



The Churchman

Sts. Peter and Paul Evangelical Lutheran Church
250 Woodside Road, Riverside, Illinois 60546 * (708) 442-5250
“Faith Active in Love”
www.stspeterandpaulriverside.org

Volume 41

March 2019

Issue 3

We are called together by the Holy Spirit around Word and Sacraments to glorify God the Father, creator of all things, through our Lord Jesus Christ. We trust God to nurture lives of faith and hope, as we serve and give witness to the Gospel of Jesus Christ for the salvation of the world.

The Practices of Lent

Almsgiving. Giving alms, Jesus teaches, means making the hardships and needs of others our own—the young and the old, the sick and the suffering, next door neighbors and people in distant lands—people it would be easy to forget. Rather than simply looking out for ourselves, Jesus urges us to see those in need. And what shall we give? Some time, some of our talent, material resources. Whatever we give should be something that costs us, given in a spirit of gratitude to God for the life that fills us each day. What shall we give (up) in Lent? Maybe a visit to a neighbor or friend or member of the congregation in need. Maybe some time after school helping a child with homework. Maybe an evening at a shelter for homeless men or women. Maybe a gift to Lutheran World Relief. Maybe a new niche for ministry in the congregation. After all, before us are the great alms Jesus gave—“And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God” (Ephesians 5:2, ESV).

Prayer. The Lenten season calls us to pray, but prayer, Jesus teaches, is much more than saying words. “Go into your room, and close the door, and pray to your Father in secret” (Matthew 6:6). Before we pray, we need to shut the door to the noise, the trivialities, the distractions, the countless cares grabbing for our attention. In the quiet place of our hearts, we speak and listen to God. We trust that God helps us pray in this season. For those who have stopped praying, or pray with little fervor, God gives graces for praying again. Usually the graces come as we turn to prayers and practices already there, including reflective reading of the Bible and devotional materials, the liturgies of the Lord’s Supper and other opportunities for public worship, simple grace-filled prayers, like the Lord’s Prayer or the psalms. “What a Christian should be doing at all times should be done now with greater care and devotion,” Pope Leo told Christians of the 6th century who were beginning their Lenten observance.

Fasting. This discipline is likely the greatest challenge. Our society looks on fasting itself as peculiar, perhaps even abysmal. Urging everyone to eat, drink, and buy more and more, our world today has made fasting unfashionable and perhaps even un-American. Yet the gospel message warns us that more and more can ruin creation. An acquisitive spirit is a selfish spirit. The taste for too much can destroy. The good things of life can turn into our captors. In our society, fasting could be viewed as a gift to free us from those things to which we have attached our lives. This Lent, recognizing the hold some things have on us, we can try with God’s help to keep them in their right place. For



Pharisee and the Publican,
1886-1894, James Tissot, 1836-1902

The Holy Season of Lent begins Ash Wednesday, March 6th

Spoken Liturgy of the Word
with Imposition of Ashes
at Noon

Liturgy of Holy Communion
with Imposition of Ashes
at 7:15 p.m.

Lenten Vespers and Supper
every Wednesday in Lent,
Vespers (Evening Prayer) is sung at 7:15,
preceded by soup supper at 6:30.

many good reasons, not all of us are physically able to fast due to health problems, work situations, family responsibilities, etc. But some reasonable abstaining from something which obstructs our relationship to God can be a liberating experience. Some may find that they are able to do without food during a day of the week, perhaps Friday in remembrance of our Lord's passion, or Saturday evening before Communion on the Lord's Day. Others may find it helpful to set aside certain ways of spending time or money, addictive behaviors or manners of treating others. We need to develop a leaner, less wasteful way of life for the sake of all creation. Can the discipline of fasting lead us to a gentler style of living in communion with the earth and one another?

