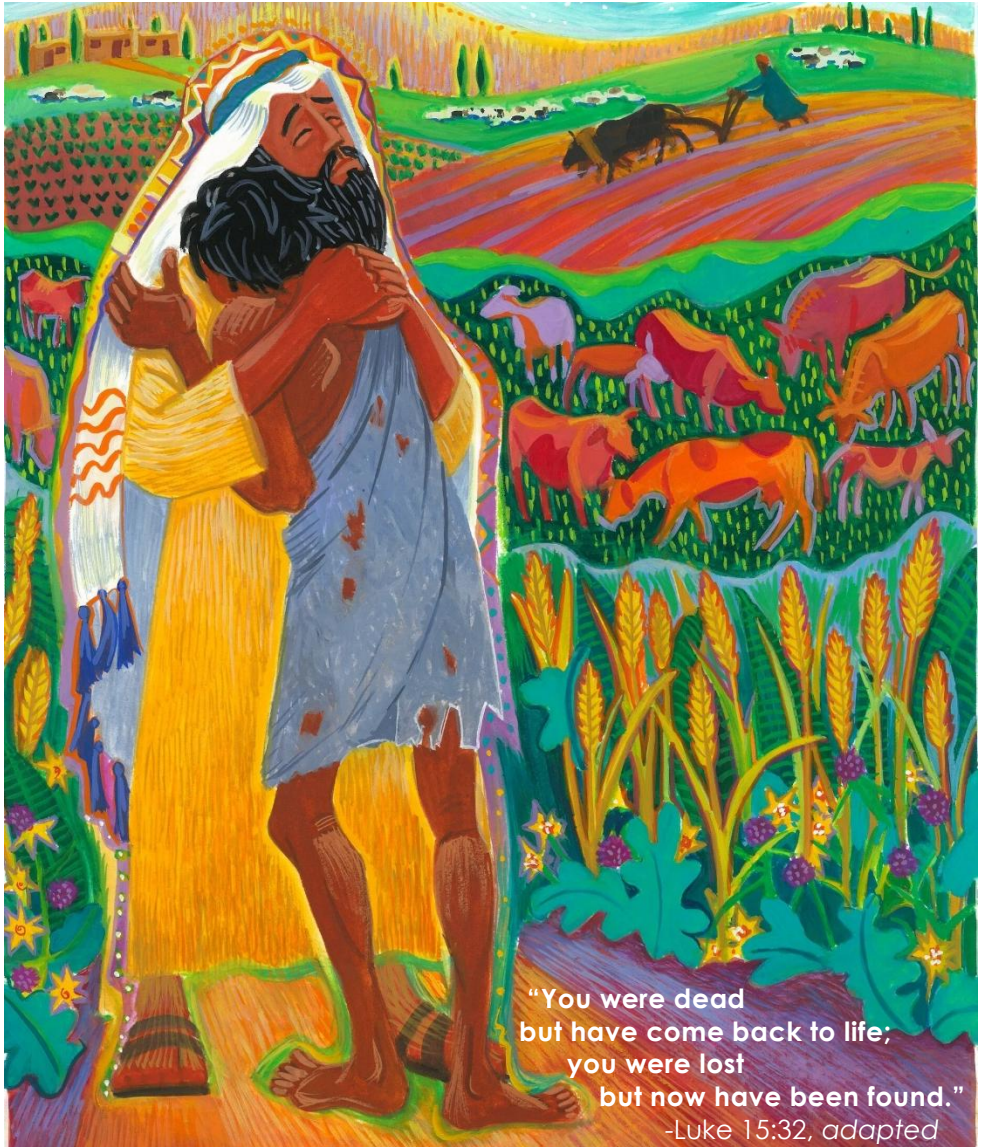


# Fourth Sunday in Lent

Sunday, March 30<sup>th</sup>, 2025 ~ 10:00 AM



“You were dead  
but have come back to life;  
you were lost  
but now have been found.”

-Luke 15:32, adapted

The Rev. Caleb McGregor, Pastor



Leo T., Lay Leader

Judy M., Accompanist

Colby G., Media Technician

Matt B., Liturgist

Tom & Jef D., Greeters

## THOUGHTS FOR THE DAY

"To bring out the very best of themselves, rather than trying to imitate something not meant for them; that's the secret of becoming holy." -Pope Francis  
"Love jumps hurdles, leaps fences, penetrates walls to arrive at its destination of hope."  
-Maya Angelou  
"Whatever you do, do it with all your heart, doing it for the Lord." -Colossians 3:23

**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: *Be a Sanctuary* - medley      screen

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

YOUNG-AT-HEART

SCRIPTURE      † Psalm 41:1-3 (read) / \* Luke 15:1-32      ("Goodness")

SERMON      **The Holy Ballast of Life**

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

†\*HYMN OF RESPONSE: *Take Time to Be Holy*      UMH 395

† 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: *I Want a Principle Within*      UMH 410

\*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](http://peumc.org/donate) or use the **QR Code** in this bulletin.)

