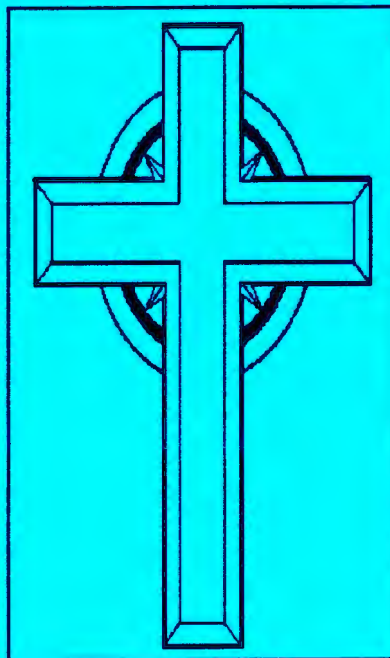


AN OUTREACH TO MEMBERS AND FRIENDS OF FAMILY OF FAITH MCC

March 1997

### **PRAYER LIST**

- Carol and Family, who are dealing with AIDS
- MCC of Greater Tulsa's pastoral search
- Family of Faith's pastoral search



### **WEEKLY**

**Sundays**  
 9:15 am Adult Ed.  
 11:00 am Worship Service

**Wednesdays**  
 6:30 P.M. Bible Study  
 7:30 P.M. Choir

**Thursdays**  
 7:30 P.M. Co-Dependency Group

### **MONTHLY**

1st Sunday of Month  
 Potluck

1st Friday of each Month  
 SAFE HAVEN  
 (ages 18-30)

2nd Sunday of each Month  
 Board Meeting  
 (open to all)

10th of each Month  
 Newsletter Articles Due

3rd Wednesday of each  
 Month  
 Newsletter Mailing  
 5:30 PM



### **WISH LIST**

A Pop Machine

Piano

Sound System Floor  
Monitor

CD Player

Cards & Stamps

# “It Is Well With My Soul”

Presented by the  
Family of Faith Choir  
Easter Sunday,  
March 30, 1997

11:00 AM

Join us in

worshipping

God through

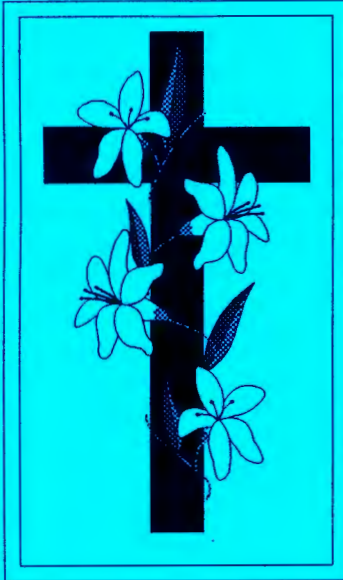
song!



## Journey to Galilee

Rev. Steven Horelica

# LENT



As early as the third and fourth centuries, the Lenten season provided a time of preparation for baptism. Traditionally it was usually a period of fasting and instruction. (Baptism was typically held on Easter Sunday in order to symbolize spiritual death and resurrection). The length of lent has varied through the ages. At one time it was 36 days, being a "tithe" (10%) of the 365 days in a year. In the 6th century and continuing to this day, it was lengthened to 40 days not counting Sundays. In addition to being a time for the baptismal candidate, Lent also became a time of penitence for those who had been temporarily excommunicated from the church and who had to do public penance. Eventually Lent became an occasion of confession and repentance for all believers. Ash Wednesday is the beginning of Lent. Its name comes from the medieval custom of imposing ashes on the heads of penitents. The use of ashes as a symbol of humility and repentance has a long and honored place in Jewish and Christian Traditions. (Job 2:8, Jonah 3:6, and Matthew 11:21).

Lent is a season of reflection; a time to reflect on our own discipleship — to plunge beneath the surface and examine who we really are—not who we pretend to be. As we begin this new liturgical season, we should remind ourselves that Lent is not simply the long haul towards Easter, but a journey worth taking in and of itself.

When I was a teenager, my father took me deer hunting in the mountains of Colorado. On the first day we decided to hike up the mountain. In preparing for this, I got my back pack and filled it to the top. You could barely zip it, "You're bringing to much," my Dad said. I told him I might need all this stuff. He just smiled and say okay. For about the first mile I did good, but them my backpack was starting to get heavy and weigh me down. My Father and Uncle did suggest that I leave some things behind, and we could pick them up on the way back. I refused. "I can make it." I insisted. To make a long story short, it was a struggle climbing that mountain. Eventually, I did have to leave things behind. I also realized that I should have brought some things that I didn't. It was a struggle, unpleasant at times. But when we stood at the top of that mountain and looked across the valley, I knew the journey was worthwhile. Difficult at times, but worthwhile. The journey taught me a lot about myself and about those around me. And it taught me a lot about my father.

Lent is a similar journey. A journey in which we learn a lot about ourselves and about God, our parent. Lent is a journey that isn't promised to be easy, but one than to be worthwhile. It's a journey in which we may have to get rid of some things. A journey in which we may have to struggle with some things.

I encourage you to take the Lenten journey. Not because it will be easy, not because it will show others how "holy" you are, not because we won't have to be honest with ourselves—but because you will benefit from doing so. My prayer is that this Lenten season becomes for you a time of self-reflection and spiritual growth.