However you decide to practice the disciplines of Lent, let them be offered freely and generously, not unwillingly and begrudgingly, and in love for our Lord and in gratitude for the gift of life and redemption.—*djl*

Ash Wednesday and the Forty Days of Lent

The holy season of Lent begins Ash Wednesday, March 6th. The service times are noon (spoken Liturgy of the Word) and 7:15 p.m. (spoken Liturgy of Holy Communion). Christians gather on this holy day to mark the beginning of Lent's baptismal preparation for Easter. On this day, we receive an ashen cross on the forehead—a gesture rooted in baptism—make extended confession, hear the solemn proclamation to keep a fast in preparation for Easter's feast, and contemplate anew the ongoing meaning of our baptism into the Lord's death and resurrection. While marked with the ashes of human mortality, the church hears God's promise of forgiveness and tastes God's mercy in the bread of life and the cup of salvation. Please mark this holy day on your calendars, along with every Wednesday evening during the forty days of Lent as we gather for Vespers (Evening Prayer, Holden Setting) at 7:15 p.m. preceded by a soup supper at 6:30.

From the Parish Register

Burial

Nicholas Sasuta, 91 years old, husband of Mary, father of Susan, Nancy, Jim, and Janet, passed from this life on February 13th. A liturgy of the resurrection and service of thanksgiving was held at Sts. Peter and Paul on February 18th. Interment was at Woodlawn Cemetery in Forest Park.

Sunday Worship Schedule

9:30 a.m. Confirmation and Sunday Kids' Class
9:30 a.m. Choir Rehearsal
10:15 a.m. Liturgy of Holy Communion
11:30 a.m. Youth Choir Rehearsal

Lenten Vespers and Supper
Wednesdays in Lent thru April 10th.
Holden Evening Prayer
is sung at 7:15 p.m., preceded by supper at 6:30 p.m.

Choir Rehearsals
March 6th following Ash Wednesday Liturgy.
March 13th, 20th and 27th following Lenten Vespers.

News from the Riverside Preschool at Sts. Peter and Paul

Dear Friends,

Spring is right around the corner and we can't wait. We will be learning, singing, and making projects about spring and having our annual Pajama Day!

We will also be celebrating our preschool dads with an evening filled with play, gifts, and a special snack made just for them.

—Lisa Manganiello, Preschool Director



The Windsome Quintet and
Parish Musician David Richards
will perform in an afternoon concert at
Sts. Peter and Paul on Sunday, March 17th at 3 p.m.
A free-will offering will be received.

Memorial Flowers

Feb. 10th: In memory of dear mother +Joan Triska+ on the 3rd anniversary of her passing by remembering children Jim, Carol, and Jeff and Lisa Triska.

In loving memory of +Marie Elizabeth Lauritsen+ on the 97th anniversary of her birth on February 12th by her children and their families.

Feb. 17th: In memory of +Martin Selecky+ on the anniversary of his death on February 19th, his parents +Mary+ and +Martin Selecky, Sr.+ and sister +Anna Dzurja+.

Memorials and Honorariums

❖ For the Church ❖

In memory of beloved father +Eugene Gana+ on the anniversary of his death by loving daughter Adrienne, and remembering Bucz Family: Audrey, John and Brian.

Edward and Joyce Svancara, for newsletter mailing.

Margaret Storcel-Kucera, in memory of brother +Joseph A. Storcel+.

Saturday night "Keep It Simple" group.

Olga Zavodny, in memory of +Tetka Anna+, +Uncle John Kradsky+, and +All the Cousins+.

Wally Kessler, in memory of brother +Allen Kessler+.

