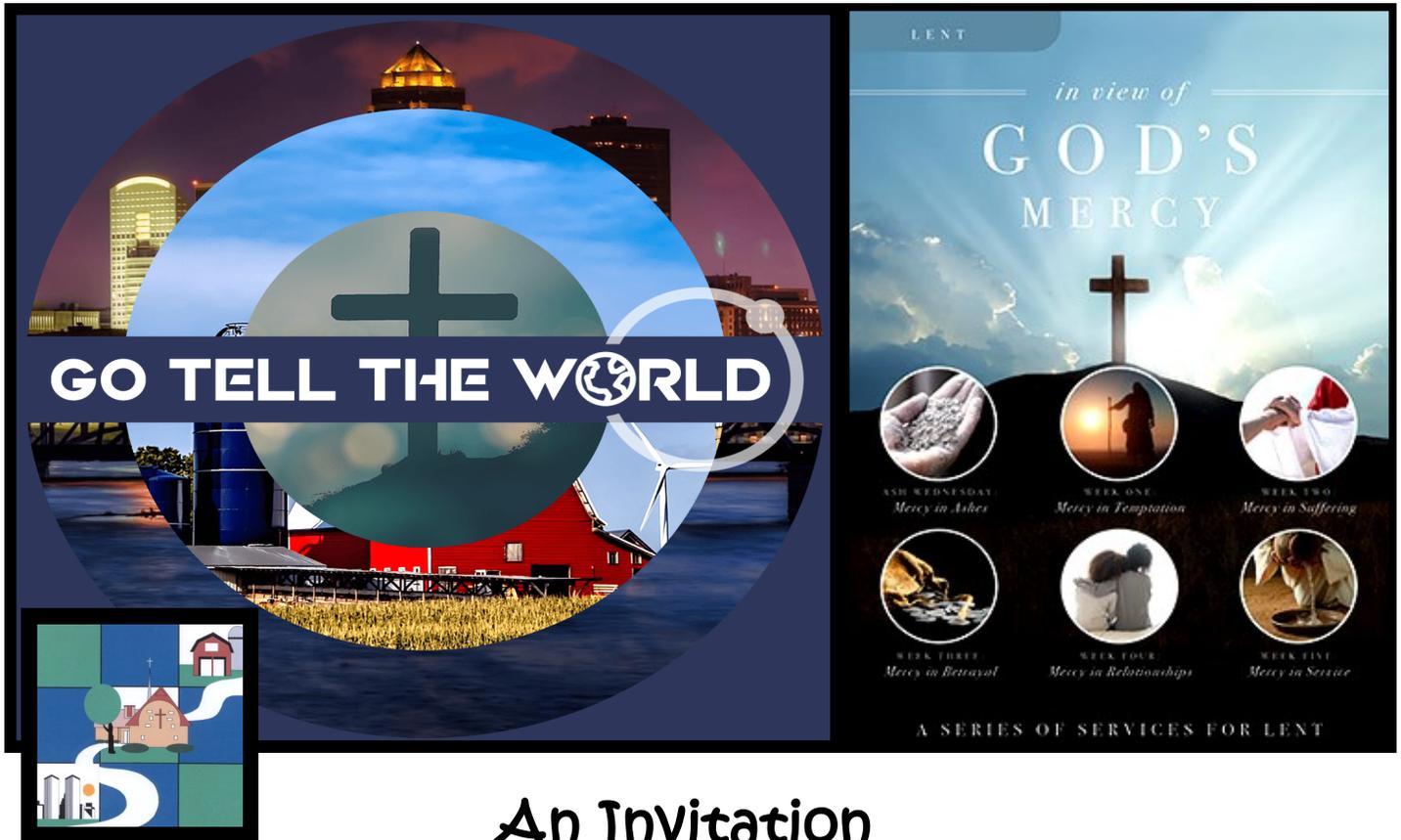


Journey Into Lent & Holy Week 2022 Worship and Ministry Guide @ Palestine Lutheran Church



An Invitation

We begin this holy season by acknowledging our need for repentance and for God's mercy. We are created to experience joy in communion with God, to love one another, and to live in harmony with creation. But our sinful rebellion separates us from God, our neighbors, and creation, so that we do not enjoy the life our creator intended. As disciples of Jesus, we are called to a discipline that contends against evil and resists whatever leads us away from love of God and neighbor. I invite you, therefore, to the discipline of Lent – self-examination and repentance, prayer and fasting, sacrificial giving and works of love – strengthened by the gifts of word and sacrament. Let us continue our journey through these forty days to the great Three Days of Jesus' death and resurrection.

***from the Ash Wednesday Worship
(Ash Wed Worship Service is March 2 @ 7:00 pm)***

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WHAT IS LENT?

The season of Lent derives from the ancient Church's period of preparation for those who were to be baptized at the Easter Vigil. That preparation included instruction, fasting, repentance, prayers and special acts of devotion. Today, the entire Church uses this same period and some of those same practices to prepare for the Feast of the Resurrection of Christ.

The word "Lent" comes from the old English word "Lenten" (meaning lengthen), and is a reference to the lengthening of days that occurs during this time of the year. For that reason, Lent is associated with Spring. As the earth sees a rebirth and renewal of the plants and flowers during this season, so Lent is a time for Christians to consider our rebirth in Baptism and engage in spiritual renewal as preparation for Easter.

To assist in that spiritual renewal, the Church makes noticeable changes in its worship. The "Alleluia" (Hebrew for "Praise the Lord") and the Hymn of Praise ("Glory to God," "This is the Feast") are removed from worship. All songs become more reflective in nature. The paraments and banners are darker in color. Crosses and crucifixes may be covered with veils to emphasize how sin separates us from God. Everything turns inward until the victorious Resurrection when the colors brighten, the veils are removed, and the Alleluias and praises break forth in joyous celebration.

Lent is 40 days long, counting from Ash Wednesday (and minus the six Sundays, which are little celebrations of the resurrection). Those 40 days identify with Jesus' 40 days of fasting and prayer in the wilderness as he prepared for his ministry; with Moses' 40 days of fasting and prayer on Mt. Sinai as he waited to receive the Law from God; and with Elijah's 40 days of fasting and prayer on his way to Mt. Horeb, the mountain of God.

The Discipline of Lent

On Ash Wednesday, as Lent begins, we are invited “to struggle against everything that leads us away from love of God and neighbor” by exercising the Discipline of Lent: repentance, fasting, prayer and works of love. These become the specific occasions and opportunities for spiritual renewal during this season of renewal. The discipline of Lent includes continued engagement with God’s Word through these exercises both in groups (small groups, bible study) and individually (daily exercises with self and family).

