



Woodlawn Chapel Presbyterian Church
2019



Finding our way in Lent

Lent can be confusing as well as daunting. Culturally, it's viewed more or less like a warm up to Easter, a time for spring decorations, fuzzy bunnies, and jelly beans. Christians look at it as a time of fasting and prayer. In St. Louis, Protestants know it as a time to hunt out the best Friday night fish fries. Still others say it is time for "giving" and not just "giving up."

As members of the body of Christ, the members of Woodlawn Chapel seek to be faithful in following Jesus' steps in Lent. Think of this booklet as a travel guide through these 40 days (not counting Sundays). Use it for meditation, reflection and prayer. There are also brief descriptions of our Sunday morning liturgy, and a listing of the scriptures which will guide our worship this year. My thanks to those who contributed, and my thanks to those who join us in walking through Lent. As you find your way in Lent, I invite you to look to Jesus Christ, the center of our faith, who accompanies us all on the pathways of life. —**Chris Keating**

The way of worship

Worship is central to the practice of Christianity. As the Presbyterian Directory for the Worship of God notes:

In worship the people of God acknowledge God present in the world and in their lives. As they respond to God's claim and redemptive action in Jesus Christ, believers are transformed and renewed. 1.1000)

Just as heart pump circulates oxygen throughout the body, the way of worship nurtures the body of Christ. To fully immerse ourselves in worship takes time, dedication, and participation. At times worship may feel too routine, or perhaps unfulfilling. At that point, we may lose interest, give up or find something else to do with our time.

Frederick Buechner once mused that worship invites us to tell God what's on our mind, to rejoice in God, and to make fools of ourselves the way lovers have always made fools of themselves for the one they love. He added that unless there are elements of joy and foolishness in worship, then our time would be better spent doing something else. Worship comes alive, however, in the offering of our gifts of praise and thanks.

This Lent, use this guide to prayer as a way of deepening your understanding of how our liturgy ("the work of the people") offers renewal and transformation. I invite you to explore the ways which worship teaches us to become fools for Christ and one another. — Chris Keating

Contributors:

Kay Baker

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The way of the word

Lenten lectionary readings

Ash Wednesday

March 6

Joel 2:1-2, 12-17 or Isaiah 58:1-12; Psalm 51:1-17; 2 Corinthians 5:20b-6:10; Matthew 6:1-6, 16-21.

First Sunday in Lent

March 10

Deuteronomy 26:1-11; Psalm 91:1-2, 9-16;
Romans 10:8b-13;
Luke 4:1-13.

Second Sunday in Lent

March 17

Genesis 15:1-12, 17-18; Psalm 27; Philippians 3:17-4:1; Luke 13:31-35 or Luke 9:28-36, (37-43a).

Third Sunday in Lent

March 24

Isaiah 55:1-9; Psalm 63:1-8; Corinthians 10:1-13; Luke 13:1-9.

Fourth Sunday in Lent

March 31

Joshua 5:9-12; Psalm 32; 2 Corinthians 5:16-21; Luke 15:1-3, 11b-32;

Fifth Sunday in Lent

April 7

Isaiah 43:16-21; Psalm 126; Philippians 3:4b-14; John 12:1-8.

Palm Sunday

April 14

Psalm 118:1-2, 19-29; Luke 19:28-40;
Philippians 2:5-11.



The way of giving

One Great Hour of Sharing Offering

Around the world, millions of people lack access to sustainable food sources, clean water, sanitation, education, and opportunity. The three programs supported by One Great Hour of Sharing — Presbyterian Disaster Assistance, the Presbyterian Hunger Program, and Self-Development of People — all work in different ways to serve individuals and communities in need.

Jesus' ministry was among those who were most vulnerable. He preached good news to the poor and release to the captives. One Great Hour of Sharing helps us share this same good news to those same vulnerable people in our world today: those who are hungry, who are suffering from disaster, who are dealing with oppression and injustice in society. Woodlawn Chapel will receive the One Great Hour of Sharing (OGHS) on Palm Sunday, April 14 to help improve the lives of people in these challenging situations.