❖ In memory of Margaret Ilene Richards ❖

Bob and Sue Skudrna
John and Janet Broussard
Ann Head
Rhea Davis
Milan and Vera Menich
Peter and Sandra Spilotro
John and Shirley Kostelny

March

Mar. 3:	Kathryn Murray Jennifer Painter Sara Watkiss	Mar. 13:	Pat Gavac Cynthia Papadatos
Mar. 4:	Karin Kubo	Mar. 15:	John Kozik
Mar. 5:	Alison Jones	Mar. 18:	Charlotte Bennett Anita Henley
Mar. 6:	Heather Greer Rachel Michaels Beverly Tarbox		Dolores Krc
Mar. 7:	Ruth Hurbanis Jeffrey Triska	Mar. 19:	Carrie Watkiss
Mar. 10:	Jocelyn Drahos Nancy Mathis	Mar. 22:	Isaac Lauritsen
Mar. 11:	Christopher Painter	Mar. 23:	Vicki Michaels
		Mar. 24:	Anita Horak
		Mar. 29:	Hailey Greer
		Mar. 30:	Alicia Waldman

Birthdays and Anniversaries

March 8, 2003 – Andrew and Sarah Wilson

Happenings

Congregation Council Meeting

Thursday, March 21st, 7:30 p.m.

Overeaters Anonymous meets weekly on

Tuesday evenings at 7 p.m.

Co-Dependents Anonymous meets weekly on

Wednesday evenings at 6:30 p.m.

AA Big Book Study Group meets weekly on

Saturday mornings at 11 a.m.

AA Group meets weekly on

Saturday evenings at 7 p.m.

*All groups meet in the large classroom on the lower level
(first classroom on the right off the main dining hall.)*

“Legends of the Game” Volleyball meets every
Monday, 6:30-9:45 p.m. through April 29th.

Practical Advice About Giving

Brian Kluth gives practical advice for people who have questions, doubts, or fears about giving to the Lord’s work.

If you are *not* a Christian: Don’t worry about giving to God. Instead, realize and accept what God wants to give to you—complete forgiveness, a brand new start, the power to be good and to do good for others, help for your problems, the ability to forgive, and a home in heaven. If you recognize your need for these things, pray and invite Jesus Christ to bring these things into your life.

For all Christians: Always make it a priority to faithfully support the work of your local church first. Then give special gifts and offerings to other Christian causes, projects, missions or the needy as God leads you.

If you’re fearful about giving 10% or more of your income to the Lord, try a 90-day test: In Malachi 3:10 God invites people to “test Him” in the matter of tithing (giving the first 10% of your income to God’s work). Therefore, I encourage people to try a 90-day test. Begin giving 10% of your income to the Lord’s work and watch and see if God does not begin working in your life in ways you haven’t previously experienced. If you regret that decision *or* if you feel you never experienced God’s divine help in your finances during this time period, then discontinue the test. However, if you experience God’s help, joyfully continue giving 10% or more to the Lord’s work.

If you want to begin to actively give to God *first*: Here are four different ideas to choose from: (1) Whenever you get any money, set aside 10% or more to give as the Lord directs. (2) Whenever you put a deposit in your checkbook, write out the first check(s) to God’s work for 10% or more. (3) If you track your finances through a bookkeeping system or computer program, set up a category for church giving and another one for other Christian causes. Then begin to faithfully set aside 10% or more of your income into these accounts. (4) If you like to handle your finances electronically, consider using www.networkforgood.org or the electronic giving option from your church (if available) to faithfully give 10% or more to the Lord.

If you are married to a Christian, but the two of you do not agree on how much you should give to the Lord’s work: Talk and pray together about a mutually agreeable “testing period” concerning your giving 10% or more.

If you are married and your spouse is not a Christian: Identify any money you have freedom to spend (read Luke 8:3) and set aside 10% or more of this money to give to the Lord’s work and/or show this material to your spouse and see if you can try the 90-day testing period.

If you are deciding whether to give off the gross or the net of your income: Pray and ask God what He wants you to do. If He prompts you in your heart to give off the gross amount, go ahead and do this, trusting Him with the results. If you don’t have peace about this, begin giving 10% off the net amount for a few months and see what happens. After a few months, if you experience God’s creative care in your life, then begin to give 10% or more off of your gross income.

