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| **NGWTE SCHEDULE APPENDIX A**  **Lay Director and Spiritual Director Scripts** |
| **8:30 PM THURSDAY - WELCOMING ANNOUNCEMENT**  **SMOKING LOCATIONS, FIRE ALARMS, HEARING ASSISTANCE,  DORM DISMISSAL**  “Smoking is not allowed inside any building. There are designated smoking areas, and we can direct you to these places. The designated smoking areas are outside the Dorm doors and outside the Conference Room.  If you hear the fire alarm, assume it is real. Immediately move to the front gates, the ones near the main road. The Housing servants are responsible for getting everyone out of the building. Every room has emergency exit lights and at every light switch are the emergency exit route diagrams.  We are blessed to have hearing assistance technology available if needed. Please notify an Assistant Lay Director if you have any hearing difficulties.  Each of you will receive a worship booklet. [Hold up purple worship booklet]. Keep this booklet with you because we will use it in the Conference Room, in the Chapel, and in the Dining Room. Otherwise, all materials will be provided for you.  At this time, we will take a short break and our Assistant Lay Directors will lead you to our Dorm area so you can find where you will be sleeping. When you hear the bell, please return here to the Conference Room. I will call out the Dorm name, the names of men/ladies who are staying in that Dorm and you will follow the assigned Assistant Lay Director. [Have list of Dorms and pilgrims, call out pilgrims and Table Leader, Assistant Table Leader for each Dorm.]  You will be using several dorms:  Our first Dorm is **Pearly Gates**  Our second Dorm is **John 3:16**  Our third Dorm **Mountain Top”**  RETURN TO UPPER ROOM THREE DAY SCHEDULE AFTER BREAK |

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| **8:50 PM FRIDAY EVENING CHAPEL**  **FINAL ANNOUNCEMENT**  **CAMPFIRE OR CHRYSALIS ROOM GATHERING**  When the Housing servants wake us in the morning, we will have ample time in which to get to the Chapel. Those who wish to have some quiet time or talk with a Spiritual Director may remain in the Chapel. The Spiritual Directors are here for you. **Our Kitchen and Housing teams have prepared a nice time of fellowship for us before bedtime, and we hope you will enjoy a little informal time together.** Good night and God bless each of you! |

