

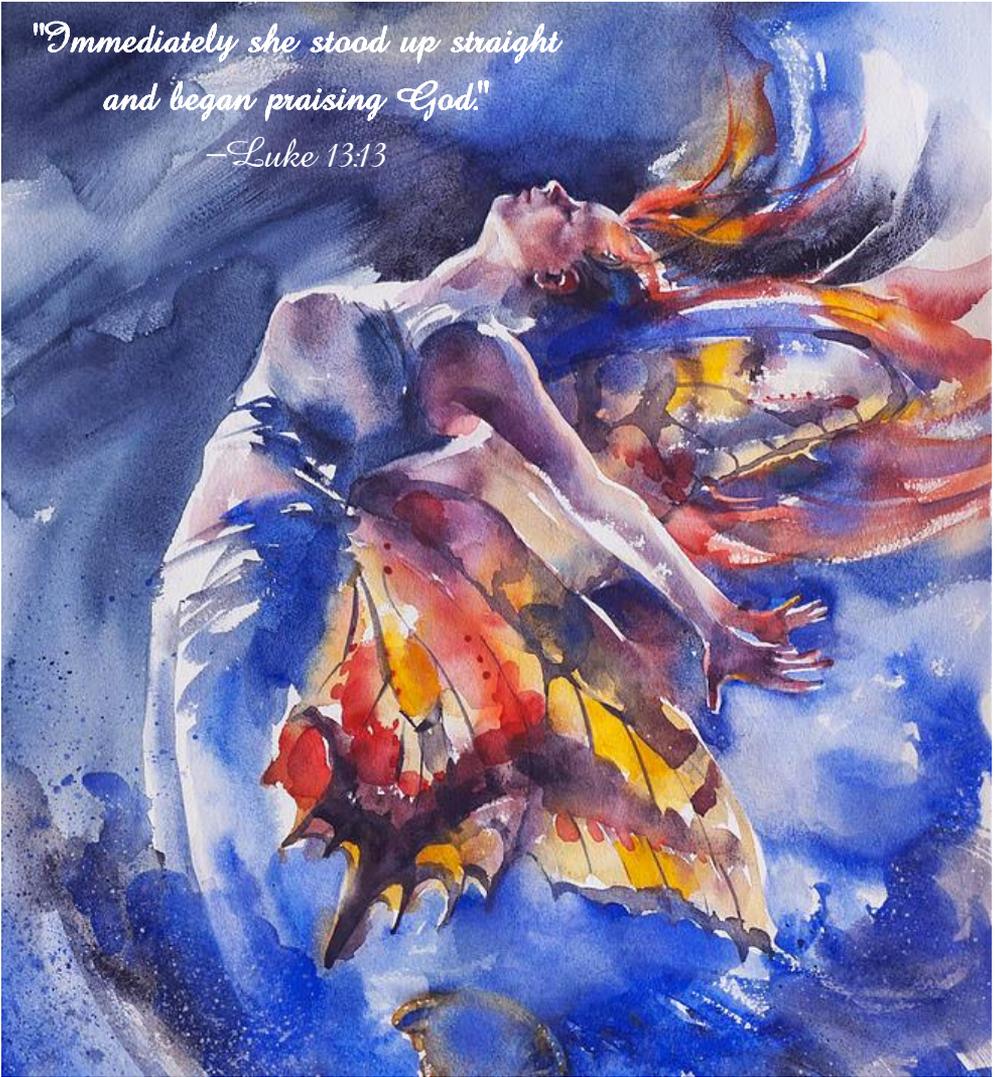
Third Sunday in Lent

Women's History Sunday

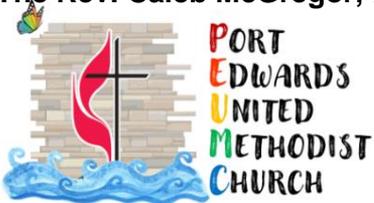
Sunday, March 23rd, 2025 ~ 10:00 AM

*"Immediately she stood up straight
and began praising God."*

—Luke 13:13



The Rev. Caleb McGregor, Pastor



Leo T., Lay Leader

Sue M., Accompanist

Colby G., Media Technician

Leo T., Liturgist

Candy P-T., Greeter

Sue T., Usher

Sue T., Guest Relations

THOUGHTS FOR THE DAY

"Gifts of the Spirit grow in proportion to the depth & sincerity of our love." -Tom Keating

"Our spiritual gifts are hand-picked with love to fit the calling God has for us." -Renee Swope

"Be good stewards of the manifold grace of God by serving one another with whatever gift each of you has received." -1 Peter 4:10

Please silence your mobile devices. Thank you!

