are simply human ways of disposing oneself to be open to the mystery of God's unique communication,' writes John Veltri, sj. God longs to communicate with you and will use any means available - your reason, your imagination, your senses, for example.

In Gospel Contemplation, we experience the scripture 'just as if I were there'. Select an action passage from one of the gospels, with movement and colourful detail. Read the passage several times - aloud if you can - pausing for a minute or so between each reading while the gospel soaks into you. Now put the bible aside and let the scene happen.

Sink into the scene, and allow the action to happen. For example, if you are reading about Jesus walking through a field of wheat, allow your imagination to hear the sounds of tramping feet as the disciples follow him, feel the wind on your cheek and the dust on your toes, and see the wheat waving in the breeze.

Then, allow yourself to participate in the scene, as one of the characters or as an observer. Don't intellectualize the experience (how interesting that wheat fields also feature in the story of Ruth and in many other places in the bible, written for a predominantly agrarian society ...) or draw clever comparisons to people in your life (the disciples' complaints are just like my colleagues at work ...). Instead, lose yourself in the scene and simply notice what is happening. Afterwards, reflect on what happened, what stands out, and make a few notes to yourself. Perhaps there will be something you need to return to later. And close by giving thanks to God for being present with you during this time.

Lectio Divina is Latin for Divine Reading. You read the passage of scripture slowly and with pauses as you allow words or phrases to sink in. Then pause a minute or two, and read the passage again; and again. Notice what word or phrase attracts you. Then sit with it, savour it, and chew on it. Lastly, consider what significance it has for you, and make some notes to yourself.

Lectio Divina can be used with passages other than scripture, such as spirit-filled prose or poetry. And the technique of slow and gentle 'drinking-in' can be used also with everyday experiences such as watching sunsets or appreciating flowers or landscape or memories of such things. All are expressions of the divine.

If you decide to pray with scripture, it can be helpful to use daily selections of bible readings. The Consultation on Common Texts is an ecumenical consultation from the United States and Canada who curate a three-year lectionary in common use by Christian churches worldwide. An easy-to-use edition of their Daily Readings can be downloaded free of charge from <http://www.macucc.org/lectionary>.

One popular method of praying without scripture is the Examen of Consciousness, also known as the Awareness Examen. It is intended to help you be aware of Spirit working in your life, so that you can respond to this presence. There are many versions of the Examen. Here is a summary of the version in John Veltri's book Orientations (<http://orientations.jesuits.ca/bob/examen.htm>).

1. Look over the day and see what emerges. Give thanks to God for whatever it is.
2. Ask for enlightenment about what God wants you to see.
3. Again look over the events of the day, and ask where God has been present in your life, in you, in others or in public events. Where and when have were you being drawn by God? How have you been responding?
4. Respond to God about any area that you are being nudged to focus on, pray over or act upon. Express whatever needs to be expressed: praise, sorrow, joy, gratitude, desire for change etc.
5. Ask for help and guidance for what you need to do tomorrow.

Among many other resources on prayer, these three may be particularly helpful:

- The Harcourt Library <http://www.harcourtuc.ca/space-resources/library/>
- Spiritual Practices, an adjunct to the Harcourt web site <http://spiritualpractice.ca>
- One-on-one conversation with one of Harcourt's Covenanted Spiritual Companions (Stan Bunston, Andre Auger, Kathy Magee, Lisa Beattie or Peter Jackson) or a member of the Spiritual Life Committee (Bill Lord, Theresa Daly, Nicholas Mann or Megan Ward). Alternatively you may choose to speak with one of our paid accountable ministers, Jim Ball and Miriam Flynn.

The Spiritual Life Committee welcomes your feedback on this guide. We would also like to hear from you if you see opportunities for other resources or events that would nourish you on your spiritual journey.