Living out a discipline takes our Lord's words about self-denial seriously (Matt.16:24).

Through discipline, we find freedom and grace, just as parental discipline is loving and brings a child to freedom and righteousness (Heb.12:3-13).

In the Lenten Discipline, we focus our lives on Christ's self-sacrificing passion, death and resurrection, which has brought us acceptance, forgiveness and redemption by God. Through that same discipline, we make a loving response to God.



There are many sacred practices that you can dedicate yourself to over the 40 days of Lent. You can include anything that pulls you out of your routine and into active remembrance of Christ. Here are some of the more established practices:

Repentance, Prayer, Fasting and Abstinence, Works of Love (feeding the Poor), Confession

You can practice these disciplines both in groups and alone.

Repentance



Repentance means turning 180 degrees away from sin to walk toward God. Repentance includes an examination of our lives and our actions in light of God's grace and love, which comes to us free and undeserved through Christ's death and resurrection. We turn from sin/death/self and toward God/neighbor/others. St. Paul tells us that we have been joined to Christ's death and resurrection through our dying to sin and rising to new life in Baptism (Rom.6:3-4). Repentance therefore also means returning to our Baptism, that occasion when we were washed of sin, joined to God in Christ and received the Holy Spirit.

Here are some ways in which we can make that return to our Baptism through repentance:

1. Remember your Baptism each day when you rise and before you retire by placing a small bowl of water in your bedroom, dipping your fingers in it and making the sign of the cross while saying the Invocation: "In the name of the Father, Son and Holy Spirit."
2. Attend the Ash Wednesday Liturgy to begin your Lent with this major act of corporate confession and receive the ashes as a sign of repentance and renewal.
3. Attend worship each Wednesday of Lent.
4. During your daily prayers, examine your life in light of the Ten Commandments and ask God to forgive you and to lead you into ways of loving him and your neighbor more deeply.
5. Reflect on your Holy Practices in the Lent devotions for Palestine Lutheran Church (Devotion material found in Fellowship Hall)
6. Take advantage of private confession when it is offered, or make an appointment with the pastor during Lent. In preparation, read Luther's instruction on confession in the *Small Catechism*.
8. If there is conflict or tension between you and someone else in your life, seek to resolve it so that it does not become a stumbling block to your faith and spiritual growth.
8. Attend the Maundy Thursday worship to receive the final declaration of forgiveness of Lent to close this season of repentance and renewal.
9. Renew your Baptismal vows at the Easter Vigil as final preparation for the great 50 days of celebrating the Easter victory.
10. Attend small group or Bible study for renewal—Sign up in Fellowship Hall, or email (ericklimpel@gmail.com)

Prayer



Prayer may generally be described as that activity in which we are drawn closer to God in contemplation and communication. Prayer is our half of a conversation with God. That means that prayer is not only speaking, but listening as well.

Prayer finds its anchor and focus in the Sunday Holy Communion with the community of faith -- that Holy Supper in which we take God into ourselves by eating the Body and Blood of Christ. All prayer during the week springs forth from that union on Sunday and eagerly anticipates our Communion on the next Sunday.

It helps to have a consistent time and a quiet place for prayer, although prayer can happen anytime and anywhere. A cross or crucifix and a lighted candle can help create your place for prayer. For devotional aids or spiritual direction during the season of Lent, make an appointment with the pastor or consult the [devotional for Lent page](#) (or Fellowship Hall Lent Table or Website).

Daily prayer might include these things:

1. Begin by signing yourself with the cross and the words of Invocation. Then simply be quiet for a moment in God's presence.
2. Use a devotional aid as a guide for prayer and meditation.
3. Pray for your prayer partner and touch base with them throughout Lent.
4. The Psalms are a wonderful treasure for prayer (*since they are prayers. Use them as a guide to spend time in prayer each day*).
5. Read scripture each day, perhaps the Sermon on the Mount (Matt.5-7) or a portion of the Passion Narrative (Matt. 26-27, Mark 14-15, Luke 22-23, John 18-19). Or take a book of the Bible, divide the number of chapters by the 40 days of Lent and read those portions each day.
6. The Lord's Prayer, the Ten Commandments, the Creeds or even Luther's Small Catechism are good for meditation and prayer.
7. Examine yourself in light of your reading and meditation, and ask God to lead you into repentance and renewal in faith.
8. Attend Wednesday worship services each week.
9. Close your prayer time with a favorite prayer, the Lord's Prayer, or the following prayer: "Heavenly Lord, thank you for this day and for this time of prayer. Through the discipline of Lent, help me to grow in my love for you; through Jesus Christ our Lord. Amen"
10. Attend small group or Bible study for renewal and prayer.



Fasting comes to us from Judaism and was recommended by Jesus both in example and teaching (*Luke 4:2, Matt.6:16-18, Mark 2:20*). It is a practice that is designed to strengthen the spiritual life by weakening one's attractions to pleasures of the senses. Thus fasting is coupled with prayer and spiritual preparation.

Since ancient times, the entire season of Lent has been marked by fasting and abstinence. Fridays in particular have been a special day of fasting because of it being the day of Christ's death. Fasting does not necessarily mean giving up all food for a day. More frequently it is the giving up or limiting of a particular food or food group (sweets, desserts, chocolate, butter, fat, eggs, etc.).

Water is never given up in a fast. In addition, children under 16, people over 65, those who are ill or on medication, pregnant women, and travelers have traditionally been excused from fasting.

Abstinence from some activity (*such as television, movies, entertainment, smart phones, videogames, etc.*) on certain days, at certain hours or throughout the season is another way to observe the Lenten fast. This is designed to give more time for prayer and spiritual work.

Here are some questions to help you discern a partial fast that will be challenging enough to be fruitful (from Aaron Damiani's book *The Good Of Giving Up: Discovering the Freedom of Lent*):

- What cravings have a hold on me?
- What would be truly liberating to leave behind?
- Short of an addiction, have I become dependent on a particular food, drink, substance, or activity?
- What would be truly challenging for me to give up during Lent?
- What is Jesus asking of me?

As you pray through these questions, we recommend you pick at least one food or drink and one media/comfort/habit to give up. Share this with someone close to you or a leader at church as a way to embrace accountability.

One more thing about partial fasting during Lent: Sundays don't count! Sundays are "feast days," which means you don't practice your fast on Sundays. (Lent is actually 46 days long: 40 days of fasting and 6 Sundays of feasting!) Practicing a feast day helps make our Lenten fasts sustainable.



