

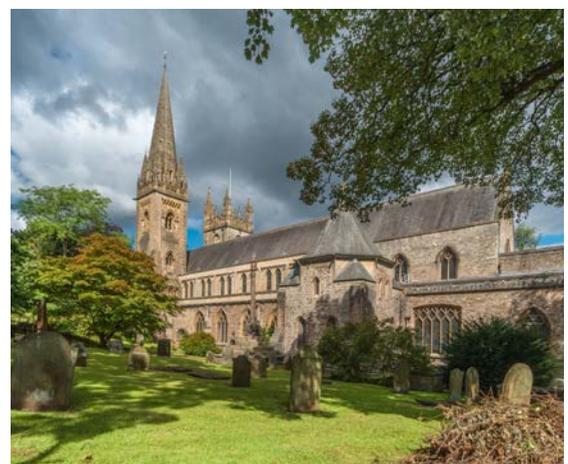
YEAR OF PILGRIMAGE LENT COURSE

DIOCESE OF LLANDAFF



WHERE FAITH MATTERS

TELLING A JOYFUL STORY
GROWING THE KINGDOM OF GOD
BUILDING OUR CAPACITY FOR GOOD



YEAR OF PILGRIMAGE LENT COURSE

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The following pages include ideas on Exploration, Discussion, Reading, Reflection and Prayer. We pray that you enjoy your pilgrimage.

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**ESGOBAETH LLANDAFF
LLE MAE FFYDD
YN CYFRIF**



**DIOCESE OF LLANDAFF
WHERE FAITH
MATTERS**



INTRODUCTION

Welcome to this resource for travelling through Lent, or any other season, in our 'Year of Pilgrimage'. I hope you will find it a blessing to you as a pilgrim Christian.

It is right that we mark this very special year for the Church in Wales as it celebrates its Centenary as an independent Anglican Province. As a Diocese we give thanks for those one hundred years of committed life in our parishes, for the laity and clergy who have sustained worship and witness, seeking the welfare of their communities. We are confident in what lies ahead for it is God who goes before us. It is a time when we are renewing our vision to proclaim the good news of Jesus Christ afresh in this generation even as we face all the demands of change and austerity. We are declaring that faith matters. We are promising to do that by telling a joyful story, growing the kingdom of God and building our capacity for good.



From the earliest writing of the scriptures, people of faith have used the language of pilgrimage to describe what it feels like to live by faith. In the letters of the New Testament writers described the earliest Christians as 'pilgrims' on earth and of course one of the greatest of spiritual classics is entitled 'Pilgrim's Progress'. Our Christian journey is purposeful and full of hope. In declaring 2020 to be a 'Year of Pilgrimage' for the Diocese of Llandaff we are hoping that together we will see ourselves as 'pilgrim people', those who travel in some way like the first apostles with a message to share and a confident relationship with Jesus Christ nourishing us on the way.

How each parish will interpret being 'pilgrim people' is for them to decide. Yet, it will surely include an even greater dedication to prayer, and of outreach into our communities which rightly expect us to live by the vivid reality of God.

May I thank the Diocesan Spirituality Group which has produced this material and encourage you to use it in whichever way strengthens your faith.

PILGRIMAGE

In this Lent course we look at the concept of pilgrimage. Pilgrimage works on many levels and a simple definition is included below.

pilgrimage

If you make a **pilgrimage** to a holy place, you go there for a religious reason.

...the pilgrimage to Jerusalem.

A **pilgrimage** is a journey that someone makes to a place that is very important to them.

...a private pilgrimage to family graves.

His father took him on a sentimental pilgrimage to Ireland.



Yet pilgrimage works on many different levels, it is more than just a journey to a religious place but is rather something that encompasses the whole of our lives. Over the coming weeks we are going to look at the concept of pilgrimage and where our lives and faith journeys fit into this. We will also hear and read lots of different accounts from the Scriptures and other sources about how the concept of pilgrimage can change your life.

As we reflect on the nature of Pilgrimage we hold to our Diocesan Vision which speaks to the heart of what every pilgrimage is about.

OUR SHARED AIMS

Telling a joyful story
 Growing the Kingdom of God
 Building our capacity for good

All of the aims of course begin with ourselves and our own individual experience through our faith journey, so in our first exercise we are encouraged to think about how we journey in faith. Sometimes the invitation is to undertake a particular kind of journey, a sacred journey which involves both inner and outer dimensions. **As we set out, what is our desire, or longing?**

WEEK 1 - STARTING OUT

EXPLORATION

If we draw a timeline of our lives, we can think about times when God was particularly present in our life and times when God was absent from our life.



