



Journey Into Lent & Holy Week

2019 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 06 @ 7:00pm)***

Table of Contents

What is Lent?	3
<u>The Discipline of Lent</u>	4
Discipline #1—Repentance (<i>confession</i>)	5
Discipline #2—Prayer (<i>solitude, silence, worship</i>)	6
Discipline #3—Fasting and Abstinence (<i>sacrifice, study</i>)	7
Discipline #4— Works of Love (<i>service, celebration, submission</i>)	8
Beginning Your Lent Discipline	9
Keeping Your Lent Discipline	
Making the Sign of the Cross	10
Should I Go to Confession?	11
How to Go to Confession? <i>From The Small Catechism</i>	
The Tradition of the Stations of the Cross	12
<u>Holy Week—Triduum “Three Sacred Days”</u>	13
Gethsemane Prayer Vigil	14
“The Last Supper” Maundy Thursday	15
Good Friday	16
The Great Vigil of Easter and Easter Day	17
Easter Season Theme Introduction & Soap of Hope Donations	18
The Tradition of the Stations of the Resurrection	19

Appendices (*Remove if necessary*)

<i>Lent Discipline Worksheet</i>	20-21
<i>Palestine Lutheran Lent Schedule and Themes 2019</i>	22
<i>Palestine Lent Devotional Material for 2019</i>	23
<i>Lent Special Offering Information</i>	24
<i>Palestine Holy Week Worship Schedule Overview 2019</i>	25

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.

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 Pastor Eric (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).

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.

Many of the following suggestions for fasting have been practiced by Christians for centuries:

1. Fast on Ash Wednesday and Good Friday with only one simple meal during the day, usually without meat.
2. Refrain from eating meat (*bloody foods*) on all Fridays in Lent, substituting fish for example.
3. Eliminate a food or food group for the entire season. Especially consider saving rich and fatty foods for Easter.
4. Consider not eating before receiving Communion in Lent.
5. Abstain from or limit a favorite activity (television, movies, etc.) for the entire season, and spend more time in prayer, Bible study, and reading devotional material.
6. Don't just give up something that you have to give up for your doctor or diet anyway. Make your fast a voluntary self-denial (i.e., discipline) that you offer to God in prayer.



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.

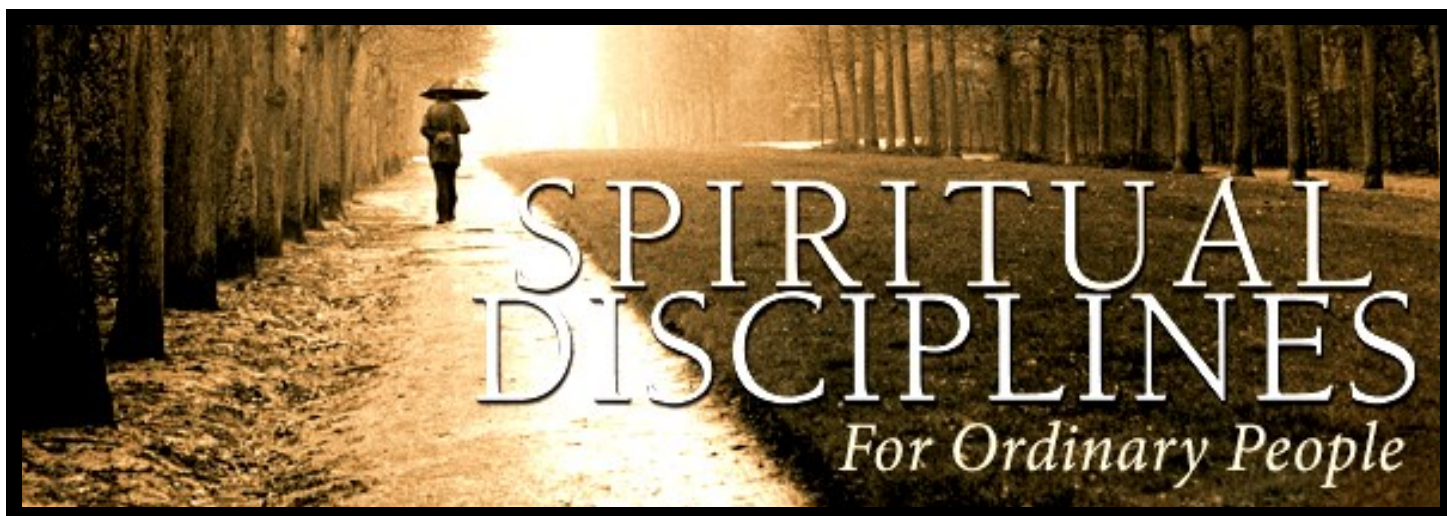
Consider "1" or more of these suggestions for this portion of your Lent Discipline:

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.
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).