If you’re wondering about how much to give to your church and how much to give to other places: A good practice I have used is to give 10% of my main source of income to my local church (i.e. my main income goes to support the work of my main source of Christian fellowship and teaching). Then, I use 10% or more of all other incomes sources and unexpected blessings to help fund other Christian needs and opportunities that God brings into my life.

If you have children at home: Help your children set up a place where they can set aside “God’s portion” of any money they receive (i.e., allowances, work projects, gifts of money, etc.). Have them give at church, to missions, and/or to help people in need.

If you have “fallen behind” in your giving to God’s work: If you knowingly or accidentally have fallen behind in your giving to God’s work, you will never regret the decision to “get right” in this area. Review your financial records from the past several months and pray about “making up” the amount you have fallen behind. One elderly lady in her 90’s I heard about sent a tithe check to the church office with the note, “I want to be prayed up, paid up, and ready to go!”

Brian Kluth is the Pastor and Founder of *Maximum Generosity*, *Generous Life*, and *Give with Joy*.

—submitted by Charles Matthies

What can the Church do for the Burned Out Generation?

by Laura Patterson

I've never known how to explain to older church members why their children or grandchildren just aren't as involved as they are. It's not that these younger generations don't attend church, or don't profess faith, or don't want to be involved. It's that they just... aren't. They can't make it. With varying degrees of judgement, I hear grief mingled with confusion and fear in the Bible studies, circle gatherings, and council meetings.

"What did we do wrong? We raised them in church, why aren't they here? When I was young I managed to get my kids to church on Sunday morning. I was a working mother and I still showed up."

I've never known how to explain the overwhelming feeling of just not having enough time, even for things you care about, that I sense from so many people my age—and that I often feel myself. I've not been able to quantify the poundage of pressure on my generation—the Millennials—in a way that wasn't written off as being weak or whiny or self-absorbed.

Last week, an article from BuzzFeedNews suddenly popped up all over my Facebook newsfeed, shared almost simultaneously by friends who didn't know each other, who lived across the country, who had different jobs and family situations. It was Anne Helen Peterson's "How Millennials Became the Burnout Generation." For each of us, this lengthy and well-researched article named and explained what we've been feeling for the decade-plus that we have been considered "real adults."

In the article, Peterson explains that for my generation, we have been pushed to work harder, to prepare more, to fit yet another career-building activity into our lives since we were children. She calls it "optimization," and it is the ever-beating drum that defines our world. Unfortunately, despite a life of constantly optimizing for greater production and success, many Millennials have not seen the promised financial stability of a life of working hard and making good decisions.

Instead, we are a generation that graduated into a recession, struggled to find steady or gainful employment, and still is lagging behind. The precariousness of our financial stability, despite a lifetime of preparation, creates dissonance and shame. There is a very real psychic burden. The result of optimization, she also explains, is that we have been trained to make the best use of our time and as a result we struggle with tasks that are high-effort and low-reward, such as running errands that can't be optimized for efficiency (think of filling out a form on paper and having to hand deliver it somewhere). There are additional pressures introduced by social media, our political climate, and the demands of work that don't stop at the office door.

The reason for all of this drive to do more is, in Peterson's estimation, about us as workers being always pushed to produce more, to turn a bigger profit. The result is a generation that is already burned out.

In my experience, the church has been guilty of buying into the pressure to optimize. Most of the conversations about reaching "young families" revolve around making church easier to engage with quickly so they can return to the rest of their busy lives. Ministries like "ashes to go" on Ash Wednesday are an obvious example of this optimization, but other trends belie our buy-in to this pattern too. In many larger, well-staffed churches, discipling children involves dropping them off to be taught by professionals for about an hour while the parents worship before going on to the next practice or meeting. I have personally written and distributed Bible studies that can be read quickly in the morning, rather than involving discussion with a group. Not only have our efforts to meet

Millennials where they/we are been unsuccessful, we have unwittingly been contributing to the problem.

