

# North Shore Baptist Church



Lenten Devotions

2018

## North Shore Baptist 2018 Lent Book

This book is intended for use during the season of Lent. It is a little different from the usual. While some days offer a traditional Bible passages, others suggest an art project, a journal topic, or contemporary reading. This approach will engage mind, soul, and imagination in the Lenten journey.

There is a weekly pattern suggested for you to follow. There is a page for each day, a place for you to read, write, draw, engage the journey. Please feel free with this resource — use it in any way you find helpful.

If you find your reflections overflow the space allotted, grab a piece of paper or a notebook and just keep reflecting!

**Sundays** are not counted as part of Lent. They are “little Easters,” days of rest from the rigors of the season. Please attend worship on Sunday to offer praise and join with others as we share this journey.

**Mondays** ask you to journal your reflections of Sunday’s worship and experience in community.

**Tuesdays** ask you to read a paragraph from that week’s selection of Liberation Theology from the class Pastor Kathryn is teaching; and to reflect on it.

**Wednesday** offer a devotional from the psalm of the week as suggested by the Lectionary. Try using this psalm for your prayer today.

**Thursdays** suggest an art project of some sort for you to engage and reflect on.

**Fridays** offer the scripture for the upcoming worship service’s sermon text. Spend some time in reflection on it and the insight it gives you about the theme for the Lenten sermon series, “why did Jesus die?”

**Saturdays** leave space for you to journal about your experiences of the week as your Lenten journey continues. It is a preparation for worship.

**Act of Generosity.** Each week is suggested an act of generosity or service you may want to perform this week. These are designed to strengthen community and connect you with others.

Our theme for Lent this year is “Why did Jesus die?” It is a theme that gives lots of room to reflect on the central story of the Christian year. We can approach the question from different angles. The tradition tells us that Jesus’s death has something to do with human brokenness and sin, so Lent is traditionally a time for moral and spiritual introspection. But there are other angles, too. In Jesus’s death, we see the depth of the integrity of Divine love, which clings to its loving kindness even in the face of the cross; so Jesus’s death is a profound revelation of divine generosity and love. The authors we are reading from the world of liberation theology suggest other approaches: Jesus was killed by an oppressive political regime seeking to protect itself from a message of freedom and empowerment, so his death is a sign of both the power of the empire and of the deeper power of loving resistance. Or, as another teaches us, Jesus is really the organizing power behind the beloved community, and in his death we find the challenge and the freedom to continue on together. His death teaches us how to live, some would argue. And others add, in his death our lives are redeemed.

The various readings and devotional exercises are designed to explore a number of these themes. We hope on Sundays and whenever members of North Shore gather together, we can take an opportunity to share what we have discovered in our explorations. Please join us on this journey.

#### **What are my Lenten disciplines this year?**

If you are taking on particular disciplines this year, here is a private place you can list them as a helpful reminder and way to keep track.

## Wednesday, February 14

### Ash Wednesday

Psalm 51:1-17.

Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions.

Wash me thoroughly from my iniquity, and cleanse me from my sin. For I know my transgressions, and my sin is ever before me.

Against you, you alone, have I sinned, and done what is evil in your sight, so that you are justified in your sentence and blameless when you pass judgment.

Indeed, I was born guilty, a sinner when my mother conceived me. You desire truth in the inward being; therefore teach me wisdom in my secret heart.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Let me hear joy and gladness; let the bones that you have crushed rejoice. Hide your face from my sins, and blot out all my iniquities.

Create in me a clean heart, O God, and put a new and right spirit within me. Do not cast me away from your presence, and do not take your holy spirit from me. Restore to me the joy of your salvation, and sustain in me a willing spirit. Then I will teach transgressors your ways, and sinners will return to you.

Deliver me from bloodshed, O God, O God of my salvation, and my tongue will sing aloud of your deliverance. O Lord, open my lips, and my mouth will declare your praise. For you have no delight in sacrifice; if I were to give a burnt offering, you would not be pleased.

The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will not despise.