What did you learn from this experience?

You may like to share your journey with the people around you.

What things do your journeys have in common?

In what ways are they different?

How can we learn from the spiritual journeys of other people?



READING

Matthew 4: 1-11

What might be our temptation along our journey?

God became a human being in Jesus, just as we are. In the story of Jesus' temptation before he begins his public ministry, we see in a dramatic fashion the life choices that we must make. We all have the power to make choices, to find our vocation in God, or whether to forge our own path in life. The hymn below helps us to reflect on the Pilgrimage that Jesus makes as he begins public ministry.



1 Forty days and forty nights
you were fasting in the wild;
forty days and forty nights
tempted and yet undefiled.

2 Burning heat throughout the day,
bitter cold when light had fled;
prowling beasts around your way,
stones your pillow, earth your bed.

3 Shall not we your trials share,
learn your discipline of will;
and with you by fast and prayer
wrestle with the powers of hell?

4 So if Satan, pressing hard,
soul and body would destroy:
Christ who conquered, be our guard;
give to us the victor's joy.

5 Saviour, may we hear your voice
keep us constant at your side;
and with you we shall rejoice
at the eternal Eastertide.



Jubilate Hymns version of Forty days and forty nights George H Smyttan (1822 - 1870)

© Jubilate Hymns Ltd

REFLECTION

Consider these questions for your reflection:

Who called you to 'leave your home'?

What has compelled you to begin your pilgrimage?

What do you look for and hope for on your journey?

What questions have begun to form in your mind?

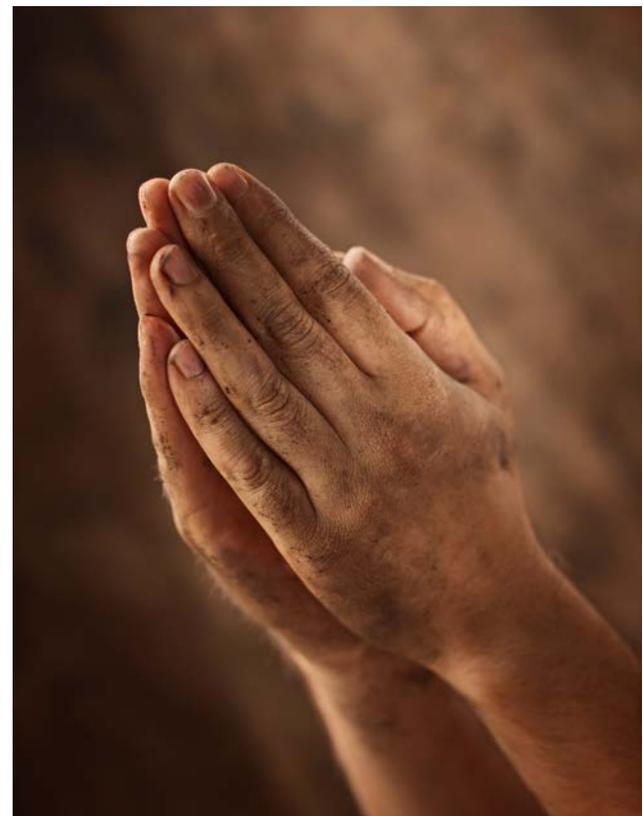


PRAYER

Lord, help me to discover what you are calling me.

Give me the courage to be what you want me to be.

Finish with the Lord's Prayer and the Grace.



OUR SHARED AIMS

Telling a joyful story
Growing the Kingdom of God
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WEEK 2 - WHAT TO TAKE, WHAT TO LEAVE?

EXPLORATION

Pilgrimage is about taking and leaving, about focusing on choice. How do we choose what to keep, what we require for inner vitality and balance, and what to leave behind, things which may once have helped us but we now find burdensome and obstructive?

It could be said that Pilgrimage should have a health warning attached: 'this is a dangerous activity to which you can become addicted'. A pilgrimage usually involves a clear sense of geographical journey and destination, and participation in a shared experience.