Ash Wednesday

Making our way to new places

by Kay Baker

Moving from the Northwest back to the Midwest was a significant life event. I was leaving two best friends, a community group of women like no other and a log home on the river.

I was leaving behind a faith community built around a little church where the children still rang the bell when service started and took up the collection every Sunday. I was deeply involved in the broader church family at the Presbytery level and had recently served in a leadership role.

On the 2,000 mile solo drive from Oregon to Chesterfield, I had a lot of time to ponder and re-evaluate this move.

Day one reflections: **WOW!** 'I am going to be close enough to two grandsons to go to their school programs and see them open their Christmas presents! My to-do-list will now include quilting projects and no longer be filled with committee work!'

Day two reflection: **OH, NO, maybe this move was a mistake!** 'What if my grandsons don't have time to include me?

Will we find a faith community that is as supportive and growth filled as that one we are leaving?'

Day three reflection: **OPPORTUNITIES!** 'This move brings me back closer to more of my family members and I know that this will bring joys as well as occasional drama. I've been to two PC(USA) General Assemblies – one as a delegate and one in a leadership position. Living in St. Louis will allow me to go to my third one and participate from a different perspective.

Excitement, fear, wonder – all feelings as I began a new journey. These were similar feelings I had when I'd made other life changes like adopting three children, moving to new jobs in different positions and retiring after being a public school educator for 38 years.

One thing that I knew then and know now is that God is always with me – in my corner and with me on my many life journeys...†

Kay and her husband Robert relocated to St. Louis in 2015 from Oregon to be closer to family. She is a retired educator .

The way of worship

We begin the way of Lent with signs of repentance and confession. “Repent” comes from a Greek word, *metanoia*, which means change of mind or spiritual transformation. We begin our way of Lent by turning toward each other.

The ashes are a mysterious, gritty reminder of our mortality. It’s not a pretty sight, yet this sacred act sets the stage for what’s to come in Lent. Not only do the ashes signify our repentance and mortality, they are part of a deeply personal ritual. The giving of ashes is among the more intimate acts of worship. Penitent and pastor stand eye to eye. A finger dabs at the ashes, which are traditionally constituted from last year’s Palm Sunday branches. The giver leans forward and touches the receiver’s forehead. “You are dust, and to dust you shall return.”

There are few moments when touch is appropriate in worship. Yet it is an essential act. It is an appropriate way to begin Lent: leaning forward, bending, touching, confessing.

We are dust, but God is not quite finished with us, and that is the good news which leads us on our way through Lent +

The way of prayer

Lectio Divina

Lectio Divina or “spiritual reading” is a form of prayer that combines reflection and reading scripture. It can be used with any passage of scripture. Using Psalm 51 as an example, read it once with your heart attuned to what the passage is saying.

What is the basic message?

Read the passage a second time. This time, ask:
Which word or images strikes me as having personal meaning for my life today?

Next read it a third time. This time, pause and ask yourself:

What is God saying to me?

Rest in a moment of peace. Exhale knowing that God is with you. The Psalms listed in the weekly lectionary provide a wonderful source for your prayers this Lent. +

The first week of Lent

Wandering on the way

by Sheila Mapes Luke 4:1-13.

I was led, perhaps by the Holy Spirit, to move to India for two years. Monsanto Company, my husband's employer, asked him to head one of their India sites, this one in Bangalore. The culture shock I experienced felt like wandering in the wilderness, and during that wandering, I learned about temptation.

This was my first expatriate experience. I carried with me all the arrogance Americans are known for, that ethnocentric feeling that we live in the greatest country on Earth and that all others should emulate the United States. Every other country does things wrong! I knew how India should operate, and I could teach everyone how to do it right.

I was sorely tempted to maintain that attitude, but began to realize that it meant missing the richness all around me. I learned that Indian ways were different, not wrong. There were reasons for the way things were done, unique adaptations to the realities of the setting.

For instance, to establish residency in Bangalore, my husband and I filled out many forms. Two native Monsanto staff accompanied us to the filing office, where they negotiated with the state employees who were paid to stamp and file our paperwork. This required two separate days of waiting in line, since no-one could tell us exactly what papers we needed until we arrived there. We joined long lines of applicants, and the approval process required several stops. At each stop, an employee checked for the correct papers, stamped a few, took some to add to a tall pile at their station, and sent us to the next stop, where another employee did the same thing.