## Thursday, February 15

### Art Project

The Chancel Choir will be presenting W. A. Mozart's *Requiem* during Lent, music composed for the funeral of a great man. Take time to listen to a recording of the *Requiem*, maybe in the background while you are driving or working, or maybe sitting and devoting your attention to it like a kind of prayer. If you do not own a copy, you can find one at the library or on YouTube:

<https://www.youtube.com/watch?v=sPlhKP0nZII>

A performance of the full piece takes a little under an hour. We will not be doing the entire work in worship, but only selections. You may want to use the space below to record your reactions.

## **Friday, February 16**

This Sunday's sermon will focus on Mark 1:9-15. Use the space below to record any thoughts or insights you have.

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased." And the Spirit immediately drove him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

## **Saturday, February 17**

Here is some space for you to journal and reflect on the week. How has Lent begun for me? What do I hope to experience in this season?

## **Sunday, February 18**

Sunday is a “little Easter,” not counted as part of Lent.

Please come to worship if you can and celebrate with the community the work of God in your life.

### **Act of Generosity for the Week**

The suggestion for this week is to call or visit someone who could use your support.

## **Monday, February 19**

Here is some space for you to journal and reflect: Was there a word for me in worship yesterday? How can the community support my Lenten journey?

## **Tuesday, February 20**

This coming Sunday, Pastor Kathryn's Liberation Theology class will look at a passage from Rita Nakashima Brock. Here is an excerpt from that passage for you to think about this week.

The tradition has isolated Jesus as a singular savior, alone in his private relationship with God. Jesus is depicted as unique and separate, carrying salvation on his own solitary shoulders. His relationship to others are described paternalistically, as if they needed him but he did not need them. To be saved, I was supposed to have an isolated relationship with him, to need him when he did not need me.

I knew, from my own experience, that there is no grace in such isolation. Isolating Jesus from mutual relationships carried forward the trauma of violence without healing it. My theological obsession became how to show that vulnerability, mutuality, and openness demonstrate love, that these bonds of love and care reveal the presence of God. If Jesus did not participate in such bonds, if he was isolated, he could not offer any grace."

## Wednesday, February 21

Psalm 25:1-10

To you, O Lord, I lift up my soul.

O my God, in you I trust; do not let me be put to shame; do not let my enemies exult over me.

Do not let those who wait for you be put to shame; let them be ashamed who are wantonly treacherous.

Make me to know your ways, O Lord; teach me your paths.

Lead me in your truth, and teach me, for you are the God of my salvation; for you I wait all day long.

Be mindful of your mercy, O Lord, and of your steadfast love, for they have been from of old.

Do not remember the sins of my youth or my transgressions; according to your steadfast love remember me, for your goodness' sake, O Lord!

Good and upright is the Lord; therefore he instructs sinners in the way.

He leads the humble in what is right, and teaches the humble his way.

All the paths of the Lord are steadfast love and faithfulness, for those who keep his covenant and his decrees.

## **Thursday, February 22**

### **Art Project**

From a magazine or the internet, cut and paste pictures that represent spiritual journey / discipline, creating a collage of your hopes for your spiritual journey that you can refer back to during the season. Refer back to it as the season continues. Or tear out this page and post it somewhere you will see it, perhaps above your desk or regular prayer place.

## **Friday, February 23**

This Sunday's sermon will focus on Philemon 2:1-11. Use the space below to record any thoughts or insights you have.

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

## **Saturday, February 24**

Here is some space for you to journal and reflect on the week. How has it gone? What have I learned? Have my disciplines helped me this week?

## **Sunday, February 25**

Sunday is a “little Easter,” not counted as part of Lent.

Please come to worship if you can and celebrate with the community the work of God in your life.

### **Act of Generosity for the Week**

The suggestion for this week is to take an old friend out to coffee or dinner.

## **Monday, February 26**

Here is some space for you to journal and reflect: Was there a word for me in worship yesterday? How can the community support my Lenten journey?

## **Tuesday, February 27**

This coming Sunday, Pastor Kathryn's Liberation Theology class will look at a passage from Delores Williams. Here is an excerpt from that passage for you to think about this week.