Works of Love

The intention of this part of the Lenten Discipline is to connect our faith in God's love for us with actions that are loving of others in the world.

"God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life" (John 3:16).

Love is why Christ came. Love is why Christ died. Love is why God raised him from the dead. Love is the whole purpose and mission of the Church and of every Christian member: to show God's love in the world.

Consider "1" or more of these suggestions for this portion of your Lent Discipline:

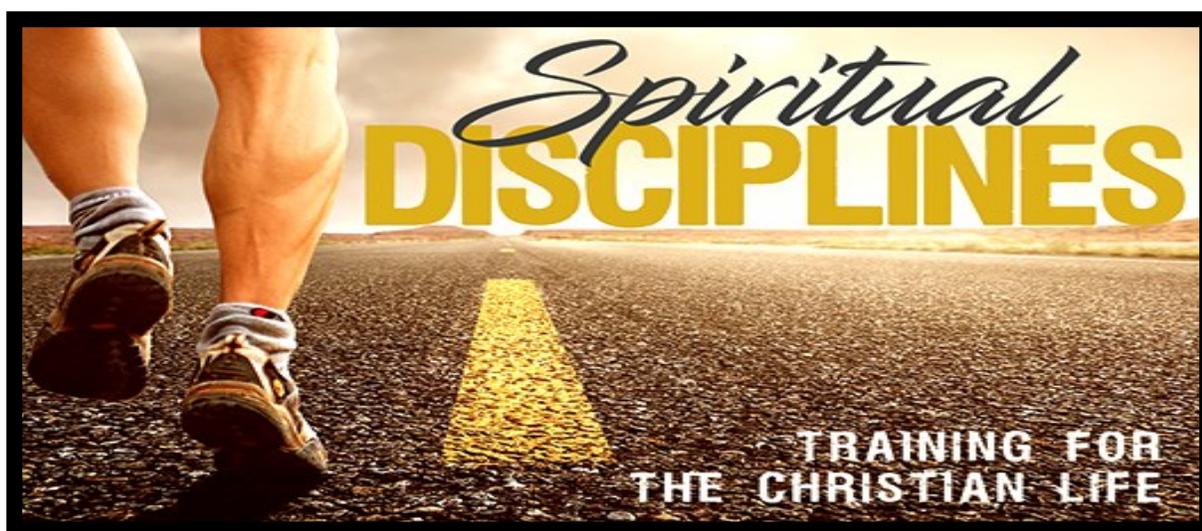
1. Use Matthew 25:31-40 and Luke 4:18-19 as guides for choosing to do a work of love.
2. Go out of your way to do something nice for somebody at least once a week during Lent.
3. Make a donation for the needy through your church.
4. Volunteer a portion of your time with a local service organization that serves the poor.
5. Offer to take a shut-in for errands or go for them.
6. Consult the church's literature for outreach opportunities or the pastor for suggestions of a needy place or person that could use your time, talent or treasure.
7. Contact your local government center and see if you could perform any kind of volunteer service for the community, such as picking up litter.
8. Contact a hospital, nursing home or prison about making visits. Especially see those who otherwise receive no visitors. Send thinking of you cards.
9. Visit shut-in members of the church. Perhaps make something and take it as a gift (check on diet restrictions).
10. When doing your work of love, meditate upon Christ's words, "As you do it for the least of these, you do it for me" (Matt.25:40).



COMMUNITY
CLOTHES
CLOSET

Beginning Your Discipline

As with all things, begin with prayer, asking the Holy Spirit for guidance in choosing those things that would best fit you for your Lenten Discipline. Prayerfully dedicate all your choices to God as a commitment for the six weeks of Lent, and ask that your Lenten Discipline move you closer to God for the sake of the sufferings and death of our Savior, Jesus Christ. Use the Lenten Discipline Worksheet to help you decide and keep track of what you are doing—and if you desire accompaniment, find someone to help you stay accountable (*write their name down*), and consult the Palestine Lenten Schedule to help you decide.



Keeping Your Discipline

After making your choices and beginning your discipline, **it is not necessary to share your choices** or your acts of love with anyone else. In fact, anonymity is regarded as better (Matt.6:1-7, 16-18).

Don't be too hard on yourself, too rigorous, or too legalistic. The idea is to have a discipline that moves you spiritually closer to God, not one that focuses you solely on your discipline. Don't take up too much, try one or two disciplines (one group and one personal for example).

If you break your discipline, you certainly will not be condemned eternally. However, breaking promises to God is not something to take lightly. So if you break your discipline, simply repent quietly and start over. Remember that Peter denied Jesus and all the others abandoned him. Yet all repented and were welcomed by Jesus after the resurrection.

Making the Sign of the Cross

"(Name), child of God, you have been sealed by the Holy Spirit and marked with the cross of Christ forever."

Those words were spoken at your Baptism as a cross was marked upon you, perhaps with oil. That same cross is made upon you with ashes after your confession on Ash Wednesday. With that cross, we are blessed forever.

Under that cross we live. And by that cross we are brought to eternal life. As Christians, we are proud to bear the cross of Christ and to show that sign before all, whether that cross is in jewelry that we wear or embossed upon a book that we carry. For the same reasons, Christians since the second century have marked themselves with the cross, as a sign of allegiance, as a sign of blessing, and as a sign of remembrance of their baptisms.

To make the sign of the cross, one touches the forehead, the mid-section, one shoulder, then the other. It doesn't matter which shoulder is touched first, nor which hand is used in making the sign. The sign of the cross is made at the beginning and end of private prayer, at the Invocation of the Father, Son and Holy Spirit, at Communion, and whenever the cross symbol + is seen in the worship.

Because of Lent's focus on the cross of Christ, it is a good time to make use of this ancient Christian custom. Many Lutherans have "tried it on" and find that "it fits" their piety. Martin Luther suggested starting with the sign of the cross before praying.



In the name
of the Father...



and of
the Son...



and of the Holy...



Ghost. Amen.

Should I Go to Confession?

"Confess your sins to one another, and pray for one another, that you may be healed" (James 5:16).

"Bear one another's burdens, and so fulfill the law of Christ" (Galatians 6:2).

The Church of Jesus Christ has always provided a means by which Christians burdened by sin may confess and find the healing grace of personal forgiveness. Jesus forgave sins as a part of healing and charged his disciples to do the same (Luke 5:17-26; John 20:22-23).