L – Liturgist / M – Minister / **P – People** / † - words are on the TVs / * – stand in body or spirit
UMH – The United Methodist Hymnal TFWS – The Faith We Sing

(1) *The Body of Christ gathers to worship God!*

WORDS OF WELCOME
FOUNDATIONAL STATEMENTS

~Time of Centering~

†*HYMN OF PRAISE: *Sweet, Sweet Spirit* UMH 334



(2) *We listen to what God is saying to us!*

YOUNG-AT-HEART

SCRIPTURE † *Psalm 119:167-176 (read)* / **Luke 13:10-17 ("Goodness")*

SERMON **Gifted Beyond Measure**

(3) *We respond to what God is saying to us!*

†*HYMN OF RESPONSE: *Holy Spirit, Come w/ Power* screen

† A LENTEN PRAYER OF CONFESSION

SHARING OF CONCERNS, with Prayers of the People

(4) *We prepare to leave and be doers of God's Word!*

ANNOUNCEMENTS

THE LORD'S PRAYER

†*HYMN OF MISSION: *Living Spirit, Holy Fire* screen

*CALL TO DISCIPLESHIP

*A BLESSING AND GOING FORTH

(You are invited to place any offerings in the **Offering Box** as you leave the sanctuary;
you may also give online at peumc.org/donate or use the **QR Code** in this bulletin.)

Prayer List:

Pray for these members throughout March:

Mykisens Sue & Ken B. Marge & Randy B. Mayeks Haddows
3164 Swanson Rd. 8311 St. Hwy 13 S, Unit 3 1129 Bridgewater Dr. 1930 County Rd W. 6621 Cama Dr.
W.R., WI '95 W.R., WI '94 W.R., WI '94 Bancroft, WI 54921 W.R., WI '94

Our Shut-Ins: Mabel J.; Jim H.; Mary & Ed H.; Chris L.; Lynn R.

Our Children: Addisyn, Brynlee, Eliza, Ella, Gabriel, Gabrielle, Gracie, Sawyer, and Symphony.

Our College Students: Michaela W.; Ethan B.; Danial H.; Carson P.;
Melanie & Lilyann S.

From 2/23: Prayers for two young friends, **Sarah & Brittney**, who are expecting babies very soon, please pray for safe deliveries & healthy babies (Candy); prayers for our daughter, **Kristin**, who works for the Dept. of Defense and for **all government workers** as they go through this time of uncertainty about their jobs (Thomasgards); prayers for an **expectant mother** experience complications with her pregnancy; Lord, pour Your blessings upon mom, baby, and entire family with healthy outcome (Becky); prayers for the **Mel Potter family**, a friend who passed away yesterday (Mike).

From 3/2: Prayers for the **United States** (Diane); prayers for **Pope Francis**.

From 3/9: Prayers for my good friend, **Lois**, who is recovering from serious foot and ankle surgery (Sue T.); prayers for our daughter, **Gracie**, as we try to figure out what makes her so sick, she has more sick days than good ones (Nikki); JOY: my friend, **Gordy**, celebrated his 95th birthday (Sandy).

From 3/23: Prayers for our daughter's friend and colleague, **Ryan**, who has non-Hodgkin's Lymphoma and is in serious condition right now (Sue T.); prayers for those who received storm damage in S. Ill and S. Ind., like Neoga (IL) High School (Pastor).

Daily Scripture Readings (based on Sunday's Scripture)

Monday (3/24): Psalm 119:169-176

Tuesday (3/25): 1 Samuel 16:6-13

Wednesday (3/26): Genesis 45:1-9

Thursday (3/27): Genesis 45:21-28

Friday (3/28): Exodus 2:1-10

Saturday (3/29): Luke 14:34-35

Sunday (3/30): Psalm 41 / Luke 15:1-32

Sermon Notes & Prayers from Today:

March Mission Project:



1. Collect money for our membership with Wisconsin Council of Churches.

A Call to Discipleship:

(refer to this list throughout the week to keep you accountable!)