One of the results of focusing upon African American women's historic experience with surrogacy is that it raises significant questions about the way many Christians, including black women, have been taught to imagine redemption. More often than not the theology in mainline Christian churches, including black ones, teaches believers that sinful humankind has been redeemed because Jesus died on the cross in the place of humans, thereby taking human sin upon himself. In this sense, Jesus represents the ultimate surrogate figure standing in the place of someone else: sinful humankind. Surrogacy, attached to this divine personage, thus takes on an aura of the sacred. It is therefore altogether fitting and proper for black women to ask whether the image of a surrogate God has salvific power for black women, or whether this image of redemption supports and reinforces the exploitation that has accompanied their experience with surrogacy. If black women accept this image of redemption, can they not also passively accept the exploitation surrogacy brings?

## Wednesday, February 28

Psalm 22:23-31.

You who fear the Lord, praise him! All you offspring of Jacob, glorify him; stand in awe of him, all you offspring of Israel!

For he did not despise or abhor the affliction of the afflicted; he did not hide his face from me, but heard when I cried to him.

From you comes my praise in the great congregation; my vows I will pay before those who fear him.

The poor shall eat and be satisfied; those who seek him shall praise the Lord. May your hearts live forever!

All the ends of the earth shall remember and turn to the Lord; and all the families of the nations shall worship before him.

For dominion belongs to the Lord, and he rules over the nations.

To him, indeed, shall all who sleep in the earth bow down; before him shall bow all who go down to the dust, and I shall live for him.

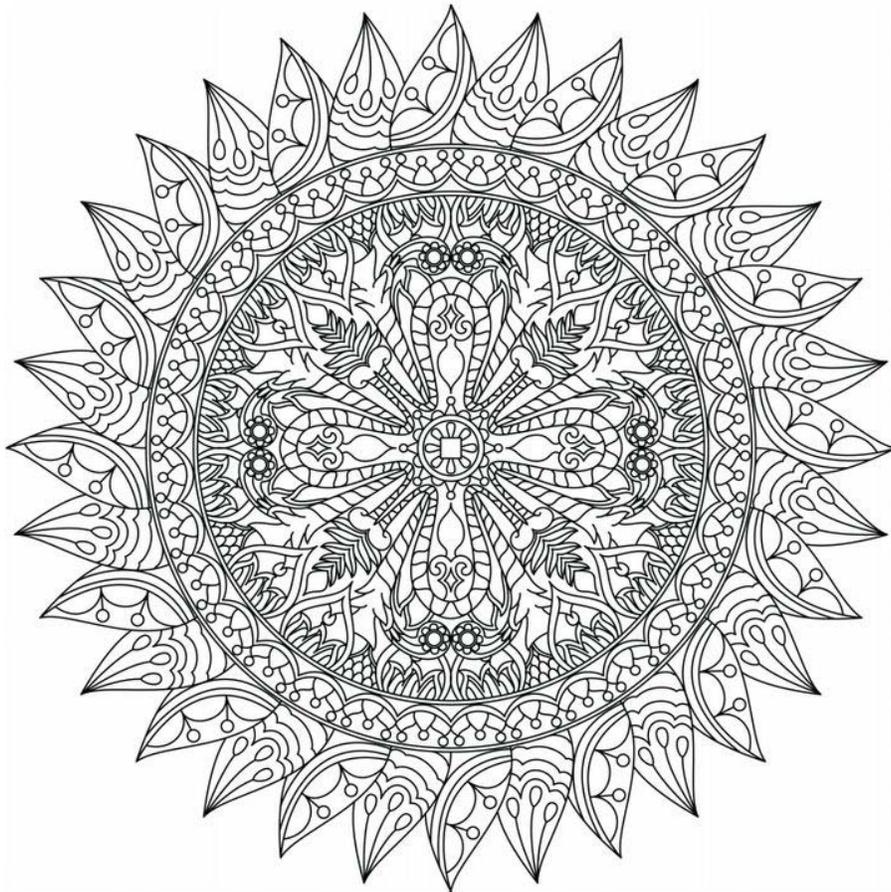
Posterity will serve him; future generations will be told about the Lord,

and proclaim his deliverance to a people yet unborn, saying that he has done it.