The work of discipleship is slow. The work of relationship is slow. The change we desire to see in the lives of our church members and the changes we desire to bring into our communities cannot and should not be "optimized." Furthermore, the drive to greater production contradicts the truth of a God who loves us even as sinners who cannot do good on our own. It is not only a pastoral task for the church to make space for de-optimization, but it is our prophetic task as well. We must be the ones reminding all the burned-out young adults in our lives that they're loved no matter what they do or don't do, no matter how perfect or imperfect their lives are, no matter how successful they are or how much they struggle.

At the end of the article, Peterson asks what can be done to change this systemic problem other than overhaul our economic system. In the church at least, we can turn away from the idol of optimization and production. We already have the tools to do this in our practice of sabbath and in our emphasis on sanctification as a life-long process. Sabbath, understood as a set-aside and inviolable time of rest from production and the enjoyment of creativity with God, stands in stark contrast to a world where every moment must be building a brand or contributing to a bottom line. The long, slow work of sanctification is a reminder of the importance of our relationship with God and the scope of transformation. It often requires us to stop and pay attention to ourselves, to each other, and to the Spirit's movement in the world. It is not an ingestion of knowledge (as we so often treat discipleship ministries), but a reforming of who we are into the image of Christ. It honors our created-ness and beloved-ness in a world that sees us a tools.

For our churches to have any relevance to a generation that is already burned out, we cannot contribute to or mimic what caused the burnout in the first place. The Gospel is already contrary to the message that led us here; we must reclaim and proclaim boldly that very difference.

Laura Patterson currently serves as Pastor of Eliam United Methodist Church in Elberton, Georgia. She is a graduate of Eden Theological Seminary in St. Louis.

—submitted by Pastor Dennis



Don't forget to turn your clocks ahead on Saturday, March 9th. Daylight savings time begins on Sunday, March 10th.

For more information, news, photos, videos

and sermons, visit us on the web at:

www.stspeterandpaulriverside.org

MARCH WORSHIP SERVERS

March 3rd:

Greeters: Philip and Linda Painter
Acolyte: Claire Watkiss
Assisting Minister: Vicki Michaels
Comm. Minister: Lois Mika
Lectors: Brandon Michaels and Jane Lauritsen
Ushers: Paul Watkiss and Gregg Valek

Ash Wednesday, March 6th:

Greeters: Fred Kuzel
Acolyte: Abby Tarbox
Assisting Minister: Tom Myers
Comm. Minister: Charles Matthies
Lectors: J. T. and Beverly Tarbox
Usher : Fred Kuzel

March 10th:

Greeters: Sandy Garvey and Karyn Bute
Acolyte: Isabella Myers
Assisting Minister: John Broussard
Comm. Minister: Martin Pennino
Lectors: Tom and Lavinia Myers
Ushers: Janet Broussard and Gregg Valek

March 17th:

Greeters: Ann Kmet and Annette Kozik
Acolyte: George Valek
Assisting Minister: Tom Michaels
Comm. Minister: Vicki Michaels
Lectors: Gary and Jocelyn Drahos
Ushers: Gregg Valek and John Kostelny

March 24th:

Greeters: Walter and Judith Cudecki
Acolyte: Bryan Galdun
Assisting Minister: Charles Matthies
Comm. Minister: Beverly Tarbox
Lectors: Robert Melnyk and Katie Melnyk
Ushers: Gregg Valek and Walter Cudecki

March 31st:

Greeters: Carole Pollitz and Carl Busch
Acolyte: Matt Decosola
Assisting Minister: Carrie Watkiss
Comm. Minister: Kathy Ganschow
Lectors: Matt Decosola and Kristine Boike
Ushers: Donald Haase and Johnathan Haase

Sacristan and Altar Care:

Ruth Bakalich

APRIL WORSHIP SERVERS

April 7th:

Greeters: John and Janet Broussard
Acolyte: Sebastian Myers
Assisting Minister: Vicki Michaels
Comm. Minister: Lois Mika
Lectors: Claire Watkiss and Isabella Myers
Ushers: Gregg Valek and Walter Cudecki