### Lent Season

**February 12th, Ash Wednesday:**

*Matthew 6: 1-6, 16-21*

**February 16th, First Sunday of Lent:**

*Mark 1:9-15*

**February 23rd, Second Sunday of Lent:**

*John 2:13-22*

**March 2nd, Third Sunday of Lent:**

*John 2:13-22*

**March 9th, Fourth Sunday of Lent:**

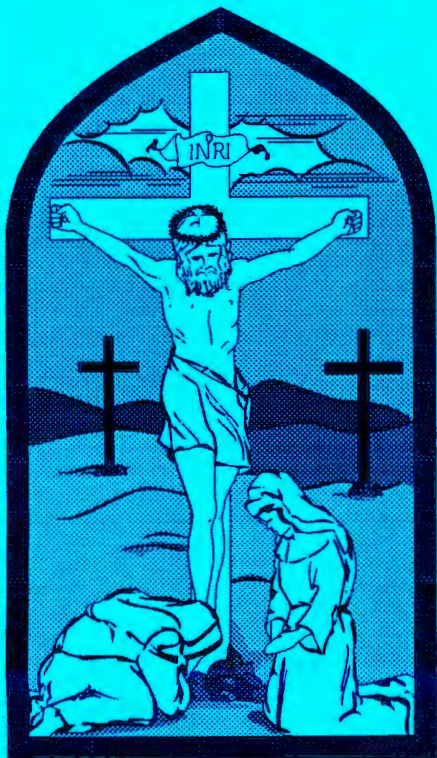
*John 3:14-21*

**March 16th, Fifth Sunday of Lent:**

*John 12:20-33*

## Journey to Galilee

Rev. Steven Horelica



## Holy Week / Easter

Holy Week is the week before Easter in which the church participates liturgically in the last days of the life of Jesus. The components of Holy Week include Palm Sunday (also called Passion Sunday in some traditions, *passion* being an ancient word for *suffering*), Maundy Thursday, Good Friday, and Easter.

The observance of Holy Week can be traced back to fourth-century Jerusalem. There, the events of Jesus' last week were reenacted at or near the sites of their actual occurrence. Palm Sunday is a joyful and triumphant celebration of the entry of Jesus into Jerusalem. It was once called Hosanna Sunday (not until the 20th century was renamed Palm Sunday).

The term Maundy Thursday is derived from the phrase Mandate Thursday (the Latin word is *mandatum* or Command Thursday) signifying the night on which Jesus gave his disciples a new commandment, that they love one another as He loved them. He demonstrated the concept of unconditional love by washing their feet, though that was routinely the work of a servant (John 13:1-20). After that example, He led his disciples in the Passover (Paschal) meal, again using the opportunity to teach them about self-giving, self-sacrificing love.

Christians must remember that Jesus actually died, and Good Friday is the worship occasion to emphasize that reality. With our tendency to skip to Easter and to Jesus' resurrection, we are prone to forget that Good Friday actually meant the death of Jesus. The term Good Friday evolved from "God's Friday". The hour of three o'clock p.m. on Good Friday, being the hour of the death of Jesus, has always been a time of importance in the Christian Tradition.

The resurrection of Jesus (Easter) dominates the Christian calendar. People who attend church once a year will make their annual pilgrimage to a church sanctuary to worship. In biblical times, the celebration of Easter grew into a weekly festival. Evidence exists as far back as the second century of a two day annual observance of Jesus' resurrection. In the ancient church, some debate focused on whether to continue to base Easter on the Jewish Calendar, in which case Easter might fall on a day other than Sunday. A compromise decision was made at the council of Nicaea (325 C.E.) when it was determined that Easter would be on the first Sunday after the first full moon after the vernal equinox (the time when the sun crosses the plane of the earth's equator, making night and day of approximately equal length all over the earth and occurring about March 21).

A small girl was not exactly happy about going to church on Easter morning. Her dress was new, her hair fixed nicely, and she was quick to notice that the weather was beautiful as she was "cooped up" in the car on the way to church. As she sulked in the backseat, her parents heard her say, "I don't know why we have to go to church on Easter, anyway; they keep telling the same story, and it always ends the same." Maybe we, like the little girl, must hear the story year after year to be reminded of an important truth and of our calling. The truth is that it's not just Mary Magdalene who can meet the Risen Christ—You and I can also.

How do we? We do so by boldly stepping out into the world and taking up the earthy ministry of Jesus where He left it. Our calling is to go to every "Galilee" that exists. Galilee doesn't mean some special, sanctified space in some holy land somewhere. Jesus' work and mission were in his own backyard, among his own people, amidst the common, everyday encounters of life. When we enter our own Galilee with the intent of "loving others just as God loves us," when we help others or feed the hungry or give to the needy; then we start to spread the Easter message of hope and resurrection.

More importantly, we, like Mary, meet the Risen Christ. "Just as you do it to the least of these, you do it to me." (Matthew 25:40) My prayer for you this Easter is that you will be touched in such a way that your life becomes for others a beacon of hope and resurrection.

**March 23rd, Palm Sunday:**

*Mark 14:1-15:47*

**March 27th, Maundy Thursday:**

*John 13:1-17, 31-35*

**March 28th, Good Friday:**

*John 18:1-19:42*

**March 30th, Easter:**

*John 20: 1-18*

# March

1997

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1
2 11:00 Worship PotLuck!	3	4	5 6:30 Bible Study 7:30 Choir Practice	6 7:30 Co- Dependency Mtg	7 Safe Haven	8
9 11:00 Worship Newsletter Articles Due	10	11	12 6:30 Bible Study 7:30 Choir Practice	13 7:30 Co- Dependency Mtg	14	15
16 11:00 Worship Children's Ministry	17	18	19 6:30 Bible Study 7:30 Choir Practice	20 7:30 Co- Dependency Mtg	21	22
23 11:00 Worship	24	25	26 6:30 Bible Study 7:30 Choir Practice	27 7:30 Co- Dependency Mtg	28	29
Easter 11:00 Worship	31					

**Family of Faith MCC**  
**P. O. Box 382**  
**Jenks, OK 74037-0382**

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NON-PROFIT  
ORGANIZATION  
POSTAGE PAID  
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