## Thursday, March 1

### Art Project

A Mandala is an intricate, colorful abstract image. Making mandalas has long been used as a spiritual practice. Here is a mandala you can color in, making it your own, turning your artistic work into an act of prayer. Alternatively, you can draw one from scratch on a separate piece of paper or on the back cover of this book.



## Friday, March 2

This Sunday's sermon will focus on John 2:13-22. Use the space below to record any thoughts or insights you have.

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" His disciples remembered that it was written, "Zeal for your house will consume me." The Jews then said to him, "What sign can you show us for doing this?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

## **Saturday, March 3**

Here is some space for you to journal and reflect on the week. How has it gone? What have I learned? Have my disciplines helped me this week?

## **Sunday, March 4**

Sunday is a “little Easter,” not counted as part of Lent.

Please come to worship if you can and celebrate with the community the work of God in your life.

### **Act of Generosity for the Week**

The suggestion for this week is to take food, perhaps soup or a casserole, to someone who needs it — perhaps to an ill friend, a new neighbor, an aged relative, or someone with a newborn.

## **Monday, March 5**

Here is some space for you to journal and reflect: Was there a word for me in worship yesterday? How can the community support my Lenten journey?

## **Tuesday, March 6**

This coming Sunday, Pastor Kathryn's Liberation Theology class will look at a passage from Roberto Goizueta. Here is an excerpt from that passage for you to think about this week.

This Jesus is a concrete, historical, flesh-and-blood person, who as such, is known in and through his relationships: he is the Son of God, son of Mary, our Lord, brother, friend, and *compañero*. As the first and foundational sacrament (ursakrament), Jesus reveals to us not only who God is (theology) but also who we are (anthropology)- inherently sacramental, relational creatures. This Jesus is the one who accompanies us in our suffering and whom we, in turn, accompany in his. This Jesus is, thus, the source of our community: we are one insofar as we all accompany Jesus together. This Jesus is, consequently, the source of those communal bonds which constitute us as persons and as a people, thereby giving us the strength to confront life's vicissitudes.

## Wednesday, March 7

### Psalm 19

The heavens are telling the glory of God; and the firmament proclaims his handiwork.

Day to day pours forth speech, and night to night declares knowledge.

There is no speech, nor are there words; their voice is not heard;

yet their voice goes out through all the earth, and their words to the end of the world.  
In the heavens he has set a tent for the sun,

which comes out like a bridegroom from his wedding canopy, and like a strong man  
runs its course with joy.

Its rising is from the end of the heavens, and its circuit to the end of them; and nothing  
is hid from its heat.

The law of the Lord is perfect, reviving the soul; the decrees of the Lord are sure, mak-  
ing wise the simple;

the precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is  
clear, enlightening the eyes;

the fear of the Lord is pure, enduring forever; the ordinances of the Lord are true and  
righteous altogether.

More to be desired are they than gold, even much fine gold; sweeter also than honey,  
and drippings of the honeycomb.

Moreover by them is your servant warned; in keeping them there is great reward.

But who can detect their errors? Clear me from hidden faults.

Keep back your servant also from the insolent; do not let them have dominion over  
me. Then I shall be blameless, and innocent of great transgression.

Let the words of my mouth and the meditation of my heart be acceptable to you,  
O Lord, my rock and my redeemer.

## Thursday, March 8

### Art Project

Compose a haiku poem (or two or three) in the space below — that's a three-line poem with five syllables in the first line, seven in the second, and then five in the third (5-7-5).

Like this:

*Pretend you were there*

*When Jesus died. Write him an*

*Obituary*

## Friday, March 9

This Sunday's sermon will focus on Ephesians 2:11-22. Use the space below to record any thoughts or insights you have.

So then, remember that at one time you Gentiles by birth, called "the uncircumcision" by those who are called "the circumcision" —a physical circumcision made in the flesh by human hands— remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling place for God.

## **Saturday, March 10**

Here is some space for you to journal and reflect on the week. Nearly halfway through Lent now, what am I learning? Where am I feeling frustrated? Where am I feeling growth?