## Prayer List:

Pray for these members & friends throughout April

Chris La. Mansavages Ann De. Candy P.T. Hernesmans

Korbin Bo. Mat & Gracie Fa. Laura & Mark Fl. Pastors Caleb & Doug

**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 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 95<sup>th</sup> birthday (Sandy).

**From 3/16:** 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).

**From 3/23:** Prayers

### Daily Scripture Readings (based on Sunday's Scripture)

**Monday** (3/31): Luke 16:1-13

**Tuesday** (4/1): Luke 16:14-18

**Wednesday** (4/2): Luke 17:7-19

**Thursday** (4/3): Luke 18:1-14

**Friday** (4/4): Luke 18:15-17

**Saturday** (4/5): Luke 18:18-30

**Sunday** (4/6): Psalm 84:1-3, 10-12 / Luke 16:19 – 17:6

### ***Sermon Notes & Prayers from Today:***

### **April Mission Project:**

Collect **reading glasses, composition notebooks, and playing cards** for inmates at the Wood County jail (jail ministry).

# A Call to Discipleship:

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

- Prayer theme:** Pray that God will give you the tools to be stability & endurance.
- Consider:** Do you practice something (or refrain from something) as an end to itself or for a larger, transformative purpose?
- Action:** Help someone est. boundaries against their vices & addictions.
- 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 30<sup>th</sup>

**FOURTH SUNDAY IN LENT**

(Scriptures: Three Kin'dom Parables)

April 6<sup>th</sup>

**FIFTH SUNDAY IN LENT - COMMUNION**

**9:15A – Choir Practice (1 of 3)**

(Scriptures: Rich Man & Lazarus)

April 13<sup>th</sup>

**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 20<sup>th</sup>

**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 14<sup>th</sup> & Wednesday, April 16<sup>th</sup> – 7:00 pm

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

# WEEK 5 (WEEK OF 3/30)

## 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"/>	26	3/30 (Sunday)	Pray for our state & local officials, emergency & social services, and all in the medical field.
<input type="checkbox"/>	27	3/21 (Monday)	<i>Your choosing. List details:</i>
<input type="checkbox"/>	28	4/1 (Tuesday)	Give someone a flower, bouquet, or plant.
<input type="checkbox"/>	29	4/2 (Wednesday)	Make amends with someone.
<input type="checkbox"/>	30	4/3 (Thursday)	Let someone in front of you in line.
<input type="checkbox"/>	31	4/4 (Friday)	Leave a generous tip at a restaurant.
<input type="checkbox"/>	32	4/5 (Saturday)	Take or draw a photo that inspires you. Give it to someone.

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

*\*You will receive “Week 6” 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.*



# A DRAMATIC RECREATION OF



## "THE LAST SUPPER"

COMMUNITY EVENT

All are **WELCOME** to the  
21<sup>st</sup> Presentation of  
**"THE LAST SUPPER"**

**HELD AT**  
**Wesley United Methodist Church**  
**211 S. Maple Ave.**  
**Marshfield, WI 54449**  
**715-384-2292**

**Monday, April 14 at 7:00 PM**

**Wednesday, April 16 at 7:00 PM**

Offering Accepted  
Child Care Provided

# The Holiness Tradition: Discovering the Virtuous Life

*from Richard Foster*

The Holiness Stream of Christian life focuses upon the inward re-formation of the heart and the development of “holy habits.” We rely on our ingrained habits to make our lives function appropriately and to bring forth substantial character formation. Such habits of virtue address the erosion of ‘moral fiber’ in contemporary society.

A moving example of the Holiness Stream is found in the life of Phoebe Worrall Palmer (1807-1874). She has been called “the most influential female theologian the Church has yet produced.” Her teaching and speaking ministry began in the most unassuming manner – a weekly meeting (inside her lower Manhattan home) called “the Tuesday Meeting for the Promotion of Holiness.” Initially confined to women, the meetings proved so popular that her home had to go through several renovations and expansions to accommodate the ever-increasing numbers – 400 at its peak! She conducted these meetings for nearly forty years, attracting some of the most gifted and significant Christian leaders of the day. Transcending the limitations of both gender and denomination, she brought together Methodists, Baptists, Presbyterians, Episcopalians, Catholics Quakers, United Brethren and Messianic Jews. So many copied her format that, by the time of her death, over 200 Tuesday Meetings were going on in such distant places as England, India, and New Zealand.

Phoebe’s father was a young disciple of John Wesley, and so the history and teachings of prominent Methodist leaders dominated the family’s religious life. At 19, she married a physician and fellow Methodist. Phoebe began to long for the “entire sanctification” that John Wesley taught. Her diemna was broken as Phoebe listened to the varied testimonies of sanctifying grace from women at her Tuesday Meetings. Moved by the great diversity of their experiences, Phoebe came to see

that God's ways of sanctifying grace were far richer than merely personal awareness of sinfulness. She was led to develop her own "altar theology." This teaching says that Christ Himself is the Altar upon which we rest our "all" in sacrifice, and since everything that touches the altar is holy, we are also holy when we place everything we are upon the Altar. We, therefore, live in a state of holiness and sanctification as we continually give ourselves as a living sacrifice to Christ, our Altar. This began a part of the vocabulary of the Holiness movement. The Second Evangelical Awakening (1857-1865), which brought over a million genuine converts into American churches, can be traced to her ministry. She also was the principal founder of the Methodist Church's mission to China.