PILGRIMAGE... A DANGEROUS ACTIVITY TO WHICH YOU CAN BECOME ADDICTED

During 2011 a Parish saw two pilgrimages set out. One went to Eire, and the other one to the Holy Land. The idea of pilgrimage is basic to Judaism, Christianity and Islam. Many other faiths also find this concept important. Pilgrimage is also becoming increasingly popular among people who do not claim to belong to any faith. So why go on a pilgrimage?

I suggest that there are as many answers to that question as there are pilgrims. Giving space and walking alongside others are ways that offer different perspectives on life, as our lives are continually changing and evolving, as we question it all. A question that can be asked of ourselves is '**What is the basic desire of my life, on which my decisions depend, what is the overarching longing that integrates and directs my whole being?**'

This is perhaps the most important question we can ask of ourselves in life. Finding the answer takes a lifetime, but the question leads us on a fascinating inner journey, which enlightens us on the outward journey and determines its nature long after the pilgrimage itself is over.

Charles Peguy, French poet (1873-1914), ends his poem 'God's Dream' with the verse:

It is my dream you dream,
 my house you build -
 my caring you witness
 my love you share
 and this is the heart of the matter.



Being continually on the move another thought for a pilgrimage is 'What is the purpose of the luggage you carry?' It has been said 'Luggage is for the journey; not the journey for the luggage'. There was one man who, to save weight, cut the handle off his toothbrush!

Apply this cliché to enlighten us on many issues of life – relationships, our consumer culture, conflict, violence, world hunger, financial crises, our personal attachments to wealth, success, and achievements.



On pilgrimage we become more aware of our moods, feelings, and how we react to them. The more detached we can be to our likes and dislikes, the more we can begin to appreciate life. A life can be led in freedom. The journey of a pilgrimage can help us discover that God is here all the time, wherever we may be, and however we may be feeling.

REFLECTION

Some questions to reflect on

In what ways is a Pilgrim different to a tourist?

How and why is a pilgrimage different to an ordinary journey?

As we read through the song below what might it say to us?

One more step along the world I go,
one more step along the world I go;
from the old things to the new
keep me traveling along with you
And it's from the old I travel to the new;
keep me traveling along with you.

Round the corners of the world I turn,
more and more about the world I learn;
and the new things that I see
you'll be looking at along with me
And it's from the old I travel to the new;
keep me traveling along with you.

As I travel through the bad and good,
keep me traveling the way I should;
where I see no way to go
you'll be telling me the way, I know
And it's from the old I travel to the new;
keep me traveling along with you.

Give me courage when the world is rough,
keep me loving though the world is tough;
leap and sing in all I do,
keep me traveling along with you
And it's from the old I travel to the new;
keep me traveling along with you.

You are older than the world can be,
you are younger than the life in me;
ever old and ever new,
keep me traveling along with you
And it's from the old I travel to the new;
keep me traveling along with you.

Source: Musixmatch



READING

John 3: 1-17

In what way might Nicodemus be said not to be free?



REFLECTION

Consider these questions for your reflection:

Who called you to 'leave the darkness'?

What has compelled you to continue your journey of faith?

What do you hope for as you journey into the light?

What questions do you continue to think about?



PRAYER

Lord, help me to discover what it means to walk in the light.

Give me the courage to embrace what light means to me.

Finish with the Lord's Prayer and the Grace.



WEEK 3 – PAYING ATTENTION

EXPLORATION

Attention is the key to so many things related to our lives. We have to pay attention to walk across the street. We know our relationships are more satisfying if we actually pay attention to one another. Our business affairs require our attention. All of this seems somehow self evident. We know that attention is important, but we may not know that attention has direct biological results.

We may think we understand the art of paying attention but many times, unfortunately, we mistake attention for judgment. We think about attention as a 'critical' function. Attention is not critical. Judgment is. Attention is neutral. We begin to pay attention to something and then we start to judge it, evaluate it, categorise it and, yes, generally 'criticise' it. But judging, while certainly useful, is not attention. Judging involves an underlying assumption that our purpose is ultimately to categorise and take action. We judge something to be done with it. The rush to being done with something does not increase our capacity to pay attention to it.

When we judge something we generally assess whether or not we need to 'fix' it, reject it or enhance it, and move on. In other words, we are motivated to change it in some way. Whatever it is right now is generally not OK or not enough and has to be altered. If our intention is to fix or change or reject something our capacity to pay attention to it is actually minimized. We will see only as much as we think we need to see to take action. What if there is more to learn?