## **Sunday, March 11**

Sunday is a “little Easter,” not counted as part of Lent.

Please come to worship if you can and celebrate with the community the work of God in your life.

### **Act of Generosity for the Week**

The suggestion for this week is to make a random donation to a cause you have never supported before, but has always spoken to your heart.

## **Monday, March 12**

Here is some space for you to journal and reflect: Was there a word for me in worship yesterday? How can the community support my Lenten journey?

## **Tuesday, March 13**

This coming Sunday, Pastor Kathryn's Liberation Theology class will look at a passage from James Cone. Here is an excerpt from that passage for you to think about this week.

Blacks told the story of Jesus' Passion, as if they were at Golgotha suffering with him. 'Were you there when dey crucified my Lord?' 'Dey nailed him to de cross'; 'dey pierced him in de side'; and 'de blood came twinklin' down.'...

Instead of attempting to explain the saving power of the cross rationally, black Christians recognized it as a mystery, beyond human understanding or control. In remembrance of Jesus' last week, leading to his death, blacks at Ebenezer and other black churches, celebrating the sacrament of 'Holy Communion,' raised their voices to acknowledge 'a fountain filled with blood,' 'drawn from Immanuel's veins'; 'blood,' they believed, 'will never lose its power,' because 'there is power in the blood,' and 'nothing but the blood.'

## Wednesday, March 14

Psalm 107:1-3, 17-22

O give thanks to the Lord, for he is good; for his steadfast love endures forever.

Let the redeemed of the Lord say so, those he redeemed from trouble

and gathered in from the lands, from the east and from the west, from the north and from the south.

Some were sick through their sinful ways, and because of their iniquities endured affliction;

they loathed any kind of food, and they drew near to the gates of death.

Then they cried to the Lord in their trouble, and he saved them from their distress;

he sent out his word and healed them, and delivered them from destruction.

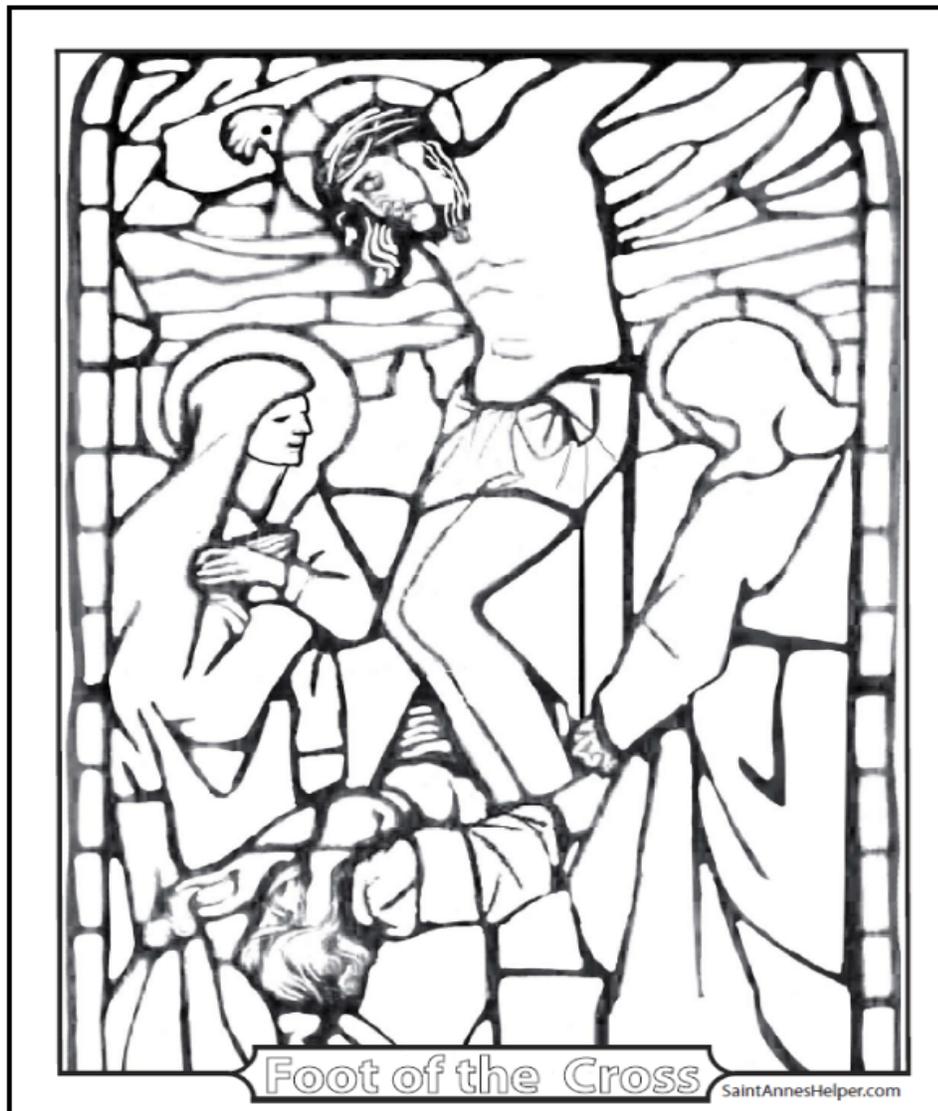
Let them thank the Lord for his steadfast love, for his wonderful works to humankind.