Martin Luther regarded private confession as a "precious and comforting treasure" (*Large Catechism* 457:7), because it "strengthens and consoles the conscience" (*Apology to the Augsburg Confession* XII:39).

How to Go to Confession

From the Small Catechism by Martin Luther

WHAT IS PRIVATE CONFESSION?

Private confession has two parts. First, we make a personal confession of sins to the pastor, and then we receive absolution, which means forgiveness as from God himself. This absolution we should not doubt, but firmly believe that thereby our sins are forgiven before God in heaven.

WHAT SINS SHOULD WE CONFESS?

Before God we should confess that we are guilty of all sins, even those which are not known to us, as we do in the Lord's Prayer. But in private confession, as before the pastor, we should confess only those sins which trouble us in heart and mind.

WHAT ARE SUCH SINS?

We can examine our everyday life according to the Ten Commandments -- for example, how we act toward father or mother, son or daughter, husband or wife, or toward the people with whom we work, and so on. We may ask ourselves whether we have been disobedient or unfaithful, bad-tempered or dishonest, or whether we have hurt anyone by word or deed.

HOW MIGHT WE CONFESS OUR SINS PRIVATELY?

We may say that we wish to confess our sins and to receive absolution in God's name. We may begin by saying, "I, a poor sinner, confess before God that I am guilty of many sins." Then we should name the sins that trouble us. We may close the confession with the words, "I repent of all these sins and pray for mercy. I promise to do better with God's help."

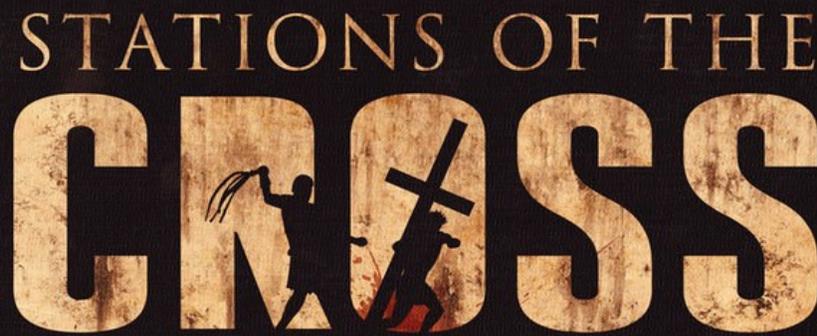
WHAT IF WE ARE NOT TROUBLED BY ANY SPECIAL SINS?

We should not torture ourselves with imaginary sins. If we cannot think of any sins to confess (which would hardly ever happen), we need not name any in particular, but may receive absolution because we have already made a general confession to God.

HOW MAY WE BE ASSURED OF FORGIVENESS?

The pastor may pronounce the absolution by saying, "By the authority of our Lord Jesus Christ I forgive you your sins in the name of the Father and of the Son and of the Holy Spirit. Amen." Those who are heavily burdened in conscience the pastor may comfort and encourage with further assurances from God's Word.

STATIONS OF THE CROSS

The title 'STATIONS OF THE CROSS' is displayed in a large, gold, serif font against a dark background. The word 'CROSS' is significantly larger than 'STATIONS OF THE'. Within the letter 'O' of 'CROSS', there is a silhouette of a man carrying a cross on his back. Within the letter 'S', there is a silhouette of a man being whipped. A thin gold horizontal line is positioned below the word 'CROSS'.

As a Passion-centered devotion, the Stations of the Cross combine art, literature and movement to recreate Christ's walk to the cross within the walls of the church, thus allowing those at home to make a "pilgrimage to Jerusalem" and be drawn closer to the Christ who walked there.

All Christians, from time immemorial, have wanted to go to the Holy Land and walk the path that Jesus walked, especially the path to the cross. It is from this longing and from pilgrimages accomplished that the Stations of the Cross derive their popularity and devotion.

No sooner had the Roman Emperor Constantine been converted in 313 A.D., his mother Helena set out on a pilgrimage to the Holy Land to officially mark and build churches at places significant to Christ's life, most notably the Church of the Holy Sepulcher in Jerusalem and the Church of the Nativity in Bethlehem.

The earliest diary of a pilgrimage is given by a young woman named Egeria (perhaps a nun) around 394 A.D. She writes in detail about the Holy Week liturgies that occurred in sequence at different churches (stations) in Jerusalem as each related to the story of Jesus' Way of the Cross. The reason, of course, for pilgrimages and remembrances of them, both then and now, is contained in the idea of sacred space. Palestine, and Jerusalem in particular, were places made sacred by the presence of the Son in whom God was made manifest to us. Certainly every Christian Church is also a space made sacred by the presence of God made manifest in the Word and in the Sacraments. It is natural therefore that returning pilgrims from the Holy Land would join these two sacred spaces with artistic renderings or mementoes, thereby creating an added connection with the events of Jerusalem as celebrated in Word and Sacrament.

Over the years, pilgrims have visited and marked many and varied holy spots in the Holy Land. During the time of the Crusades (12th-13th centuries), devotion to the holy places relating to Christ's passion received particular attention with returning Crusaders frequently erecting tableaux of these places in their homeland. When Franciscan monks were given custody of the holy places for care and keeping in 1342, they promoted this kind of devotion by erecting similar series of tableaux in their churches, where local people could walk, pray and meditate on Christ's Way of The Cross. From there, the practice spread widely.

The number and subject matter of the Stations of the Cross have varied as widely as the number of sites marked at various times in the Holy Land itself. One 15th century account lists over 100, while others have listed 30 or even as few as five. The number 14 seems to have appeared first in the early 16th century in a list devised by a Belgian Carmelite monk named John Pascha. The number and subject matter was fixed in 1731 .

by Pope Clement XII, consisting of nine gospel scenes and five scenes from popular tradition, although the Roman Catholic Church is today considering a change in the number again.

The Stations are intended to be a personal or small group devotion, to be walked and prayed at a time other than the usual liturgical worship of the community. Because the "Way of the Cross" has always existed as a devotion with no one official text, there have been many versions of it available. Those using Biblical readings, meditations and responses are generally preferred. I have provided just such a version on you tube (<https://www.youtube.com/watch?reload=9&v=nmvMgRmyCRc>)



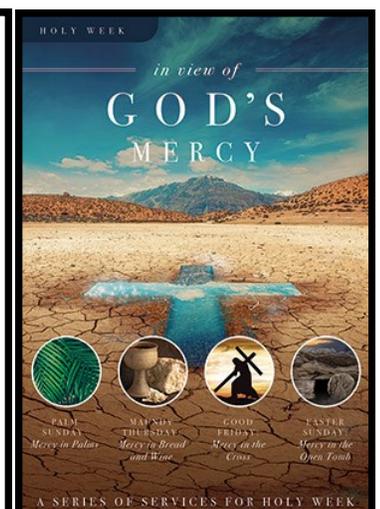
The ancient Triduum, the Three Sacred Days, are the most dramatic and moving worship services of the entire Church Year. It is the Christian Passover. The Triduum (pronounced "trid' - oo - um) counts the three days from sundown on Maundy Thursday to Easter sundown.