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

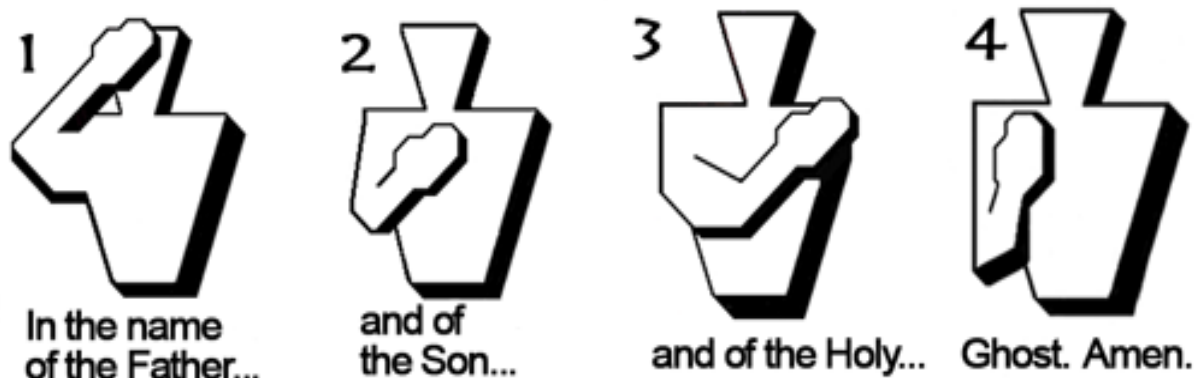
"(Name), child of God, you have been sealed by the Holy Spirit and marked with the cross of Christ forever."

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.



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?

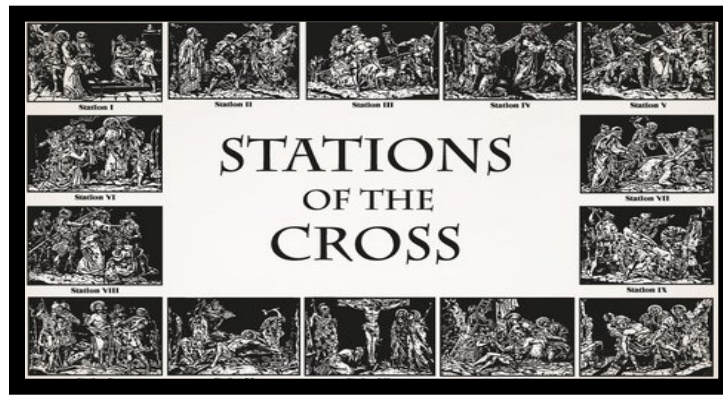
We may say that we wish to confess our sins and to receive absolution in God's name. We may begin by saying, "I, a poor sinner, confess before God that I am guilty of many sins." Then we should name the sins that trouble us. We may close the confession with the words, "I repent of all these sins and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



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 at www.liturgybytlw.com/Lent/Stations.html.



Easter Triduum (Holy 3 Days)

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.



Beneath the Cross of Jesus

The Gethsemane Prayer Vigil

(Wednesday, April 17th @ 7:00pm) Taize Worship

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.



Beneath the Cross of Jesus



The Last Supper" (April 18th @ 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 by Doreen Blackmer as 4 classes after worship on March 3,10,31 and April 7. A meeting with pastor , parents and students on April 14th to go over service.

Sign up at the church office or email (ericklimpel@gmail.com) or Mrs. Blackmer (blackmer@hughes.net) or call 515-777-6960



Beneath the Cross of Jesus

Good Friday (April 19th —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 7:00 pm @ Slater United Methodist Church
(401 Story St, Slater, IA 50244)



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. This is the feast of victory!