James, the brother of Jesus, is another good 'Holiness' example. This is not James the Apostle but the half-brother of Jesus and assumed author of the New Testament letter known as "James."

In the beginning, James rejected his older Brother's mission. It probably bordered on genuine hostility. At one point, when the crowds were declaring that Jesus "has gone out of His mind," James (along with his mother, brothers, and sisters) tried "to restrain Him" and make Him return home.

So James was certainly not among those who left all and followed Jesus, nor among the curious crowds who followed Him and were amazed at His teachings.

And yet . . . when the disciples are gathered together waiting for the promised Holy Spirit, to our astonishment, we discover James among them (Acts 1:14)! We find that in just a few short years he is recognized as a "pillar" of the church. This is a complete turn of events! What could possibly have happened to change James the Scoffer into James the Believer, and ultimately into, James the Just, the leader of the Jerusalem Church? I believe the answer is nothing less than Jesus' own personal appearance to His younger brother following His Resurrection. Right in the middle of a cataloging of post-resurrection appearances we read, "*Then He appeared to*



*James, then to all the apostles*" (1 Cor. 15:7). What a transforming confrontation!

Quickly the believing fellowship welcome in James, and before we know it he is the acknowledged leader of the church at Jerusalem. In Galatians 1:19, Paul recognizes his status as an apostle. It is James who presides over the great "Jerusalem Council" of Acts 15. He led the believing community through the thorny issue of whether a person had to become a Jew first before they could become a Christian. James alone brings the council's findings to a decisive conclusion: "*We should not add extra hoops to those who are turning to God*" (Acts 15:19, 28). Clearly, James was a man of enormous influence in the early Christian community.

But it's the Letter of James that is perhaps his greatest legacy to the Holiness Tradition. This letter says less about Jesus than any other New Testament book but its speech is most like Jesus' than any of them. Contrary to popular opinion, the Letter of James is not about *action* ("faith without works is dead"). It's about the *source* of action, the heart of *virtue*. What James is talking about is getting us hooked into a different kind of reality, a spiritual one, that produces a different kind of person, who then produces a special kind of action. *How to form such a person* is the purpose of James' Epistle.

James shows us how a person can face trials of all kinds with rock-solid joy, one who can see "bitter jealousy" and "selfish ambitions" for the imposters they truly are, one who instinctively can relate to all peoples on the basis of love, who is able to tame their own tongue, who shuns "fightings and wars" because the inner wellspring of life is so purified that from it naturally flows blessings and not cursing.

What is on the inside of a person *will* come out . . . for the good or for the bad. This is why James gives so much attention to purifying the source out of which all action flows: "*Does a spring pour forth from the same opening both fresh and brackish water?*" (James 3:11-12).

Right action flows from the wellspring of a right heart.

James concludes that “pure religion” is this: “*to care for orphans and widows in their distress, and to keep oneself unstained by the world*” (James 1:27). Together, these two actions show what is truly in the heart. A pure heart will care for the most helpless in our society. An impure heart can only deal with the death-giving pollutions of a worldly system that rebels against divine love.

Holiness is about *perfecting* oneself, but is not the same as perfectionism. The Bible says, “*Be holy, as I am holy,*” (1 Peter 1:16) and well as, “*Be perfect, as your Abba God is perfect.*” (matthew 5:48). John Wesley had to work hard to defend what he called “Christian Perfection” (also known as “entire sanctification”). What he wanted to emphasize is not some kind of mythical “perfect life,” but the journey toward *perfection*. It wasn’t a faultless perfection, either; but a perfection *of love*.

Holiness, in the same way, refers to one’s ability to do what needs to be done when it needs to be done. It means being “response-able,” able to respond to all the pressures and demands of life. The word “virtue” means “to function well.” Virtue is good habits we can rely upon to make our life work. So a holy life simply is a life that works properly. Holiness is associated with rituals and practices but is *not* necessarily about rules and regulations. No standard of behavior encapsulates the word *holy*. Holiness is having a *sustained attention to the heart*, where the core of our personality resides. Holiness is about transforming this center (or re-discovering its inherent holiness). We do this, in part, by developing habits in our lives; routines, if you will, that continue to bend the will and mind toward God even as the world tries to bend them the other way. Holiness is also making a firm stance against a societal evil and incorporating it into our lifestyle. The hundreds of “Holiness Laws” in the Old Testament were examples of how to bring a sense of holy into every aspect of one’s life: clothing, eating, bathing, working, singing, leisure, etc.

Holiness teaches us that we are all just tangled masses of motives, and our efforts need to be aimed at purifying the motives of the heart. When we fix boundaries for ourselves, we are able to respond to everything that life can throw at us.