Attention is noticing and being with something without trying to change it. Attention takes the time to fully explore, to discover whatever there is to know about something, to watch as things change by themselves without our trying to 'fix' anything.



Attention is patient and attention is kind. No rush. No burden. No criticism.

READING

John 4: 5-14

How might the woman at the well said to have been transformed by her encounter with Jesus?



REFLECTION

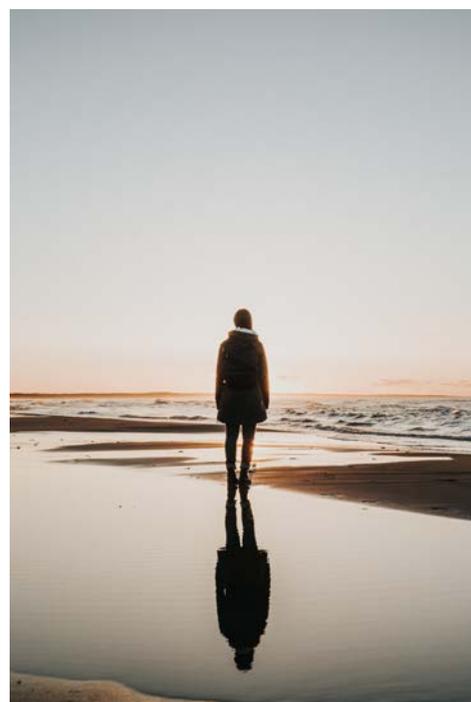
Consider these questions for your reflection:

Who called you to 'leave the darkness'?

What has compelled you to continue your journey of faith?

What do you hope for as you journey into the light?

What questions do you continue to think about?



PRAYER

Lord, help me to discover what it means to be free.

Give me the courage to embrace what freedom means to me.



WEEK 4 – JOURNEYING TOGETHER

EXPLORATION

The nature of a pilgrimage means that there is much to be learned from each other. As we travel through life we know that we learn as much from what we get wrong as we get right.

I may not have gone where I intended to go, but I think I have ended up where I intended to be.

Douglas Adams

In the middle of the journey of our life I found myself astray in a dark wood where the straight road had been lost sight of.

Dante Alighieri

An adventure is only an inconvenience rightly considered. An inconvenience is only an adventure wrongly considered.

G. K. Chesterton

The journey between what you once were and who you are now becoming is where the dance of life really takes place.

Barbara De Angelis

Take a moment to look at the quotes above.

Do any of them speak to you particularly?

Share in a discussion how they might fit in with your experience.

Each journey of faith is unique and very special to the individual concerned, even though there are similarities between us. As pilgrims on a journey we have a two-fold opportunity: to spend time alone reflecting on our own; and to enter conversation with fellow travellers committed to the same spiritual quest.



Our ultimate guide, of course, is the Holy Spirit whose presence we discern in the unfolding of the journey and the fellowship of those we might not otherwise meet. For the normal barriers become eroded on pilgrimage and we are informed by the experiences of others, particularly those with whom we share the journey. We gradually begin to trust these companions and our horizons are widened as a result of our encounter with the other.

Pilgrims throughout the ages have sought to offer practical assistance to other travellers, recognising their own dependence on the kindness of others.

What do you think that you could learn from your fellow travellers on pilgrimage?

What are the barriers that may stop you from learning from others?

What questions do you continue to think about?



READING

John 9:1-17

What do we need to do to have light in our lives?

REFLECTION

Consider these questions for your reflection

Where do you find light in your life?

How do you help others find the light?



PRAYER

Lord help us to see the light in our lives and to be a source of light to others that we may point the way to Jesus.

WEEK 5 - IN THIS PLACE WHERE HEAVEN AND EARTH WHISPER GREETING

Gathering in this place where heaven and earth whisper greeting;

In this house where the High King of Heaven comes to meet us;

In the soft darkness of this place, we kindle lights of hope for ourselves and the world.

We join with the Saints and Pilgrims who have travelled this way before;

May we walk with them this path of Prayer;

And may God be our guide and Jesus our companion.

Amen



EXPLORATION

The Celtic peoples and languages were mainly found in much of Europe including Brittany, Gaul and the British Isles. Then, following the invasion of the Anglo-Saxons, the Celtic people were largely pushed to the western extremes settling in Cornwall, Wales, Isle of Man, Cumbria, southwest Scotland and the whole of Ireland. So from the earliest times almost all of Britain and Ireland was, culturally at least, Celtic. So the word Celtic covers a whole culture which included pagan and pre-Christian elements as well as the so-called Celtic church.