- Prayer theme:** Pray you may be open and discerning of your spiritual giftedness and ask God how you can put it to good use.
- Consider:** Where is the line between calm confidence & arrogance?
- Action:** Take a spiritual gift assessment online, research your results.
- I will invite these person(s) to church: _____
- I will visit/call these person(s) this week: _____
- Donate \$_____ to a mission/charity/cause this week.
- Set aside \$_____ for my church offering next week.
- Volunteer at Neighborhood Meals; food pantry; Meals on Wheels.
- Sign up as a greeter / usher / liturgist for a future service.
- Pray over the prayer list in this bulletin.
- Read a daily devotional, like the *Upper Room* (take a copy; it's free!)

Sunday Services – 10a

Today - March 23rd

THIRD SUNDAY IN LENT

WOMEN'S HISTORY SUNDAY

(Scriptures: Jesus Heals a Woman)

March 30th

FOURTH SUNDAY IN LENT

(Scriptures: Three Kin'dom Parables)

April 6th

FIFTH SUNDAY IN LENT - COMMUNION

9:15A – Choir Practice (1 of 3)

(Scriptures: Rich Man & Lazarus)

April 13th

PALM-PASSION SUNDAY

9:15A – Choir Practice (2 of 3)

Second Sunday Refreshments
Leadership Council – 11:20a

(Jesus on a Donkey + Suffering of Jesus)

April 20th

EASTER SUNDAY

8:30a – Potluck Breakfast

9:00a – Simple Early Service

9:15A – Choir Practice (3 of 3)

10:00a – Regular Service

(Script.: Jesus Rises from the Grave)

Wednesday Lenten Services

Noon Lenten Study/Service – continues THIS WEDNES. (5 weeks)

12:15-12:45 PM – Centralia Center – bring your lunch!

Evening Lenten Services – continues THIS WEDNES. (5 weeks)

7:00-8:00 PM Theme: “Meeting Jesus at the Table”

3/26 / 4/9 – at Port Edwards **4/2** – at Nekoosa

LIVE LAST SUPPER SERVICE – Marshfield Wesley UMC

*Monday, April 14th & Wednesday, April 16th – 7:00 pm

(*we hope to take a group on Monday) Free event.

Living Spirit, Holy Fire

3109



1. Liv - ing Spir - it, ho - ly fire, burn - ing bright to light our
2. Warm us, draw your peo - ple near when our love draws weak or
3. Melt a - way the masks we wear, hid - ing what we know and
4. O - pen hearts; af - firm us all, man - y - splen - dored, one in



way, blaze a - mong us and in - spire lives that
 cold. Free our fro - zen hearts from fear, that each
 feel. Risk - ing growth, we want to share love in
 you, we em - brace the work, the call: you are



praise you day by day.
 sto - ry may be told.
 ac - tion, love that's real.
 mak - ing all things new.

WORDS: Ruth Duck
 MUSIC: Lori True

ALL THINGS NEW
 77.77

Words © 2005, music © 2007 GIA Publications, Inc.

WEEK 4 (WEEK OF 3/23)

46 DAYS OF KINDNESS

A LENTEN CHALLENGE

Directions: Keep 1 per person—couple should not share!

Put this in a prominent place in your home!

each challenge that you complete.

They do not have to be completed on the day listed.

RETURN THIS TO CHURCH BEFORE THE END OF LENT!