Saturday “Empty Tomb”

Candle light vigil and prayer—2:00 pm until 5:00 pm

Possible Joint Youth Service with Fjeldberg to mark the end of vigil time. –
To be determined

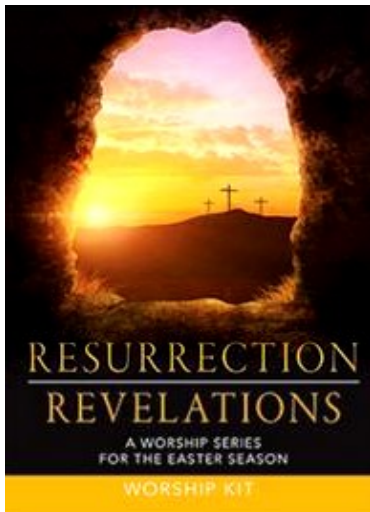
Sunday Sunrise Service (7am)

- Service of Lights with Holy Communion (Youth Service)

Breakfast Served Between Services (8:00 am)

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

Possible First Communion



EASTER SEASON THEME 2019

In these six services for the weeks of the Easter Season, we will be taking a “detective’s look” at the story of Jesus’ resurrection. Over the course of this series, we will take an in-depth look at the details surrounding the resurrection. Each week we will focus on different facts related to the story of Jesus’ resurrection, addressed in sermons that include dramas involving those who were present at the time of the first Easter and faithful believers. Weekly themes are the Martyrs, the Scriptures, the Trial, the Women, the Men and the Empty Tomb.

On April 28th we will celebrate with a contemporary service hosted by the choir and youth leaders.

Blessings over Food Over Lent and Easter

OVER WINE Blessed are you, O Lord our God, creator of the fruit of the vine: Grant that we who share this wine, which gladdens our hearts, may share for ever the new life of the true Vine, your Son Jesus Christ our Lord. *All: Amen*

OVER EGGS O Lord our God, in celebration of the Paschal feast we have prepared these eggs from your creation: Grant that they may be to us a sign of the new life and immortality promised to those who follow your Son, Jesus Christ our Lord.

All: Amen

OVER BREAD Blessed are you, O Lord our God; you bring forth bread from the earth and make the risen Lord to be for us the Bread of life: Grant that we who daily seek the bread which sustains our bodies may also hunger for the food of everlasting life, Jesus Christ our Lord. *All: Amen*

OVER OTHER FOODS Blessed are you, O Lord our God; you have given us the risen Savior to be the Shepherd of your people: Lead us, by him, to springs of living waters, and feed us with the food that endures to eternal life; where with you, O Father, and with the Holy Spirit, he lives and reigns, one God, for ever and ever. *All: Amen*

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.



BACKPACK BUDDY PLUS –2019

Beginning Ash Wednesday, we will gather food items and supplies for the local backpack buddies program which put items in kids backpacks at schools who need them. We provide additional items for their families as well who have special need.

Right now, our school district (area) assists 71 families of varying sizes. We will collect these items to be brought forward on third and fifth Sundays in Lent, March 24 and April 7th They will be distributed through our local schools.

We will have an offering brought forward March 24th and April 7th



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

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

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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Palestine Lutheran Lent Schedule & Themes 2019

Sundays in Lent

Theme: Continue In the Covenant

In baptism we become a part of God's family, the church, the Body of Christ. We affirm our covenant with God daily as we live out what it means to be in relationship with God and one another. Lent provides a perfect time to renew that covenant together as a family.



Each Sunday we will experience consider “who” and “whose” we are in Christ Jesus as individuals and as a community of faith. We will reflect on a part of the baptism covenant that God made with us in the beginning and what God might be doing in our lives through that covenant relationship.

Blessing of the Umbrellas on March 31st

Mid-Week Wednesday Devotions for Lent

(Simple meal 5:30 pm / worship 7pm @ Palestine)

Theme: “One Bread, One Body”



See Attached introduction sheet for details base on Ephesians 4:1-6 page 25

“I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.” Ephesians 4:1-6

A “faith formation” component will be offered on Sundays beginning March 10th after church to explore together the messages of this topic each week.