Palm Sunday, April 14th:

Greeters: Tom and Vicki Michaels
Torchbearers: Aidan Altavilla and Bryan Galdun
Assisting Minister: Brandon Michaels
Comm. Minister: John Broussard
Crucifer: Johnathan Haase
Lectors: Keith Altavilla and Dale Hawes
Ushers: Janet Broussard and Paul Watkiss

Maundy Thursday, April 18th:

Greeters: Shirley Kostelny and Sue Skudrna
Acolyte: Ben Myers
Assisting Minister: Tom Myers
Lectors: Tom and Vicki Michaels
Ushers: Fred Kuzel and John Kostelny

Good Friday, April 19th:

Acolytes: Abby Tarbox and Isabella Myers
Assisting Minister: John Broussard
Passion Readers: Joanne Sefara, Charles Matthies,
Paul and Carrie Watkiss

Easter Sunday, April 21st:

Greeters: Martin and Ann Pennino
Torchbearers: Matt Decosola and George Valek
Crucifer: Claire Watkiss
Assisting Minister: Carrie Watkiss
Comm. Minister: Charles Matthies, Tom and Vicki
Michaels, and Martin Pennino
Lectors: John and Shirley Kostelny
Ushers: Gregg Valek and Donald Haase

April 28th:

Greeters: Larry Crachy and Karen Kubik
Acolyte: Sebastian Myers
Assisting Minister: Tom Michaels
Comm. Minister: Kathy Ganschow
Lectors: Tom and Lavinia Myers
Ushers: Gregg Valek and John Kostelny

Sacristan and Altar Care:

Fred Kuzel

January, 2019

Current, Benevolence and Freewill Offering

Budgeted Offering: \$2,597.00

Date	Offering
1/6	\$1,908.00
1/13	\$2,135.00
1/20	\$1,001.00
1/27	\$1,825.00

Worship Servers Please Note...

...that if you are unable to keep your scheduled date, please arrange for a replacement and call the church office with the change. Thank you.

We are in need of congregation members and friends to serve as acolytes, ushers and nursery attendants. If interested, please speak with Pastor Dennis or a member of the Worship and Music Committee.

Time to Be Respectful

by Steve Harper

If indeed time is the precious commodity of our time, we must not only be good stewards of it ourselves, we must be respectful of other people's time as well. Here are some ways to do that.

First, keep meetings to a minimum. I have lost count of the times I have read leadership literature which says many of our meetings are unnecessary. One of the ways we can give the gift of time to others is not to make the ministries of the church dependent on meetings. Meetings should be about authorizing things, not operationalizing things. Meetings should be held to answer the question, "What shall we do?"

Meetings should be about mission, not mechanics. The "how" aspects can be decided other ways. This requires authorization and trust on everyone's part, but it is necessary if time-consuming meetings are to be reduced. Meetings should focus on discernment, not details. Hand off vision to task groups.

Second, keep task groups small. Don't invite 10 people to attend task-related meetings when three or four can get the job done. Task groups will recruit others to carry out the particular ministry, but a lot of people are not needed to decide operational matters.

Third, no matter the type of meeting, keep it within a reasonable time frame. This requires a stated agenda that is followed so that "stream of consciousness" does not hijack the reason the meeting was called in the first place. Along with this, agree to limit conversation by asking for one view and one alternate view. Additional input is given only if it adds to what has been said. Some meetings run too long because of repetition that is redundant. Nail down the big-ideas needed to make necessary decisions and then leave.

Fourth, learn how to use social media to your advantage. Technologies like Skype or Zoom enable people to meet without showing up at the same place. Imagine the joy of not having to leave your home to attend a meeting. Social media can also be used to form working groups who can share ideas, make plans, and implement things without even having to call a meeting. Again, here is where trust and authorization enable ministry to be planned and executed differently.