They were rural, tribal, always on the move people - 'pagani' - and as such they were different to the Roman church which identified with the dominant power of the cities. The Roman church from the time of St Augustine was unsure how to respond to these people as they were relational rather than rational, inspirational rather than institutional. They didn't fit in to the more regimented forms of Church structure, liturgy and practices, they were different, perhaps you could say they were free spirits.

And that is really the crux of Celtic Spirituality, freedom.

Freedom to roam, freedom to worship and freedom to believe.

Trevor Miller from the Northumbrian Community writes *'The greatest discovery was that the heart of Celtic spirituality was simply living the life, following the Way, travelling the journey in the everyday ordinariness of life - the pain and the pleasure, the heartaches and the hopes, the disappointment and the dreams. This is of great importance because this is essentially what spirituality is.'*

The Celtic Church is difficult to define retrospectively, and it varies across space and time, but is widely understood to have been characterised by Trinitarian understanding, monasticism, ascetism, a mystical poetic appreciation of nature, a strong sense of the immanence of God in the everyday and in 'marginal' spaces, and particularly pilgrimage.



FREEDOM TO ROAM, FREEDOM TO WORSHIP AND FREEDOM TO BELIEVE

The Latin word for pilgrimage is Perigrinatio, and it was central to the medieval Celtic Church, but was understood and practised not only as a journey to a shrine, but more broadly as a spiritual journey, one that began each day and each year that may lead a person to an isolated hermitage or become an opportunity for mission.

Frederick Beuchner wrote *'Faith is a journey without maps' and part of our availability to God and to others is a willingness to walk in the paradox of life's uncertainties; to be content with living the questions without having to know all the answers.* (Trevor Miller)

The early Celtic Church grew from the missionary journeys of people like Illtyd, Samson, David, Patrick and many others, it also grew from the hermitages they set up and the people who flocked to them to discover the mystical presence of God, these settlements were known as Llans and we know how many Welsh towns and villages bear that name.



A 'THIN PLACE'

These places and indeed early churches were often built on sites regarded by history and Pagan beliefs as Holy places, they were known as thin places, a place where *'Heaven and Earth Whisper Greeting'*. I heard a lovely sermon in Llandaff Cathedral by the current Dean who, preaching about St Teilo described the historic cathedral as a place that is only separated from the past and from heaven by a 'Gossamer Veil', that in turn reminded me of a description of heaven and the presence of God as being just above our heads and all we have to do is reach up our hands and we can touch God.

Both are such lovely descriptions of being in a 'Thin Place'. This is another element of Celtic spirituality and pilgrimage that is important, the understanding of where to find God and the discovery that he is very near, within touching distance.

Whilst the journey is important, it is the destination that matters, and that destination is to be with God. To touch him, to feel him, to hear him and to know him.

HE IS VERY NEAR, WITHIN TOUCHING DISTANCE

For the Celtic Christian, finding God in the everyday, in the world around them, in the people they met was the essence of their spirituality and their pilgrimage. They knew their place in creation.

Columbanus wrote, 'If you wish to understand the Creator, first understand His creation.' Not pantheism, which is a worshipping of the stones, but an affirmation of the wonder of the One who made the stones.

However, there is sense that Celtic Christianity can be lost amidst the New Age Culture, where love of nature and creation can ignore the creator God, the creator son and the creator spirit.

They were and are the fundamental principles and tenets of the Celtic Church, the Trinity:

My walk this day with God,
My walk this day with Christ,
My walk this day with Spirit,
The threefold all-kindly:
Ho! Ho! Ho! All kindly.

My shielding this day from mill,
My shielding this night from harm,
Ho! Ho! Both my soul and my body,
Be by Father, by Son, by Holy Spirit:
By Father, By Son By Holy Spirit.

Be the Father shielding me,
Be the Son shielding me,
Be the Spirit Shielding me,
As Three and as One.

Carmina Gadelica



DISCUSSION AND REFLECTION

Divide into small groups and ask yourselves these questions.

Where do you find God in your daily lives?

Have you ever experienced 'A thin place'?

What challenges does Celtic Christian Spirituality face in the midst of 'New Age' spirituality, how does it make its voice heard?