To a Westerner, this compartmentalization of tasks seemed a confusing waste of time. I was tempted to judge the whole process as wrong. But I realized that when a country tries to provide jobs for 1.3 billion people, paperwork means paychecks. standing in line and presenting my pile of papers to one employ-

ee after another, I helped feed all those employees and their families.

Another example: Before even leaving the U.S., I had secured a volunteer position teaching English to prostitutes. The sponsoring organization supposedly taught sewing skills as well, with the mission to give women a way to earn a living without selling their bodies. I prepared Power Point slides as teaching tools, and marched into the makeshift classroom with my computer and a large monitor, intending to bring technology to the unlearned. But a seasoned volunteer told me, "Um, that's very nice; but we have only intermittent electricity here, and no Internet coverage." Wow, was that a reality check! I went back to posters and items that could be passed around the classroom, as previous teachers had used.

In this organization, too, I encountered compartmentalization of tasks. The goal was to teach women the whole process of

sewing: planning, cutting, ironing, stitching.

Instead, each woman chose a single task: one woman did only cutting, one ironed, one stitched buttonholes, a couple learned to use a sewing machine for straight seams.

No-one was interested in the whole process; that's not the way work is done in India, because it doesn't employ enough people. At first, I judged this as wrong, but learned it was a cultural adaptation to life's circumstances.

My two years in Bangalore presented many such temptations to judge. I can understand a bit of what Jesus struggled with in His wilderness. He wrestled with the temptation to assuage His hunger, the temptation to exert His majesty, and the temptation to test God's love. Wouldn't it be nice to face only three temptations and be done with it? In-

stead, we have a lifetime of temptation, a lifetime of wandering in the wilderness. Occasionally, we get glimpses of closure and lifelong lessons, but we must relearn them over and over.

Like Jesus, when my situation in India seemed too uncomfortable to bear, I was tempted use what power I had to make life easier for myself. My simplest way out would have been to give up and move back to the familiar U.S. But staying in the wilderness and wrestling with the discomfort meant actually growing from the experience.

I continued to struggle to understand and be patient with ways very different from my own. But I stayed, suffered, and gained deep understanding of Indian culture. This rich experience now guides both my volunteer work in race relations, and my paid work teaching sociology. I still wrestle with my ethnocentricity, that belief that the U.S. does things the ulti-

mate and right way; but remembering my struggle to understand and not judge the ways of India gives deep meaning to the phrase, "Lead us not into temptation." †

Sheila has been a member of Woodlawn Chapel since 2001, and teaches sociology at St. Louis Community College. She and her husband, Leigh English, lived in India from 2009-2011.

The Way of Worship

Called to worship

While your neighbors sleep or watch Sunday morning political shows, you do something different. You set aside other opportunities and instead gather with the body of Christ to praise God and to find renewal. Week after week. Month after month.

Worship begins as we gather. As light streams through the stained glass window, we gather around the light of God. Young acolytes struggle to reach the candles—a poignant reminder of our own struggles to discover God. The call to worship summons us together the way a mother's voice calls her children to come home after a day of play. It is God who gathers us, and it is God whose voice welcomes us home. In response, we offer our praise and thanks, trusting as Jesus did that God goes along the road with us. †

The second week in Lent

Discovering the way home

by Jim Craig

Gen. 15:1-12, 17-18

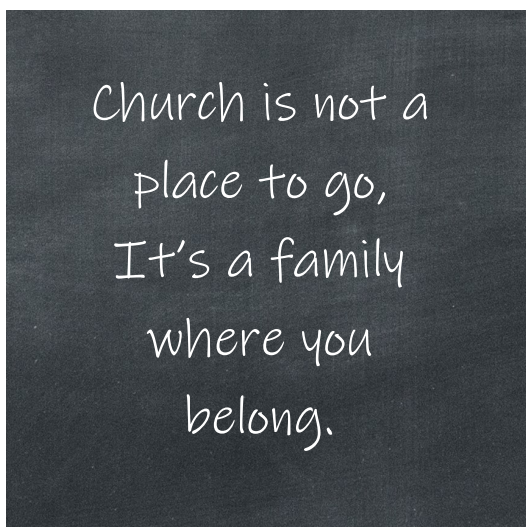
Sometimes the Lord closes a door and opens another and asks us to trust that things will work out. In 2004 Mercy announced the closure of the data center I managed in Fort Smith. I interviewed for and was hired as a director for Mercy but the job was in St. Louis. I had started over in new towns five times before, but for Lynn and our two young twins we were moving from small town Arkansas to the metropolis of St. Louis was scary.