*Goal: Each week, after all cards are collected, we will total up the number of “acts of random kindness” or “ARK” from our cards. Our congregational Lenten goal is 350 acts! (You do *not* need to put your name on this.)*

<input type="checkbox"/>	19	3/23 (Sunday)	Pray for our state and our local communities.
<input type="checkbox"/>	20	3/24 (Monday)	Write a card or letter to someone you appreciate.
<input type="checkbox"/>	21	3/25 (Tuesday)	Sit down and listen to someone's life story.
<input type="checkbox"/>	22	3/26 (Wednesday)	Warmly smile at everyone you see today.
<input type="checkbox"/>	23	3/27 (Thursday)	Fast for a day from either gossip, anger, or bad words. <i>(Charge yourself \$1 for slip)</i>
<input type="checkbox"/>	24	3/28 (Friday)	Call a friend you haven't talked to in a long time.
<input type="checkbox"/>	25	3/29 (Saturday)	<i>Your choosing. List details:</i>

My weekly total is (circle): 1 2 3 4 5 6 7

**You will receive “Week 5” in next week’s bulletin, and so on. If you know you will be gone on any of the upcoming Sundays, you can pick up that week’s challenge card right now on the front table near the main entry. If you miss a week, you may go back and get a previous one, too.*

The Charismatic Tradition: the Spirit-Empowered Life

by Richard Foster

The Charismatic Stream of Christian life and faith focuses upon the empowering *charisms*, or gifts, of the Spirit. The Spirit-empowered way of living addresses the deep yearning for immediacy of God's presence among God's people.

For a historical paradigm, we turn to Francesco, a young man who lived at the height of the Middle Ages. In his 30s, he lived beside the tumble-down, nearly abandoned church of San Damiano. One day, he heard the Lord speak to him from a crucifix hanging in the church, "*Rebuild my church.*" This Francesco did, at first by repairing the ruined walls of San Damiano. A while later, he realized that God probably meant something less literal, so he took on the far greater task of rebuilding the *spiritual heart* of the church – a rebuilding that was desperately needed.

He swore to a life of utter poverty and wandering through the towns and villages, preaching the gospel. Many young men, whom he knew from his thrill-seeking days of youth, joined him. Thus began one of the great spiritual movements of history: The Franciscan Order. The story is so well known that by now you have probably guessed that the Francesco we are talking about is none other than the little, poor man of Saint Francis of Assisi.

We think of Francis as a pivotal figure in the Charismatic Tradition because of the striking power in the Spirit that surrounded everything Francis did and said.

One day, when Francis and Clare Favarone (a follower who started her own Order of the Franciscans for woman), sat down together for a meal, the people of Assisi were horrified to see the church and forest around it enveloped in flames! They rushed up the hill, hoping to put out the blaze before everything was lost.

But upon arriving at the little church, they found nothing wrong. No fire. No blaze. Nothing. Inside, they found Francis and Clare, sitting together, rapt in the presence of God and invested with power from on high. They then realized that the fire they had seen was not a material fire, but a spiritual fire. It was a blaze that symbolized the divine love burning in the souls of these simple servants of Christ.

Then there is the most famous St. Francis story of them all: A huge wolf had been terrorizing the citizens of Gubbio, killing several children. The people were so traumatized that they would hardly venture out of their homes, let alone outside of town. Hearing of this, Francis immediately determined to find that wolf. Seeing him from a distance, the wolf charged at him, open-mouthed and menacing. Francis firmly and gently called out to him, “*Come to me, Brother Wolf. In the name of Christ, I order you not to hurt me or anyone.*” Indeed, the wolf stopped in its tracks, closed its jaws, lowered its head, and laid down at Francis’s feet like a lamb. The *shalom* of God descended upon that city that day, for we are told that “from that day on, the wolf and the people kept the pact which St. Francis made. The wolf went door to door for food. It hurt no one, and no one hurt it. The people fed it courteously. Not a single dog ever barked at it.”

Francis’s entire ministry was rich in miracles and healings, signs and wonders, revelations and visions. He once healed a blind girl by “marking her eyes with spittle three times in the name of the Trinity.” He also healed a man with a tumor between his shoulders “the size of a large loaf of bread.” *The stories go on.*

Power is not an end in itself. Healthy spiritual power is, of necessity, tied to spiritual growth. All the wonder-working events in Francis’s life had this soul growth as their objective. Nor were all his miracles of an *outward* nature. Many, in fact, were deeply *interior*, involving discernment and wisdom. Whether outward or inward, the results were always the same: *a deeper love of God, greater holiness of life, and fuller freedom in the Spirit.*

The Apostle Paul is without a doubt one of the finest models of the Charismatic Stream in the entire Bible. He had an amazing balance between the rational, objective apprehension of the gospel and the ecstatic, subjective charisms of the Spirit. He could boldly declare, *“I thank God that I speak in tongues”* and then say *“If I speak in the tongues . . . of angels, but do not have love, I am nothing.”* (1 Corinthians 14:18, 13:1). His acts of healing are chronicled in the Book of Acts.