READING & PRAYER

John 11: 17-27

Suggested hymns for quiet prayerful worship.

Be Still and Know that I am God

Be Still for the Presence of the Lord

A Celtic Prayer Service and Eucharist can be downloaded from the Northumberland Community
<https://www.northumbriacommunity.org>



WEEK 6 - HOLY WEEK

WHERE THE JOURNEY IS DIFFICULT

The ebb and flow of a pilgrim journey finally gives way to our destination. Journeying is at the heart of the Christian story. Pilgrimage often tells a story that is deeply counter cultural, no more so than the journey of Jesus to calvary and beyond.

As we journey, we may experience pain and loss and find a growing confidence in the God who makes life out of death, good out of evil, and reconciliation out of discord.



QUESTIONS AND REFLECTIONS

As we reach the unfolding drama of Holy Week, what emerges for us as we contemplate its significance?

How does the journey of Jesus through death and resurrection resonate with the experiences in my own life?

What questions do I bring as I contemplate the Cross and what form of renewal and change is required of me as a result of this experience?



READINGS

Look at the words of the hymn 'When I survey the wondrous cross'.

Spend some time reflecting in groups what feelings this hymn evokes in you.

Psalm 31:9-16

Matthew 27:11-54

What feeling does the Psalm and the Passion Narrative evoke in you?

What have you learnt about yourself during this Lent?

How do you hope to grow spiritually in the future?

As we draw to the end of this Lenten pilgrimage reflect together on the words of the following Psalm.

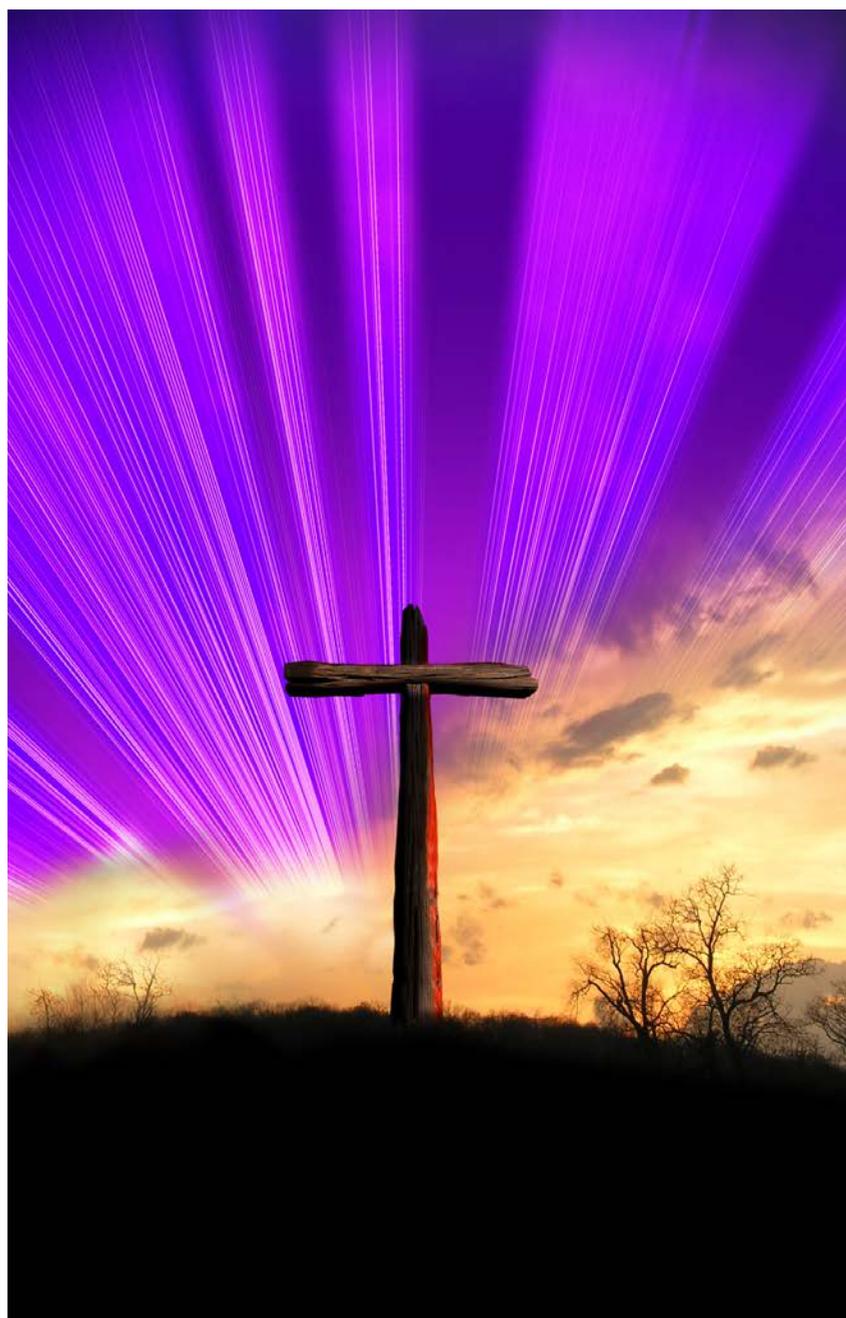
Only God gives inward peace,
and I depend on him.
God alone is the mighty rock
that keeps me safe,
and he is the fortress
where I feel secure.
God saves me and honors me.
He is that mighty rock
where I find safety.