Our house in Fort Smith sold and we moved into a small corporate apartment in Valley Park. It was summer time and we started visiting a big church on Manchester Road. We were so excited when we found out that they were having Vacation Bible School in a few weeks, but excitement quickly turned to despair when we were told we could not attend because he hadn't registered far enough in advance.

Over the next two years we visited over a dozen churches in the St. Louis area, but didn't find our church home until the girls' piano teacher invited us to Woodlawn.

I believe the Lord led us to Woodlawn. If the big church on Manchester hadn't turned us away for VBS, we probably would have joined it, but that door closed and the Lord, after letting us wander a bit, led us home.†

Jim is Vice President of Project Management at the 1141 Group. He and his wife, Lynn, are parents of college-age daughters Samantha and Danielle.



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The way of worship

Confession & response

Confession is not a reminder of the bad things we have done. Instead, the prayer of confession recalls God's holiness, and invites our reflection on how we have not lived up to the call of God in our lives. We sing praises to God, and then realize the sin which stains our lives, our world, and our relationships. Our confession frees us for faithful relationships with God and each other.

In her book *Searching For Sunday*, Rachel Held Evans reminds us that in worship the church hears God saying, "I'm throwing a banquet, and all these mismatched, messed-up people are invited. Here, have some wine."

In recent years, many Presbyterians have adopted the practice of leading this section of worship from the baptismal font as a way of recalling the promise of God offered to us in baptism. We recall God's grace, and the promise of new life. In response, we stand to joyfully sing praise to the God who walks with us on the way of life. †



The way of prayer

The breath of grace

Prayer can take many forms. Breath prayer is a simple practice that can provide a moment of solitude and reflection on busy days. Take a moment, and breath normally. As you quiet yourself, inhale deeply, repeating to yourself or out loud a phrase such as "God, in your mercy." As you exhale, simply say, "Hear my prayer." Other phrases could be "Jesus, have mercy on me," or "The Lord is my shepherd/I shall not want." †

The third week of Lent

Discovering trust along the way

by Karin Bentele

1 Cor. 10:13

Placing my trust in God can happen in large and small ways, whether that's taking a leap of faith and beginning a new career or starting a charity. It can also be a much smaller action such as consciously choosing not to worry about something I have no control over.

I read a few years ago that worry and faith cannot exist in the same breath, because worry means you don't believe God knows what is best. That really resonated with me. The majority of my life is consumed by the 'small' stuff, so trusting God to handle things in my best interest is an area I have been working on in recent years.

It has made a significant change in my life. I have come to believe all things are happening for my benefit, even things that challenge me (and that I don't like). I know there are lessons for me to learn from these experiences. There is a quote from 1 Corinthians 10:13 that I love which expresses my belief so well. "God will not let you be tested beyond your strength, but with the testing he will also provide a way out so that you may be able to endure it."

Putting this trust in God and literally giving my worry over to Him has not been easy. I did not grow up in this kind of household, we were a glass half empty kind of house, however it has made an enormous difference in my life. It has been freeing, uplifting and allowed me to grow in my faith. I don't feel the need to question everything that happens. I already *know* it is for my good, so I try to go with it and not fight against the current. I encourage you all to give it a try!

May God's peace be with you. †



Karin and her husband Doug have been members of Woodlawn Chapel for many years, and are parents of Sabrina, Alex and Sophia. Karin is a licensed Real Estate advisor at Berkshire Hathaway Home Services.