In the most unassuming of places, in the heart of Los Angeles, a work of the Spirit broke forth in 1906 that became the fountainhead of a worldwide Pentecostal explosion. William J. Seymour, an African American preacher, was the divinely chosen leader of this work that came to be known as “the Azusa Street Revival.” After receiving the gift of *glossolalia* (speaking in tongues) he created one of the most revolutionary social movements in history, a movement intent upon “erasing the color line.” In the midst of one of the most racist era in American history, huge throngs of people from virtually every race, nationality, and class on earth came together at Azusa Street. They met night and day continuously for three years.

When white supremacists took control of the revival from the hands of Seymour and redirected focus back to racial segregation, as well as emphasized the sensationalism, (with the assumed authority that came from speaking in tongues), the group, and its spark, dwindled into obscurity. To this day, many Pentecostal (or Apostolic) adherents fail to understand Seymour’s insight, making *glossolalia* **the** distinctive mark of Pentecostal fellowship. But for Seymour, the primary evidence of the Holy Spirit was divine love: *“The real evidence of being baptized in the Holy Spirit is to have love in everyday life.”*

The gifts of the Spirit are for specific purposes. Every follower of Jesus is endowed by the Spirit with one or more of these spiritual “charisms.” These are not the same as natural talents, though they sometimes fit together with them.

The sign of one's gift is that the effect of one's actions greatly exceeds the input of the person. The results are always far greater than our own efforts. It becomes, truly, a work of the Spirit.

We must always remember the threefold function of the gifts of the Spirit, as laid out by the Apostle Paul: **leadership**, **empowerment**, and **community-building**. These gifts are more prevalent and apparent when the Spirit wants us to see that God is present and active among peoples and situations we have written off as hopeless, as well as anywhere the Body of Christ is gathered in the Spirit.

In the center of his discourse on spiritual gifts comes Paul's famous "love chapter," showing us how central divine love is to any effective use of spiritual gifts. Gifts are meant for *taking responsibility* for the sake of the church's greater good. Gifts also give us *limitations*: no individual contains all the *charisms* of the spirit. We are limited in the good we can accomplish *by ourselves*. Gifts also help to *esteem others*: any proper use of the gifts is a *joint effort*. God has arranged the gifts in such a way that we must always be dependent upon one another and esteem each other. Finally, the gifts help to *maintain unity within diversity*. With our differences, we still function as a whole. We are inseparably linked together, suffering together and rejoicing together. Spiritual gifts are given to build us up as a community of faith.

The strengths of the Charismatic Tradition:

1. It corrects our impulse to domesticate God. We cannot keep our nice and tidy God because we cannot manage or control the works of the Spirit. "*The Spirit blows where [She] wills*" (John 3:8).
2. It offers a rebuke to our anemic practices. It refuses to be satisfied with "mere religious talk" or "business as usual."
3. It offers opportunities toward spiritual maturity. The **gifts** of the Spirit always lead to the **fruits** of the Spirit.

4. It offers a life of witness and service; they become a witness to nonbelievers and an affirmation of hope to believers.

The greatest **perils** are obvious: We can quickly turn these signs and wonders into superstition and “magic religion.” We start to focus on the *gift* rather than the *Giver*. This Tradition also has a tendency to focus upon the *emotive* side of faith at the expense of reason and academia. The overreliance upon visions and prophecy tends to lead charismatic followers to also stress highly speculative end-time scenarios. Lastly, this Tradition can lead those with ecstatic gifts to be prideful and arrogant.

Practicing the Tradition:

1. Invite someone to lay hands upon you and pray for you to enter more of the life and joy of the Spirit.
2. Have a dissatisfied satisfaction: Long for more. More love. More gifting. More grace. “*Strive for the greater gifts,*” Paul says (1 Corinthians 12:31a).
3. Whenever you feel the urge to pray for someone, speak prophetically, or bring a healing touch, do so by stepping out CONFIDENTLY, knowing that God is with you and will be your strength.