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| **10:15 AM SATURDAY MEANS OF GRACE**  **SPIRITUAL *- The Agony Of Christ* (OPTIONAL)**  *“Greater love hath no man than this; that a man lay down his life for his friends.”* (John 15:13)  The greatest example of one laying down his life for his friends is Christ. We can never fully comprehend the spiritual aspect of Christ’s suffering and shame, but medical studies shed glimpses of light on the physical agony and all of the horror that Jesus endured on the cross.  The physical trauma of Christ begins in Gethsemane with one of the initial aspects of His suffering – the bloody sweat. It is interesting that the physician of the group, St. Luke, is the only one to mention this. He says, “And being in agony, He prayed the longer. And His sweat became as drops of blood, trickling down upon the ground.”  Though very rare, this phenomenon of hematidrosis (he’ ma ti dro’ sus), or bloody sweat, is well documented. Under great emotional distress, tiny capillaries in the sweat glands can break, thus mixing blood with sweat. This process alone could have produced marked weakness and possible shock.  After the arrest in the middle of the night, Jesus was brought before the Sanhedrin and Caiaphas, the High Priest. A soldier struck Jesus across the face for remaining silent when questioned by Caiaphas. The palace guards then blindfolded Him and mockingly taunted Him to identify them as they each passed by, spat on Him, and struck Him in the face.  In the early morning, Jesus, battered, bruised, dehydrated, and exhausted from a sleepless night, is taken across Jerusalem to the Praetorium of the Fortress Antonia. It was there, in response to the cries of the mob, that Pilate ordered Barabbas released and condemned Jesus to scourging and crucifixion.  Preparations for the scourging are carried out. The prisoner is stripped of His clothing and His hands are tied to a post above His head. The Roman legionnaire steps forward with his flagrum in his hand. This is a short whip consisting of several heavy leather thongs with two small balls of lead attached near the ends of each. The heavy whip is brought down with full force again and again across Jesus’ shoulders, back, and legs.  At first the heavy thongs cut through the skin only. Then, as the blows continue, they cut deeper into the subcutaneous (sub’ ku ta’ ni es) tissue, producing first an oozing of blood from the capillaries and veins of the skin, and finally spurting arterial bleeding from vessels in the underlying muscles. The small balls of lead first produce large, deep bruises which are broken open by subsequent blows.  Finally, the skin of the back is hanging in long ribbons and the entire area is an unrecognizable mass of torn, bleeding tissue. When it is determined by the centurion-in-charge that the prisoner is near death, the beating is finally stopped.  The half-fainting Jesus is then untied and allowed to slump to the stone pavement, wet with His own blood. The Roman soldiers see a great joke in this provincial Jew claiming to be a king. They throw a robe across His shoulders and place a stick in His hand for a scepter. A small bundle of flexible branches covered with long thorns is pressed into His scalp in the form of a crown.  Again there is copious bleeding, the scalp being one of the most vascular areas of the body. After mocking Him and striking Him across the face, the soldiers take the stick from His hand and strike Him across the head, driving the thorns deeper into His scalp. Finally, they tire of their sadistic sport and the robe is torn from His back. This had already become adherent to the clots of blood and serum in the wounds, and its removal, just as in the careless removal of a surgical bandage, causes excruciating pain – almost as though He were again being whipped – and the wounds again began to bleed.  The heavy beam of the cross is then tied across His shoulders, and the procession of the condemned Christ, two thieves, and the execution detail, begins its slow journey. The weight of the heavy wooden beam, together with the shock produced by copious blood loss, is too much.  He stumbles and falls. The rough wood of the beam gouges into the lacerated skin and muscles of the shoulders. He tries to rise, but human muscles have been pushed beyond their endurance.  At Golgotha, the beam is placed on the ground and Jesus is quickly thrown backward with His shoulders against the wood. The legionnaire feels for the depression at the front of the wrist. He drives a heavy square wrought-iron nail through the wrist and deep into the wood. Quickly, he moves to the other side and repeats the action, being careful not to pull the arms too tightly, but to allow some flexibility and movement. The beam is then lifted in place at the top of the posts and the crude plaque “Jesus of Nazareth, King of the Jews” is nailed in place.  The left foot is pressed backward against the right foot, and with both feet extended, toes down, a nail is driven through the arch of each. As He pushes Himself upward to avoid the stretching torment, He places His full weight on the nail through His feet. Again, there is the searing agony of the nail tearing through the nerves between the metatarsal (met’e tar’ sal) bones of the feet.  As the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep, relentless, throbbing pain. With these cramps comes the inability to push Himself upward. Hanging by His arms, the pectoral (pek’te rel) muscles are paralyzed and the intercostal (in’ ter kos’ tal) muscles are unable to act.  Air can be drawn into the lungs, but cannot be exhaled. Jesus fights to raise Himself in order to get even one short breath. Finally, carbon dioxide builds up in the lungs and in the bloodstream and the cramps partially subside. Spasmodically, He is able to push Himself upward to exhale and bring in the life-giving oxygen.  Hours of this unending pain, cycles of twisting pain, joint-rending cramps, and intermittent partial asphyxiation follow. The searing pain in His lacerated back continues as tissue tears while He moves up and down against the rough timber. Then another agony begins – a deep, crushing pain deep in the chest as the pericardium slowly fills with serum and begins to compress the heart.  The compressed heart is struggling to pump heavy, thick, sluggish blood into the tissues – the tortured lungs are making a frantic effort to gasp in small gulps of air. The markedly dehydrated tissues send their flood of stimuli to the brain. Jesus gasps, “I thirst.”  He can feel the chill of death creeping through His tissues. With one last surge of strength, He once again presses His torn feet against the nail, straightens His legs, takes a deeper breath, and utters His seventh and final cry, “Father, into Thy hands I commit my spirit.”  Apparently, to make doubly sure of His death, the legionnaire drove his lance through the fifth interspace between the ribs, upward through the pericardium (per’ i kar’ di em) and into the heart. Immediately, there came out blood and water. We, therefore, have rather conclusive post-mortem evidence that our Lord died, not the usual crucifixion death by suffocation, but of heart failure due to shock and the constriction of the heart by fluid in the pericardium (per’ i kar’ di’em).  It is this painful death that we remember in the Lord’s Supper. He died that we might have life.  He gave Himself for us that we might give ourselves to others.  \* \* \* |

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| **SUNDAY**  **7:15 AM**  **Lay Director**  “It is now time for breakfast. The Assistant Lay Directors will lead us as we move by tables to the Kitchen. Please follow your Table Leader and remain in the spirit of worship. Kitchen servants will guide you to the correct seats once we arrive in the Dining Hall.”  **7:20 AM**  **Lay Director on Women’s Weekend (Guard Introduction)**  “Ladies, let me introduce you to some special servants who have been watching over us this weekend, much like our heavenly Father ALWAYS watches over us when we are unaware.  They have given up time with their families and friends this weekend to share the love of Christ with you. They have stayed up at night walking around this building praying, protecting, and watching over you! They have done this because of their love for Christ and for you! Throughout the weekend there have been many men serving as a Guard for you, and this morning we have a few of them represented. Let’s show them our thanks!” |

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| **07:30 AM**  **Spiritual Director [in preparation for Communion]**  **[optional]** Then a voice came from the throne saying, “Praise our God, all you his servants, you who fear him, both small and great!”  Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder shouting, “Hallelujah! For our Lord God Almighty reigns. Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. Fine linen, bright and clean, was given her to wear.” [Fine linen stands for the righteous acts of the saints.]  Then the angel said to me, “Write: ‘Blessed are those who are invited to the wedding supper of the Lamb!’ “And he added, “These are the true words of God.”  **7:30 AM**  **Spiritual Director [instructions for serving Communion]**  Explain that there are 4 communion sets. A Spiritual Director will serve the person on their right with the words, “This is the Body of Christ for you” and “This is the blood of Christ for you.” After a person is served, they will turn to the person on their right and serve them Communion. |