The way of worship

Reading of the Word

Scripture, read and proclaimed, grounds our worship in a grand conversation with God. Here we discover the ways in which God's story connects with the story of our lives. Eugene H. Peterson puts it this way, "We do violence to the biblical revelation when we 'use' it for what we can get out of it or what we think will provide color and space to our otherwise bland lives...When we submit our lives to what we read in Scripture, we find that we are not being led to see God in our stories but our stories in God's." (*Eat This Book*, p.44)

Our lives are ever-changing, which is why even familiar and well-known verses of scripture may sound new and different. As Presbyterians, we take scripture seriously, though not literally. This does not demean the sacred quality of scripture or its authority, but instead reminds us of the need to study scripture carefully to understand its message. Most Sundays, our readings come from the Revised Common Lectionary, an ecumenical schedule of readings. One prominent feature of lectionary-based worship is the coordination of prayers, music, and other elements of the liturgy. Additionally, the lectionary helps us discover scriptures we might otherwise ignore. †



The fourth week of Lent

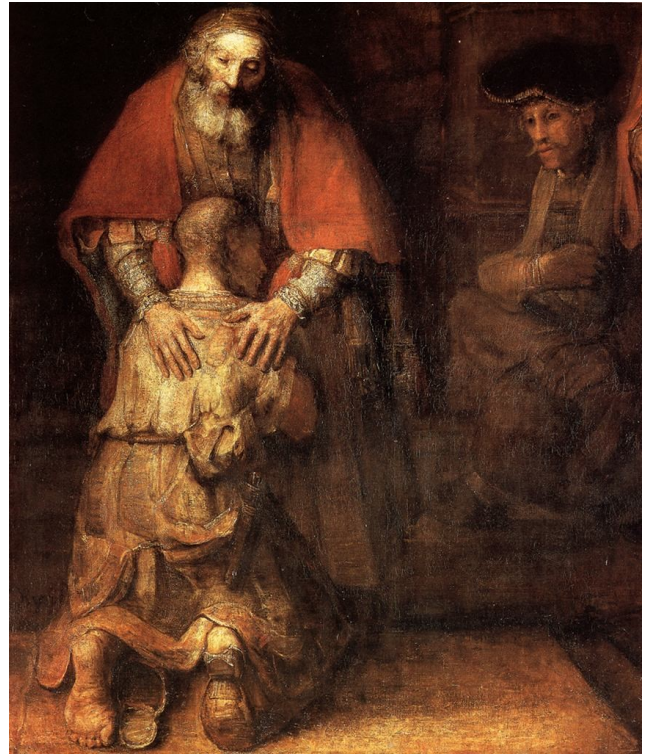
Interruptions along the way

by Gail LeMay

Luke 15:1-3, 11b-32;

Much is said about the Prodigal Son eagerly leaving home with his entire inheritance in hand, but perhaps the essence of the story lies in this broken son's humbled return to his home and family.

The father recognizes his son in the distance and runs towards him arms wide-open carrying all the whole-hearted love and compassion he can. But words are not nearly enough. The father's joy spills into action, providing the son with a pristine robe, ring, sandals; and a magnificent celebration for all. The father's actions joyfully proclaim the reconciled relationship and restore the beloved son's status in both family and community: "he was lost, now he is found."



We are all Prodigals, somewhere on the path walking each other home. Sometimes we are the son, other times the father. Where we are on that path is not always clear.

What is clear, however, is God's unrelenting love for us and his immeasurable grace. This grace flows not just to one or for one, but between us all. We are given this parable as a light to shine onto our daily paths and encounters.

Do we have the humility of the son to retreat from poor choices and decisions; and return to what we know is good, true, and right? Do we have the generosity of the father to share God's love, mercy and grace with one another?

Are our decisions, actions and reactions pleasing to God the Father? Our validity of our truth and grace lies not so much in always and accurately finding the way, but in our trying: our reaching out and inviting God to show us the way. †

Gail and Harry LeMay have been members of Woodlawn Chapel since 1991 and are the parents of sons, David (wife, Janet) and Todd (partner, Janna)

The way of worship

The proclamation of the Word

According to the Second Helvetic Confession (1562), “preaching of the Word of God is the word of God.” This Reformed statement of faith guides Presbyterians into serious encounters with scripture.