Fifth, keep ministry to a minimum. That may surprise you, but I believe it is true. Looking at the weekly schedule of activities printed in church bulletins sends the message, "This is a very busy place." But what theology of time is defining the activism? Respecting the time of others means asking, "Why does the church exist?" And asking it may reveal not everything taking peoples' time is essential. When time is precious, doing essentials is necessary.

Sixth, spread out who does what. Invite people into limited duty. If people cannot be found to conduct a ministry, don't try to get "the faithful few" to add one more thing to their church activity list. Just say, "That's a good idea, but right now we don't have the folks to do it."

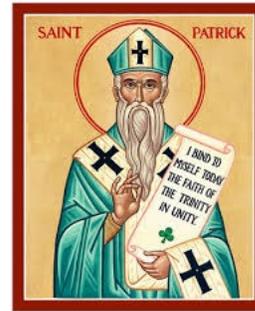
The preceding items are only illustrations meant to spark your own creativity with respect to honoring other people's time. But there is an even deeper gift of time that you can give your people... Define ministry as life-oriented, not church-related. This means moving time into vocation and away from institution. Cultivate and celebrate the time people are spending being disciples other than when they are at church. If serving Christ is too closely linked with holding an office in or attending a meeting at church, people will always feel, "I don't have time for that." But if they are taught and encouraged to view all time as vocational, they will see they are in ministry all the time. Service anywhere is service for Christ.

Steve Harper taught spiritual formation and Wesley studies to Christian divinity students for more than thirty years. He is a native of Texas, graduating in 1966 from Haskell High School and McMurry University in Abilene in 1970. He received his M.Div. from Asbury Theological Seminary in 1973, and the Ph.D. in Wesley studies from Duke University in 1981. Across the years, Dr. Harper's ministries have included youth minister, evangelist, pastor, professor, and seminary administrator.

—submitted by Pastor Dennis

St. Patrick, missionary and bishop, March 17th

from Catholic Online

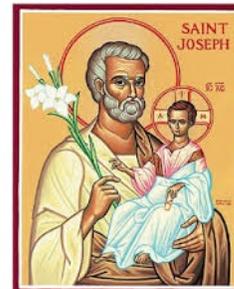


St. Patrick of Ireland is one of the world's most popular saints. He was born in Roman Britain and when he was fourteen or so, he was captured by Irish pirates during a raiding party and taken to Ireland as a slave to herd and tend sheep. At the time, Ireland was a land of Druids and pagans but Patrick turned to God and wrote his memoir, *The Confession*. In it he wrote: "The love of God and his fear grew in me more and more, as did the faith, and my soul was aroused, so that, in

a single day, I have said as many as a hundred prayers and in the night nearly the same. I prayed in the woods and on the mountain, even before dawn. I felt no hurt from the snow or ice or rain." Patrick's captivity lasted until he was twenty, when he escaped after having a dream from God in which he was told to leave Ireland by going to the coast. There he found some sailors who took him back to Britain and was reunited with his family.

St. Joseph, guardian of our Lord, March 19th

from Catholic Online



Everything we know about the husband of Mary and the foster father of Jesus comes from Scriptures, which has seemed too little for those who made up legends about him. We know he was a carpenter, a working man, for the skeptical ask about Jesus, "Is this not the carpenter's son?" (Matthew 13:55). He wasn't rich for when he took Jesus to the Temple to be circumcised and Mary to be purified he offered the sacrifice of two turtle doves or

a pair of pigeons, allowed only for those who could not afford a lamb (Luke 2:24). Despite his humble work and means, Joseph came from a royal lineage. Luke and Matthew disagree some about the details of Joseph's genealogy but they both mark his descent from David, the greatest king of Israel (Matthew 1:1-16 and Luke 3:23-38). Indeed the angel who first tells Joseph about Jesus greets him as "son of David," a royal title used also for Jesus. We know Joseph was a compassionate, caring man. When he discovered Mary was pregnant after they had been betrothed, he knew the child was not his but was as yet unaware that she was carrying the Son of God. He knew women accused of adultery could be stoned to death, so he resolved to send her away quietly to not expose her to shame or cruelty. However, when an angel came to Joseph in a dream and told him, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins," he did as the angel told him and took Mary as his wife (Matthew 1:19-25).