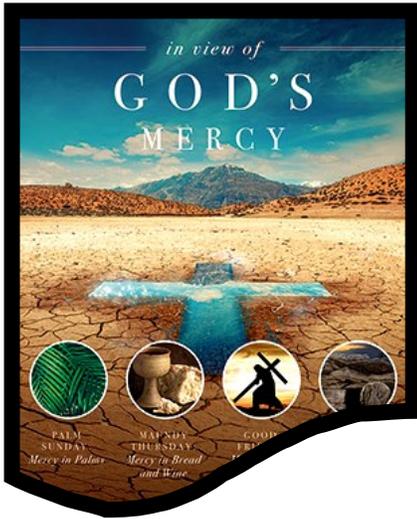
Once begun on Maundy Thursday, the worship services continue in succession without a benediction to close until the Easter victory is celebrated. Thus the Passion and Resurrection are observed as a whole, with each part and each service dependent upon the next.

The central events of Christianity are commemorated during the Triduum. For this reason, it is important to plan ahead and clear calendars so that you can attend each worship service. At Palestine Lutheran Church, we include a prayer service on Wednesday called the Gethsemane Vigil which sets in the context of Jesus praying in the Garden on the night of his betrayal.

Holy Week Theme: **In View of God's Mercy**

Holy Week is a time when we take a look at our lives in view of God's mercy toward us in the sacrifice of his Son for us on the cross. We, in turn, are called by God, especially during these holy days, to be living sacrifices for him, displaying our devotion to him in word and deed. Jesus helps us to see the richness of God's mercy in his life, death and resurrection. The services in this worship series for Holy Week by theology professor David Peter focus our eyes of faith on the meaning behind God's mercy made manifest in Christ.



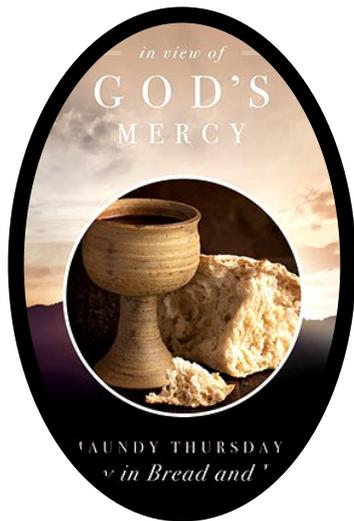


Mercy in Prayer

The Gethsemane Prayer Vigil
(Wednesday, April 13 @ 7:00pm)

A candle prayer service offered as a time to prepare as Jesus did for the journey to the cross. We gather to abide in God's presence as we pray the Bidding prayers for the burdens on our hearts. We encounter Jesus on his struggle with all that lies ahead in his suffering while putting his trust in God. We encounter God in hearing this struggle and sitting with Jesus in the garden, as he sits with us in our times of struggle and suffering love. Taize Worship is a meditative form of worship and prayer that revolves around the use of silence and simple musical verses which you can listen to, sing or both. We use this time for prayer and abiding with God.





Mercy in Bread & Wine

"The Last Supper" (April 14th @ 7pm)

The Maundy Thursday Worship Service is one of endings and beginnings. What was begun on Ash Wednesday is brought to a close on this night. What begins this night does not end until the resurrection.

The theme for this service is love, our Savior's love for us, expressed in the washing of the disciples' feet, in giving himself in bread and wine, in dying upon the cross.

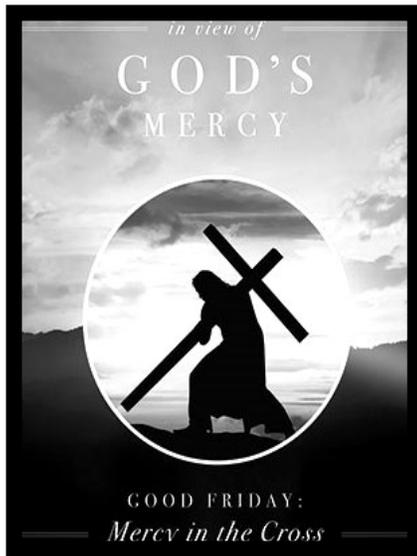


On Ash Wednesday, Lent began with a major act of confession and ashes, but without absolution. The last corporate confession of Lent is made on this night, with the long awaited absolution. We will see in this meal a reflection of all the meals Jesus shared in his three-year ministry.

The lessons of love are followed by an example of love in the foot washing, Christ the Master serving the servant. A new command derives from it: "Love one another." From this new command (*mandatum— Latin for "love one another"*) comes the name for this night: Maundy Thursday. The Lord's Supper continues the love theme with Christ's self-giving of his body and blood in the forms of bread and wine. Too soon, the love feast is ended, and the markings of betrayal are seen. The symbol of Christ in our midst, the altar, is stripped bare as Christ was stripped of his power and glory. The starkness of Good Friday and death is inescapable. All depart in silence without benediction.



Optional: First Communion— *For Sunday School kids fifth grade (or younger if the parents feel they are ready) who have not already taken it. Taught as 4 classes after worship on March 6th & 27th, April 3rd. A meeting with pastor, parents and students on April 10th to go over service.*



Mercy in the Cross

Good Friday (April 15th —7pm)

The Good Friday Worship begins as it ended on Maundy Thursday: with silence and austerity. The chancel is bare, there is no organ music except to accompany hymns. Everything is focused on the adoration of the Crucified Lord, reigning from the throne of the cross.

The opening of the worship service includes no praise, but proceeds directly to the Prayer of the Day and the lessons. The Passion according to St. John details the events of this day and is followed by reflective prayer for the needs of our world.

Then, a large cross is brought into the church and placed centrally in the chancel. It becomes the focus of adoration of the crucified Christ. The words of meditation are the ancient Reproaches, in which God directs his reproach at us, his people, who have crucified his Son by our sin (cf. Micah 6:3-5).

The worship does not end on a note of reproach, however. The closing prayers emphasize the triumph and redemption that comes through the cross. God will have the final word, but we must wait.