Writing in 1965, the late homiletics professor Paul Scherer observed that “before the Word of God can get itself lived, it needs to get itself believed...but before it can get itself believed, it has to get itself heard—and what is heard is not always believed.” Scherer pushed the point even further. Before any of this happens, he argued, it must first get itself said, “and what is said is not always heard.”

Preaching begins in prayer. As the preacher listens intently to scripture, she or he remains open to where God may lead. A good sermon is more than a collection of nice thoughts and stories. Preaching looks to where God is guiding the hearers to go. Preaching may push and cajole, but it is always led by the Spirit. A good sermon empowers the listener to find their own story within the story of God’s Good News. †



The fifth week of Lent

The way of extreme devotion

by Michael Dawson

John 12:1-8 --

"And at the End..."

Six days before Passover (and his crucifixion), Jesus goes to the house of his closest friends in Bethany, not far from Jerusalem, owned by the sisters Mary and Martha, and their brother Lazarus. These are the only people mentioned by name in the Gospel as being loved by Jesus. He is fortifying himself for the grueling week he knows is just ahead, starting the next day with the Entry into Jerusalem, our Palm Sunday.

Instead of preaching to the crowds, some of whom believe and some of whom are plotting to kill him as well as Lazarus, Jesus goes to a place where he knows he is not only loved, but also believed in as The Christ, the Son of the Living God. He knows that the cheering and adulation of the crowd on the following day, will, inside of a week's time, soon fade and morph into a murderous rage when the crowd demands of Pilate the release of the insurrectionist and terrorist Barabbas, and the crucifixion of Jesus.

It was customary to wash the guest's feet when he arrived, a task usually left to slaves, and sometimes to anoint the hair with perfume or oil. But here Mary, a householder, washes Jesus' feet. And she even goes further by anointing his feet with nard, an extraordinarily expensive perfumed oil made from part of a flower that grows in the far-off Himalayan mountains and imported from India, costing as much as a year's wages for a working man. This is grace, a free gift, freely given, meant only for the benefit of the recipient. And then she goes even further by drying his feet

The way of worship

Responding to the Word

What do you do when you hear good news? Jump up? Smile with joy? Nod your head enthusiastically? As the Word of God is proclaimed, God's people are led to respond in a variety of ways, including celebrating the sacraments, praying for ourselves and our world, offerings of time, talent, and treasure, and more. Each Sunday in Lent, Woodlawn Chapel gathers around the Lord's Table to give thanks for God's presence on the way of faith. We also offer our gifts to those in need, and extend hands of welcome to guests, greeting everyone in the name of our Lord Jesus Christ. †...

with her hair. In Jesus' time, Jewish women always wore their hair up, and always covered when in public. The only time a woman would let her hair down was alone with her husband.

Mary's act of foot washing is devotion in the extreme, a way of saying symbolically that Jesus is her spiritual master/husband, as well as her Lord and Savior, that she is His and His alone.

There will be no one else before Him.

Questions for reflection:

Our sense of smell, emotion, and memory share closely networked real estate in the brain's limbic system. Our sense of smell relates closely to how we experience life and process significant memories. Does grace have a scent? Do acts of true

grace and love sometimes get slandered as deviance? The passage warns against mistaking discipline for discipleship: Judas' words vs. Mary's gift. Can you think of an example of this happening today? †

Michael is a Presbyterian minister, pastoral counselor, and congregational consultant. He and his wife Marie returned to St. Louis in 2015 after 31 years away.

The way of prayer

Discovering God in a labyrinth

Prayerfully walking a labyrinth is an ancient spiritual practice which has become popular in recent years. A labyrinth, unlike a maze, has no dead ends or surprises. Labyrinths have one way in and one way providing a quiet pathway for meditation, contemplation or quiet prayer. Some people find that walking the circular path helps them feel as though they are walking closer to God; others appreciate the opportunity for quiet. Walking the labyrinth can be especially helpful in times of grief or in moments when our minds are clouded by distractions and non-stop thoughts.