Wk 1—Mar 13 —“One Faith” - Pastor Erick Swanson

Wk 2—Mar 20 — “One Spirit” - Pastor Marcus Badgley

Wk 3—Mar 27— “One Hope” - Pastor Eric Klimpel

Wk 4—April 03 — “ One Lord” - Pastor Marshall Felderman

Wk 5—April 10 — “ One Baptism” - Pastor Eric Klimpel

**Free Will Donations for Mid-week Meals - Go towards the host groups projects
Worship Mid-week Offerings— Go towards Iowa Farming for Good
*Unless otherwise noted***

Palestine Lent Devotional Material for 2019

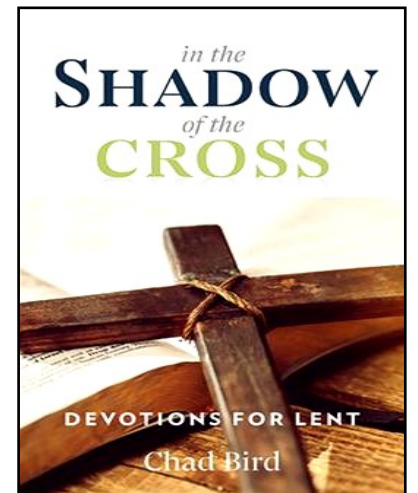
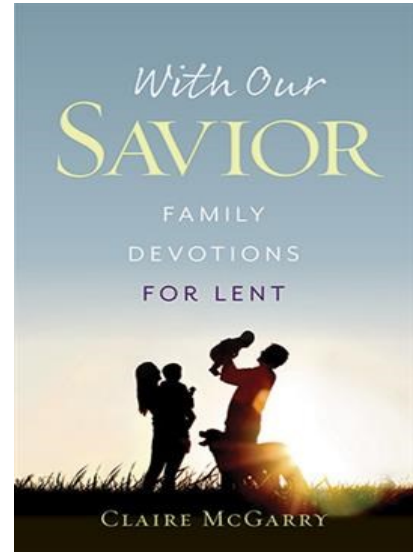
FEATURE FAMILY DEVOTIONS

40-Days of Lent and Holy Week.

Celebrate your faith together as a family this Lent as you go through the season “With Our Savior!” Every day of Lent is an opportunity to bring yourself and your family closer to the joy of Easter. Scripture, reflection, prayer and activities are presented here, encouraging you and your family members to embrace the beautiful Lenten traditions that have been passed down to us for generations. Put your faith into action and have fun while doing it as you keep Jesus, our Savior, with you every day!

(OR)

Lent is a season of shadows. Throughout this holy season we wrestle with the very real shadows of death, doubt, fear, sadness, guilt and shame. But in these powerful daily devotions for Lent, Chad Bird helps us to discover anew the definitive truth that Christ through his cross lifts us out of those shadows into his glorious light of hope, freedom, joy, forgiveness and new life.



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 2019 per family



Beneath the Cross of Jesus

Passion Week Theme 2019

We live our lives beneath the cross of Jesus, beneath God's manifold love and grace that reach to us even from Calvary. Based on the hymn "Beneath the cross of Jesus" (ELW 338), this series explores what it means for us to abide at the foot of the cross, to cling to the rock of our salvation, to dwell in the house of the Lord, and to confess our sins and receive God's forgiveness.

Overview of Holy Week Themes

Passion (Palm Sunday): Beneath the cross of Jesus I long to take my stand

We gather with the disciples, with Mary and the other women, with the soldiers, and with the passersby at the foot of the cross. As he faced death, Jesus tried to prepare his disciples for what was to come. He knew that, like Peter, we long to claim that we will never deny our Lord, that we will never lose our faith beneath the cross. Jesus proclaims to the disciples and to us: "Take courage; I have conquered the world!" For this day, consider placing crosses of all shapes and sizes throughout the worship space. Invite the congregation to bring crosses displayed in their homes.

Wednesday of Holy Week (Gethsemane Prayer Vigil): The shadow of a mighty rock within a weary land

Images of Plymouth Rock or the Rock of Gibraltar connote strong foundations and mighty power. In a popular game, rock smashes scissors but is overcome by a simple sheet of paper. How often do the cares and weariness of life drape themselves over the rocks of wealth or prestige or anything else to which we cling, revealing them as shaky, sandy foundations on which to build our lives? God alone is our rock and our salvation. For this day, consider including Affirmation of Baptism as a way to renew the bedrock of the baptismal covenant. Send worshipers home with a small rock on which a cross has been painted.

Thursday of Holy Week (Maundy Thursday): A home within a wilderness, a rest upon the way

Where is your home? Perhaps a farmhouse in the middle of a wind-swept field, or an apartment overlooking a city skyline, or a plot of land that has been in your family for generations, or a house you moved into just yesterday. Wherever our earthly homes lay, our true dwelling place remains with God. For this day, consider including a Brief Blessing of the Home.