Again, all depart in silence, without benediction.

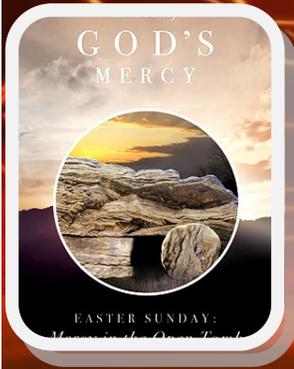


Observances:

The Passion of the Christ movie will be shown during the afternoon beginning at 2:00 p.m. - This big screen production contain vivid scenes of the Passion of Jesus.

The Stations of the Cross will be open after the movie at 5:30 pm until 6:30 pm in the worship space.

Worship will begin at 7:00pm



The Great Vigil of Easter & Easter Day

Mercy in the Open Tomb



The Vigil of Easter begins with little changed from Friday night. The church is bare and also dark. Like the children of Israel who watched and waited through the night for the Lord of the Exodus, everyone gathers late on Holy Saturday to watch and to wait for the Lord of the Resurrection. The first task is to break the darkness with the light of Christ burning atop the Paschal candle. This is the Light of Christ, dispelling the darkness of night, of sin, of death. This light will be a constant reminder of the Easter victory at all Easter services, at every baptism, and at every funeral. Having broken the darkness, the stories of faith and salvation, are told while the waiting goes on. These are our family stories that lead us to the Resurrected One. After hearing the stories, baptisms occur, new members are received, and/or all renew their baptismal vows so that everyone is ready to receive the Lord of the Resurrection. Quickly the table is set, and the room is made ready with flowers, banners and festive array. At last He comes! The victory is won! The Risen Lord comes in bread and wine and songs of praise.



Saturday

“Do Not Stop Them”



Candle light vigil & Holy

Communion @ 7:00pm with Fjeldberg Lutheran Youth

Sunday Sunrise Service (7:00 am)

Service of Lights with Holy Communion (Youth Service)

Sunday Mid-morning Festival Service (9:30 am)

Thanksgiving for Baptism (*possible affirmation of new members*)

This unique cube is the perfect prayer guide for the weeks of Lent and Easter. The cube is first assembled with the Lenten cross facing out, displaying a Scripture verse and a short prayer for each of the six weeks. When Lent ends and Easter begins, the cube turns inside out as a reminder that Christ's dying and rising has turned the world inside out. Easter prayers and Scripture are on display each week until Pentecost.



Easter / Lent Placemat Available in Fellowship Hall for devotional use at meals and Easter/Lent Table Prayer Cube



Find inspirational ideas for daily reflection and action, as well as prayers, relevant Bible passages, hymn ideas and more, with our devotional calendar. To be used with the “A Way in the Wilderness” weekly study guide and fundraising jar.

Some Interesting Facts about our Lent Special Offering Recipient Ministry

In 2021, over 240,000 lbs. of fresh produce was grown and distributed to over 50 food pantries in Iowa.

The cost of production was less than \$0.17 per pound, making this option cheaper than any wholesale purchasing option.



The types of produce included sweetcorn, carrots, cabbage, zucchini, cucumbers, musk melon, watermelon, bell peppers, butternut squash, and acorn squash. An asparagus bed and apple orchard was established for future years.

In 2021 over 800 volunteers participated which is down from the pre-covid levels of 1500. During covid, the volunteers were increasingly from families mostly from church groups.

Funding came from a wide range of sources, with no single source providing 25% of total funding

For 2022, each \$1 donated is anticipated to result in at least 6 lbs. of fresh, locally grown produce being grown and distributed to Iowa food pantries.

The organization is restricted by funding and could easily double the production if sufficient funding is obtained.

The Tradition of the Stations of the Resurrection

In addition to the engaging liturgies of the Triduum, the Way of the Cross, was a popular devotion which thrived throughout the Second Millennium of Christianity. Sometimes referred to by its Latin name, the Via Crucis was prayed usually on Fridays during the Forty Days of Lent, on the other weekdays of Holy Week (known as "Great Week" among the Eastern churches) and on Good Friday. In the early centuries of the Church, pilgrims made a penitential journey to Jerusalem to walk and pray the Stations of the Cross, known as the "via dolorosa" (the way of sorrow). In some contemporary Stations of the Cross, a fifteenth station has been added to commemorate the Resurrection of the Lord.

The Via Lucis, the "Way of Light," emerges for Triduum liturgies in the same spirit of devotion. Also known as the Stations of the Resurrection, these stations were discovered in the Catacombs of St. Callistus in Rome.

The Via Lucis is particularly suited for Easter Sunday, for the weekdays of the Easter Octave (known as "Bright Week" among the Eastern churches), and throughout the Fifty Days of the Easter Season.

In a fashion similar to the Via Crucis and the four passion narratives, the Via Lucis reflects upon the final chapters of each of the four gospels, which narrate the appearances of the Risen Lord from Easter to Pentecost. Fourteen "Stations of Light" have been identified.

In spite of continuing local variability, there appears nevertheless to be an increasing convergence upon the following as a recognized list of Stations of the Resurrection:

- 1 Jesus is raised from the dead**
- 2 The finding of the empty tomb**
- 3 Mary Magdalene meets the risen Jesus**
- 4 Jesus appears on the road to Emmaus**
- 5 Jesus is known in the breaking of bread**
- 6 Jesus appears to the disciples in Jerusalem**
- 7 Jesus gives the disciples his peace and the power to forgive sins**
- 8 Jesus strengthens the faith of Thomas**
- 9 Jesus appears by the Sea of Tiberius**
- 10 Jesus forgives Peter and commands him to feed his sheep**
- 11 Jesus commissions the disciples upon the mountain**
- 12 The Ascension of Jesus**
- 13 Mary and the disciples wait in prayer**
- 14 The Holy Spirit descends at Pentecost**



Other sources, however, including some recent ones, replace some of these Stations with others, such as:

The earthquake

The angel appears to the women

Jesus meets the women

Mary Magdalene proclaims the Resurrection to the disciples

Jesus and the beloved disciple

Jesus appears to over five hundred at once

Jesus appears to Saul

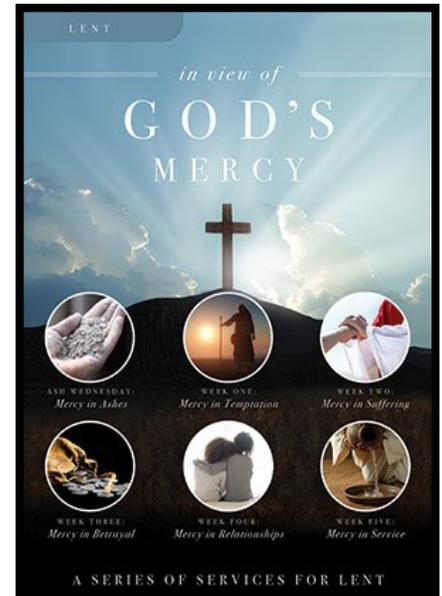
Palestine Lutheran Lent Schedule & Themes 2022

Sundays in Lent

Theme: In View of God's Mercy

Lent is a season when we take a look at our lives in view of God's mercy toward us in the sacrifice of his Son for us on the cross. We, in turn, are called by God, especially during this time of repentance and reflection, to be living sacrifices for him, displaying our devotion to him in word and deed.