St. Louis-author Travis Scholl has written a helpful book entitled *Walking the Labyrinth: A Place to Pray and Seek God*. Travis writes, "The path is always new, because, as a spiritual discipline, the labyrinth is a tool for contemplation, for reflection, for prayer. Underneath the surface, walking the labyrinth is a profound exercise in listening, in active silence, in finding movement and rhythm in the stillnesses underneath and in between every day's noise. Walking the labyrinth is an exercise in finding the voice speaking in whispers underneath the whirlwind of sound."

In St. Louis, some of labyrinths available to the public are located at St. Luke's Hospital, First Presbyterian Church of St. Louis, 7200 Delmar, the Mercy Conference Center on Geyer Road in Frontenac, and Shaare-Emeth Congregation 11645 Ladue Road. †

The sixth week of Lent

The way of humility

by Susanna Kotke

Philippians 2:5-11

We are challenged by Jesus's example. He did set the bar pretty high. Day in and day out, we are faced with challenges. Not challenges of strength or challenges of brainpower, perhaps, but challenges of character. For example, when there's a chance for glory, a chance to shine, do you take it for yourself? Take it and revel in the fact that you won, that you've done it, that you were the one who took the gold? Or, instead, do you give it to the contender, the one who you could upstage? God, in the form of Jesus, showed humanity and gave us lessons on how to be humble. Jesus showed us how to let that other person take the spotlight. He showed us that, even if we can take the spotlight, we can *choose* not to. Jesus showed us humility.

Every day, I see beautiful examples of humility – when a teacher patiently explains the logistics of reading or math to a child who doesn't understand quite yet; when the men representing the Salvation Army stand in the cold wind, rain, or snow to collect for their fellow man and then thank passers-by for even the smallest of donations or wish them a good day even when no donation is given; when people stop to help someone in need of assistance, even when it might cost them time, money, or even their lives.

Jesus taught us to understand that even the tiniest of deeds are important and that everything we experience or choose to do is part of a bigger picture. Jesus taught us that humility is when one believes what defines them is who they are at the core. It's not who our parents are, where we live, what we drive, what our job in life is, or what clothing we wear. Humility is not just a process of thought; it's what we *show* with our actions.

Thank you, Jesus, for teaching humans humility. †

Susanna is the daughter of Gary Kotke and Susan Deuver, and is in the 8th grade at Crestview Middle School.

The Way of worship

Going into the World

Worship concludes with a blessing and with a charge. We are blessed with the gift of God's love and presence, and charged to go into the world as signs of what God is doing. One of the great lines in the Presbyterian Directory for Worship puts it this way: Christian worship and service does not end at the conclusion of the Service for the Lord's Day; we go forth to love and serve the Lord in daily living.

Our worship does not end, it merely changes location. We leave the sanctuary with the words of scripture ringing in our ears: "The Lord, bless you, and keep you, The Lord make his face to shine upon you., and be gracious unto you."

Knowing God's love, we go forth to show that love in our lives. In so doing, we seek to fulfill our chief end: to glorify and enjoy God forever." †

Holy Week

Humility is...

- ♦ Understanding that although God made us in his likeness, all of everything we are – our talents, what we own, who we are and will become – is because of our God. All of what we love and know was made with God's loving hands. Everything possesses an element of God.
- ♦ Reflecting on what God has given us and being thankful for what we have—not just material items, but things such as the love of our friends and family, our beloved pets, and of those whom we may not even know... angels among us.
- ♦ Being thankful for the smaller things in life such as the soft crinkling of leaves; the sweet smell of flowers on a bright, warm spring day; or the sound of a baby's clear, joyous laughter.
- ♦ Realizing that you are part of something bigger than yourself. It's knowing and reveling in the fact that you are part of the bustling-ness of this earth, and that this earth – with you on it – is part of the solar system, and the solar system is part of the galaxy, and so forth. Trying to be like Jesus in the way he gave of himself to benefit others.
- ♦ Knowing that you can take the glory from someone else and shine in his or her place but choosing instead to give *them* the spotlight. In doing so, you become more like Jesus, not taking, but giving to others.
- ♦ Listening to the small everyday ramblings of a child and enjoying it, enjoying their innocence and kindness. † — **Susanna Kottke**



2017 Woodlawn Chapel Youth Mission Trip to Lexington, KY