Friday of Holy Week (Good Friday): From my contrite heart, with tears

From the depths of our hearts we cry to God, confessing our sins. Even from the cross, Jesus cries, "Father, forgive them!" We are surrounded by grace, showered with the forgiveness and love of God shown to us on the cross. For this day, consider including Corporate Confession and Forgiveness and a nail for the cross.

Saturday of Holy Week (Silent Saturday, Easter Vigil): I take, O cross, your shadow for my abiding place

What does it mean to abide at the foot of the cross? How does it change our lives knowing that God loved us so much that God died for us? Jesus calls us to take up our cross and follow him into a world desperately in need of a rock, a home, and forgiveness. For this day, consider including an extended time of silence, prayer, and meditation in preparation for Easter Day and consider the faithfulness of God and God's promises

LENT MIDWEEK OFFERINGS 2019

ONE BREAD ONE BODY

The letter to the Ephesians begins with a powerful first part about the mystery of God, whereby God through sheer grace is gathering all things and all people into unity in Jesus Christ, with the dividing wall of hostility broken down in Christ's death and resurrection. Then, later, the writer faithfully laboring to preserve the gospel Paul preached, insists that living a life anchored in God's mystery is first and foremost about living in unity.

"I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all." Ephesians 4:1-6

Sadly, we don't do it. That is, we don't consistently make *"every effort to maintain the unity of the Spirit in the bond of peace."* We are more likely to live lives marked by pride and self-importance, impatience with those who are different from us, making every effort to maintain the boundaries of our own particular group in the strength of self-interest... often collective, self-interest. Such boundaries seem more pronounced every day. Look around. Red and blue, black and white, elites and working class, gay and straight, increasingly women and men, and on and on, suggesting that even among Christians, the very people who ought to be bearers of the all-uniting mystery of God, the walls rise high. God forgive us for the ways that go beyond misunderstanding each other to attempts, overt and subtle, to make each other seem ridiculous at best or, to be demons at worst, even and especially when those we seek to

demonize are clinging to ways of thinking that they learned in and from the church.

Still, even with our shortcomings in full view, we do well to attend to the seven signs of unity that the author sees as present in our very midst by God's continually reconciling gift: one body; one Spirit; one hope; one Lord; one faith; one baptism; one God permeating and uniting all and yet above all. The mystery of God, to which Ephesians bears witness, is still here. That is the claim. That's the good news.

In *One Bread, One Body: A Lenten Resource for Congregations*, this good news will be explored more fully through suggested weekly worship themes, scripture readings, hymns, faith formation activities, prayers, daily devotions (available electronically by [signing up here](#) or for by digital download), and other ideas from which you can pick and choose to fit your ministry context.

In what has become an annual tradition in Southeastern Iowa, there will also be a project connected to synod assembly. Each congregation will be invited to identify a local organization with whom they can partner to provide support – be it an established or a new partnership, this will be an opportunity to impact the local community. As a physical sign of this partnership, each congregation will receive a reusable bag which you will be invited to personalize and make your own. This bag will then be brought to synod assembly, filled with something that represents the partnership and support given at the local community. Rather than simply be a sign of the work done, these bags will be blessed during worship and filled with a loaf of bread for use during worship at the local congregation – a sign that the work done locally is tied to the work of the whole church: One Bread. One Body. ✚

Lent Worship Offerings—Iowa Gardening for Good In-kind offering for Backpack Buddies Plus

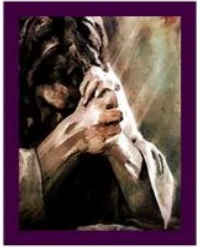


HOLY WEEK



BENEATH THE CROSS OF JESUS—PASSION SUNDAY (Sun, April 14 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, Passion Reading according to Luke**



Beneath the Cross of Jesus—Gethsemane Service (Wed, April 17 @ 7:00pm)

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, Painted Stones**

Beneath the Cross of Jesus “Home”—Maundy Thursday

(April 18 @ 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**



BENEATH THE CROSS OF JESUS—GOOD FRIDAY (April 19

@ 7:00 pm—Slater United Methodist Church, 401 Story St., Slater, Iowa)

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. Joint service with Slater Methodist and Bethlehem Lutheran Church.

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. @ Slater Methodist Church

EASTER PRAYER VIGIL “THE SILENT TOMB” (April 20 from 2:00 pm to 5:00 pm)

From the silence of the tomb comes a voice of hope, a promise of life in the midst of death—something is happening! Silent Prayer Vigil



EASTER SUNDAY!

(April 21 @ 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