- ASH WEDNESDAY— Mercy in Ashes
- WEEK ONE—Mercy in Temptation
- WEEK TWO—Mercy in Suffering .
- WEEK THREE— Mercy in Betrayal
- WEEK FOUR—-Mercy in Relationships
- WEEK FIVE Mercy in Service

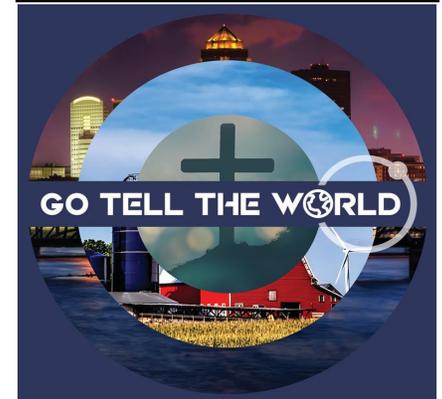


Mid-Week Wednesday Devotions for Lent (Worship 7pm @ Palestine—physical and virtual) Supper @ 6:00pm (*Soups & Simple Meals*)

Theme: “Go Tell the World”

Over the course of this Lenten journey your congregation will be invited to consider how it is that we learn to tell this story of faith. Through weekly worship resources, daily devotions, and small group conversation resources, we will listen, learn, and practice sharing our own stories of faith so that we can Go Tell the World of the salvation God has given for all.

In the first week we consider God's salvation for the individual, and invite individuals to consider the transformation Jesus brings to their own life here and now. That moves into the second week of exploring how individual faith is lived out in a community of believers coming together to live out the mission of God. In the third week we reflect on the realities of others suffering in the world and the active work of God here and now. In the fourth week we focus on the story throughout history of God's reconciling love in the world. In week six we explore the new reality and God's vision for us. In the last week, we dwell in God's grace, to root of everything we are as people of faith.



Free Will Donations for any Mid-week Meals - Go towards the host groups projects
Worship Mid-week Offerings— Go towards Iowa Gardening for Good

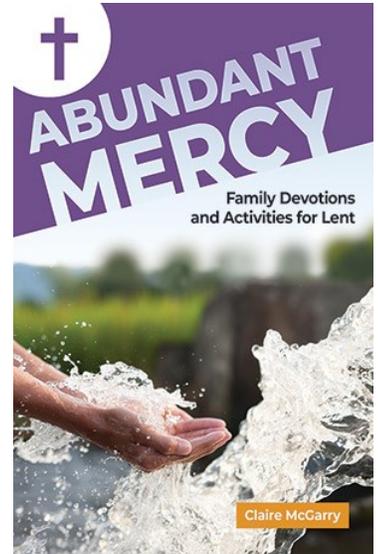
Unless otherwise noted

Palestine Lent Devotional Material for 2022

FEATURE FAMILY DEVOTIONS

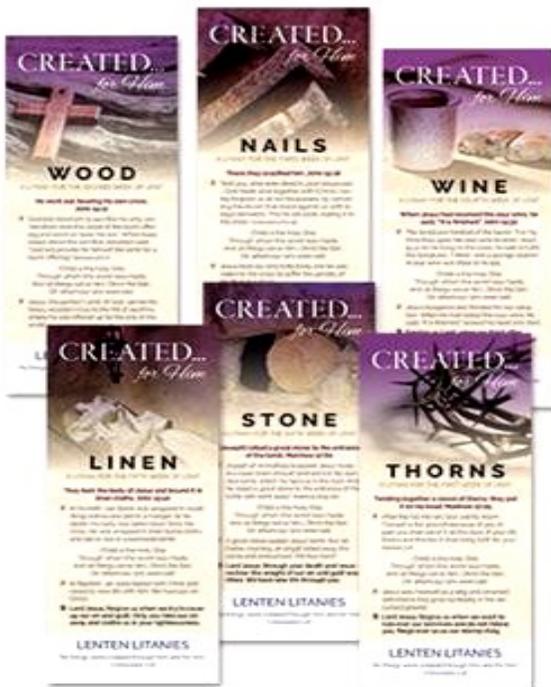
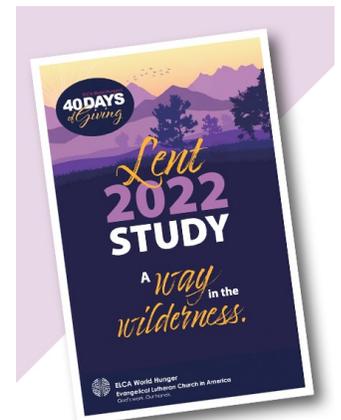
40-Days of Lent and Holy Week.

Invite families to dive deeper into knowing and experiencing God's abundant mercy this Lent. With scripture, stories and reflections, prayer, plus discussion starters and activities, this down-to-earth devotional offers families a page-a-day guide to daily inspiration. Author Claire McGarry shares relatable examples of how we can teach our family to receive mercy and to extend it to others. Encourage family discussion, prayer and together time. Hand out this seasonal booklet at church, distribute it as a gift to parent groups or send it home with children from your school or religious education program. Also available as a digital download from:



(OR)

We invite you to journey with us and to reflect on how far we have come and how far we still have to go. This Lent, we long together for a future of rest from our labors, a future of wholeness and fullness—a future when all will be fed. And this Lent, we trust together that God is making a way in the wilderness, leading us toward that future and inviting us to inspire hope and courage along the way. Used with the 40-days of Giving Lent Calendar



For use in worship or at home, these responsive litanies with interspersed hymns for each week of Lent ponder the earthly signs and symbols created by God related to the story of Christ's passion, death and resurrection.