Trust God, my friends,
and always tell him
each one of your concerns.
God is our place of safety.

We humans are only a breath;
none of us are truly great.
All of us together weigh less
than a puff of air.
Don't trust in violence
or depend on dishonesty
or rely on great wealth.

I heard God say two things:
"I am powerful, and I am very kind."
The Lord rewards each of us
according to what we do.

Psalm 62: 5-12



YEAR OF PILGRIMAGE 2020

CELEBRATION DAYS & SIGNIFICANT DATES

Sunday January 12th 2020 3.30pm Llandaff Cathedral

The three sets of Artefacts are blessed and start their pilgrimage around the parishes.

Each church and church school receive a candle.

Saturday 25th April 9.30am St Catherine's Pontypridd

Year of Pilgrimage Celebration Day

Sunday 28th June at 3pm at local venues

'The Big Sing Guide me O' Diocesan Event

Saturday 4th July 9.30am at Margam Abbey

Year of Pilgrimage Celebration Day

Saturday 17th October 9.30am at Llandaff Cathedral

Year of Pilgrimage Celebration Day

Sunday 10th January 2021 3.00pm at Llandaff Cathedral

The three sets of Artefacts return to the Cathedral having completed their Diocesan Pilgrimage Year.

This Year of Pilgrimage Lent Course will be available at the January 2020 Cathedral service.

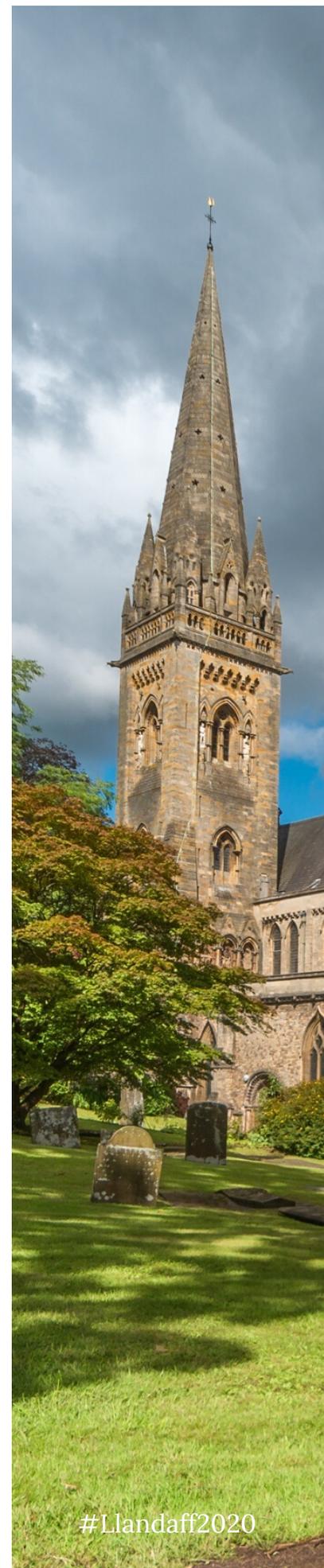
Support: For help with your parish's and your own plans for the Year of Pilgrimage, when the Artefacts are going to be with you, and how you are going to use them and the Year to develop your community links, please contact **Mark Prevett** (prevtherev@sky.com) or **Marc Walford** (marc2k1@yahoo.com).

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