And let them offer thanksgiving sacrifices, and tell of his deeds with songs of joy.

**Thursday, March 15**

**Art Project**

Another coloring project — a stained glass image of the crucifixion.



## Friday, March 16

This Sunday's sermon will focus on I Corinthians 15:20-32. Use the space below to record any thoughts or insights you have.

But in fact Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For "God has put all things in subjection under his feet." But when it says, "All things are put in subjection," it is plain that this does not include the one who put all things in subjection under him. When all things are subjected to him, then the Son himself will also be subjected to the one who put all things in subjection under him, so that God may be all in all. Otherwise, what will those people do who receive baptism on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf? And why are we putting ourselves in danger every hour? I die every day! That is as certain, brothers and sisters, as my boasting of you—a boast that I make in Christ Jesus our Lord. If with merely human hopes I fought with wild animals at Ephesus, what would I have gained by it? If the dead are not raised, "Let us eat and drink, for tomorrow we die."

## **Saturday, March 17**

Here is some space for you to journal and reflect on the week. How has it gone? What have I learned? Have my disciplines helped me this week?

## **Sunday, March 18**

Sunday is a "little Easter," not counted as part of Lent.

Please come to worship if you can and celebrate with the community the work of God in your life.

### **Act of Generosity for the Week**

The suggestion for this week is to take a walk with a close friend. Perhaps combine this with Thursday's suggested activity, a trip to the Art Institute, and share the experience with your friend.

## **Monday, March 19**

Here is some space for you to journal and reflect: Was there a word for me in worship yesterday? How can the community support my Lenten journey?

## **Tuesday, March 20**

This coming Sunday, Pastor Kathryn's Liberation Theology class will look at a passage from Nichole Flores. Here is an excerpt from that passage for you to think about this week.

The pink crosses installed by anti-femicide activists gesture to Christ's crucifixion, resurrection, and the saving significance of these events for the women of [Ciudad] Juárez. The reference to Jesus' crucifixion is obvious in light of the brutal and unjust nature of these murders. Hundreds of pink crosses displayed throughout Cd. Juárez are a painful reminder of the women brutally taken from their families in the perverse power grab and pursuit of profit in this region. Like Jesus Christ who suffered "under Pontius Pilate," these crosses gesture to the unjust system that stands flat-footed in the face of the devastation of an entire society and generation of young women. They signify the community's mourning and longing for release from the violence. Identifying the suffering of their sisters, and their communal suffering, with Christ Jesus, the women and men of Cd. Juárez invoke a God who suffers in solidarity with the people, experiencing the brutal torture and inhumane violence born of hatred and contempt for life. These crosses do not glorify suffering; they lament it while recognizing Jesus' choice to accompany us in our pain. Jesus' suffering is not meaningless; it transforms all reality.

## **Wednesday, March 21**

Psalm 119:9-16

How can young people keep their way pure? By guarding it according to your word.