Take One Per Week for Each Sunday in Lent 2022 per family

*Family & Congregation Special In-Kind Offering for Lent
@ Palestine Lutheran Church 2022*

Palestine is going to “Bubble Blitz” our Local Food Pantries

“ALL OUT BLITZ!”



Over the forty days of Lent, the Mission & Outreach Ministry challenges you to blitz the pantries with items that are always in great demand but hard to come by for people struggling to keep afloat! Most of these items are not covered by most standard government support services. However we know how important these items are for health and well-being within families. You can purchase an item or two when making a store run and remember how important they were for you!

Place items in the Fellowship Hall area designated any time:

- *Diapers*
- *Laundry soap*
- *Toilet paper*
- *Feminine hygiene products*
- *Body Wash & shampoo*



**Donations for Offering will be collected on Palm Sunday ,
April 10th for blessing and distribution to local food pantries**

LENT MIDWEEK OFFERINGS 2021

Iowa Gardening for Good is a 501(c)(3) created by the Blackmer family (*Tracy and Doreen*) that focuses on involving people in growing things of value for a good cause.

Currently, our largest project involves producing vegetables that are distributed through local food pantries and other partner agencies. We use our land and donate use of our equipment to grow vegetables and Tracy offers his gardening knowledge to supervise the project. The primary labor source we use is volunteers that are scheduled throughout the growing season. We are deeply appreciative for all the help we have received in making our ideas and projects a reality and for friendships that have been made through Iowa Gardening for Good projects.

Mission

To provide agricultural expertise and logistical support to increase local food production and supply local needs/charitable purposes by involving youth and other community volunteers.

Goals

1. Secure resources to support a garden of 8 acres of irrigated vegetable production. This base will enable:
 - a. Producing food for food banks/pantries and other charitable outlets.
 - b. Developing educational resources for web access and support materials.
 - c. Provide the environment for hands-on training for youth and other volunteers on how to grow pick produce.
2. Develop plans and kits for local community gardens to greater expand local production. These kits could provide the resources for outlets like churches or activity clubs to obtain some base plans and materials to establish their own local garden.
3. Develop a website and planning manual to deliver gardening, food preparation, and other logistical information.
4. Set up a logistical infrastructure to get greater community involvement for the 8 acre base garden.
5. Work with schools and other programs to involve youth to learn about how food is grown.

How to Give?

1. Give on-line "Lent offerings"
2. Collect change everyday and add it to the flower pot at church during Lent
3. Place offering in plate during Mid-week services and Holy week services.



"Easter Special "Worship Offering
Collected at Easter along with regular offerings
2022 Offering will go to N.A.M.I. IOWA



During the Pandemic, we have encountered a resurgence in awareness and need for mental health resources and connection. Our community desires to help our neighbors who are hurting in this way.

What does NAMI help with?

NAMI offers **support and education programs for families and individuals living with mental health conditions**. NAMI recognizes that the key concepts of recovery, resiliency and support are essential to improving the wellness and quality of life of all persons affected by mental illness.

What type of support does NAMI offer?

NAMI Family Support Groups are **structured, peer-led support groups** for those supporting the recovery of a family member with mental illness. NAMI Connection is a structured, peer-led support group for any adult who has experienced symptoms of a serious mental illness.

For more information go to : www.namiowa.org

A Lenten Discipline Worksheet

THE CHURCH'S TRADITION

- A. **Repentance**: Corporate Confession on Ash. Wed., Maundy Thu., and all Sundays in Lent, Private Confession by appt. & during Holy Week.
- B. **Prayer**: Holy Communion on all Sundays and Holy Days, Daily Private Prayer.
- C. **Fasting**: Ash Wed., Good Friday, all Fridays in Lent, Self-denial all the days of Lent.
- D. **Works of Love**: Almsgiving, volunteer work, helping others.

MY DISCIPLINE FOR THIS LENT

A. For Repentance, I will:

B. For Prayer, I will:

C. For Fasting, I will:

D. For Works of Love, I will:

E. For _____ (*another practice*), I will:

Accountability (Prayer) partner for my Lent Journey: _____

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E. For _____ (*another practice*), I will:

Accountability (Prayer) partner for my Lent Journey: _____

Palestine Lutheran Holy Week Schedule 2022

MERCY IN PALMS—PASSION SUNDAY (April 10 at 9:30am)

We enter Jerusalem with Jesus to shouts of Hosanna! He knows the suffering that awaits him there, yet he does not turn back.

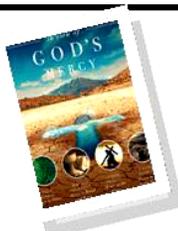
Blessing of the Quilts, Passion Prayer Observance, Blessing of Crosses



Mercy in Prayer—Gethsemane Service (Wed, April 13 @ 7:00 pm)

Jesus struggles in prayer with God—seeking strength and help for what he must do. We accompany him while asking the same of our Heavenly Father in the silence of the Mount of Olives.

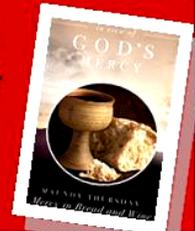
Candlelight prayer,



Mercy In the Bread and Wine—Maundy Thursday (April 14 @ 7:00 pm)

Our Lord eats the Passover one last time with his followers. He institutes a holy act in the Supper for forgiveness of sin and washing of feet for a servant's heart. We will strip the altar as the darkness grows around the life of Jesus and his followers.

First Communion will be celebrated & washing of feet (observance),



MERCY IN THE CROSS—GOOD FRIDAY (April 15 @ 7:00 pm)

When Jesus is on the cross, he accepts the power of death upon himself and does not turn away from it. We, too, must face death when it comes and not turn away from it, knowing that his salvation awaits us on the other side.

The Passion of the Christ (Movie) - begin our journey at 2:00 pm in the Fellowship Hall.

The Stations of the Cross will be open from 5:30 p.m. until 6:30 p.m.

Tenebrae Worship Experience will begin at 7:00 p.m.



EASTER PRAYER VIGIL "DO NOT STOP THEM" (April 16 @ 7:00 pm)

From the silence of the tomb comes a voice of hope, a promise of life in the midst of death—something is happening! Service with Fjeldberg Lutheran Youth



EASTER SUNDAY!

(April 17th @ 7:00 a.m. & 9:30 a.m.)

The Tomb is empty! Christ is Risen! Alleluia! Time to Celebrate!

Easter Breakfast @ 8:00 am & Egg Hunt @ 9:00 am—

To be determined