Forward to the Forty Days

Please consider filling out this commitment page and placing it in the offering plate at Sunday worship or return it to the church office (c/o Pastor Dennis) before the beginning of the forty days of Lent on Ash Wednesday, March 6th. Please do not include your name since this is a personal offering and commitment which you are making with our Lord and his church. Please place a checkmark (✓) in the box next to each practice you intend to observe during Lent.

“During the forty days of Lent, I plan to observe the following practices of the season...”

Prayer

- Weekly attendance at a Sunday liturgy with regular use of “the means of grace” (Word and Sacraments).
- Attendance at midweek Vespers (Evening Prayer) here on Wednesdays.
- Attendance at a weekday service with another parish.
- Offer daily personal prayers.
- Read Scripture daily with a devotional resource.
- Participate in a weekly Bible study and prayer group here on Wednesdays.
- Partner with someone to pray regularly together.
- Offer individual confession with a pastor or brother or sister in Christ at least once during the forty days.
- Sing and rehearse with one of the choirs or offer a musical selection during worship.
- Other: _____

Fasting

- Observe a fast from food:
 - one day a week (from morning until evening);
 - one day a week (a full day and night);
 - one meal daily;
 - one meal weekly;
 - other: _____
- Observe a seasonal fast from a kind of food, beverage, or habit; or a fast from using certain words or thoughts; or a fast from some usage of the internet, television, electronic text, driving, etc. (any form of self-denial including all that interferes with my relationship to God and others).
- Other: _____

Almsgiving

- Offer time and gifts for the well-being of others and creation:
 - spend more time in conversation and prayers, as well as mealtimes and playtime with family, friends, neighbors and co-workers;
 - allow more time daily or weekly for leisure, music, artistic expression, or anything that “makes my heart sing”;
 - develop a new ministry or strengthen a ministry in the congregation;
 - offer time daily or weekly visiting with at least one person I know to be in need;
 - offer time and gifts with ministries, organizations, schools or agencies which provide services to others, for example, hospitals, nursing homes, emergency shelters, food pantries, elder care agencies, etc.).
 - Other: _____
- Pray and think about my daily life as the primary arena for the expression of my ministry at home, the workplace, among my family members and friends, in the neighborhood and community.
- Offer tangible gifts and possessions (food, clothing, money, etc.) for the benefit of those in special need:
 - globally through the congregation’s support of Lutheran World Relief or another agency which provides domestic or global relief;
 - locally through the congregation’s various benevolence giving or one or more charities of your own choosing.
- Other: _____

Any other expressions of the disciplines of Lent—prayer, fasting and almsgiving—which may not be listed above but you intend to observe during the forthcoming forty days:

O Lord, throughout these forty days / you prayed and kept the fast; / inspire repentance for our sin, / and free us from our past. / Be with us through this season, Lord, / and all our earthly days, / that when the final Easter dawns, / we join in heaven’s praise (ELW 319).

RETURN SERVICE REQUESTED
Sts. Peter and Paul Evangelical Lutheran Church
250 Woodside Road
Riverside, IL 60546
Postage Guaranteed

Non-Profit Org.
U.S. Postage
Riverside, IL
Permit No. 37

DATED MATERIAL

Mardi Gras and Talent Night



The 8th Annual Fund-Raiser
Benefitting Summer Youth Service Projects

Saturday Evening, March 2nd
6:30 p.m.—Food Served
7:30 p.m.—Talent Show

If interested in sharing your talents please contact
Dale Hawes at (708) 204-9358

Entertainment provided by talent and bands from local communities.
Pinata for the children!

Tickets: Adults \$10.00;
Children 10 and under \$5.00
Includes Mardi Gras Food and the Show.
Beverages available for purchase.