With my whole heart I seek you; do not let me stray from your commandments.

I treasure your word in my heart, so that I may not sin against you.

Blessed are you, O Lord; teach me your statutes.

With my lips I declare all the ordinances of your mouth.

I delight in the way of your decrees as much as in all riches.

I will meditate on your precepts, and fix my eyes on your ways.

I will delight in your statutes; I will not forget your word.

## **Thursday, March 22**

### **Art Project**

Visit the Art Institute of Chicago, in the loop. Admission is free on Thursdays between 5pm and 9pm. Find religious or spiritual art that speaks to you... maybe draw a picture of it or sketch it in the space below.

## Friday, March 23

This Sunday's sermon will focus on John 12:12-16. Use the space below to record any thoughts or insights you have.

The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting, "Hosanna! Blessed is the one who comes in the name of the Lord— the King of Israel!" Jesus found a young donkey and sat on it; as it is written: "Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey's colt!" His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him.

## **Saturday, March 24**

Here is some space for you to journal and reflect on the week. How has it gone? What have I learned? Have my disciplines helped me this week?

## **Sunday, March 25**

### **Palm Sunday**

Sunday is a “little Easter,” not counted as part of Lent.

Please come to worship if you can and celebrate with the community the work of God in your life.

### **Act of Generosity for the Week**

The suggestion for this week is to write a heartfelt letter to someone you would like to reconnect with and mail it.

## **Monday, March 26**

Here is some space for you to journal and reflect: Was there a word for me in worship yesterday? How can the community support my Lenten journey?

## **Tuesday, March 27**

Here's a space to reflect and journal. As we prepare to celebrate the resurrection this Sunday, what messages of New Life and Resurrection have I learned from these liberation theologians each Tuesday?

## Wednesday, March 28

Psalm 118:1-2, 19-29

O give thanks to the Lord, for he is good; his steadfast love endures forever!

Let Israel say, "His steadfast love endures forever."

Open to me the gates of righteousness, that I may enter through them and give thanks to the Lord.

This is the gate of the Lord; the righteous shall enter through it.

I thank you that you have answered me and have become my salvation.

The stone that the builders rejected has become the chief cornerstone.

This is the Lord's doing; it is marvelous in our eyes.

This is the day that the Lord has made; let us rejoice and be glad in it.

Save us, we beseech you, O Lord! O Lord, we beseech you, give us success!

Blessed is the one who comes in the name of the Lord. We bless you from the house of the Lord.

The Lord is God, and he has given us light. Bind the festal procession with branches, up to the horns of the altar.

You are my God, and I will give thanks to you; you are my God, I will extol you.

O give thanks to the Lord, for he is good, for his steadfast love endures forever.

**Thursday, March 29**

**Art Project**

Create a version of the crucifixion, in words, images, music — whether literal, symbolic, or abstract. What does it look like to you?

## Friday, March 30

Today is Good Friday. We will be worshipping tonight at 7:00 pm to observe the most profound moment of the Christian story.

Sunday's sermon will focus on Easter. For today, however, the devotional text is Mark 15:1-39.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." Then the chief priests accused him of many things. Pilate asked him again, "Have you no answer? See how many charges they bring against you." But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, "Do you want me to release for you the King of the Jews?" For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?" They shouted back, "Crucify him!" Pilate asked them, "Why, what evil has he done?" But they shouted all the more, "Crucify him!" So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, "Hail, King of the Jews!" They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought

Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"

## **Saturday, March 31**

Here is some space for you to journal and reflect on the week, as well as on the whole journey you have taken. How has it gone? What have I learned? How have my Lenten disciplines helped me to prepare to experience the resurrection?

## **Sunday, April 1**

### **Easter Sunday**

On Easter Sunday, we experience the victory of life over death, of love over the grave. Worship is at 9:30 (Spanish); 10:00 (English); 11:00 (Japanese); 11:30 (Sgaw Karen). We are all invited to gather and celebrate the Good News of God's Love at work in the world in the most profound and transforming of ways.

Christ is Risen!

He is Risen indeed!