



Winfree Church

# **Lent Devotional Guide**

Share Christ | Serve Others

**Section Three:**

Passion

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Today's reflection comes from the 17th-century French mathematician and philosopher Blaise Pascal's *Pensées* ("Thoughts"). Pascal never completed the book *Pensées* before his death, but it has been compiled and translated into a variety of languages. His desire was for the readers of *Pensées* to convert to Christian beliefs and practices. Today's reflection are his "thoughts" on Jesus in the garden of Gethsemane and Jesus' arrest resulting in Jesus' death on the cross. Pascal's "thoughts" are still a source for philosophical dissertations in the 21st century, sometimes based on a thought in a single sentence e.g.

**. "TAKE COMFORT; YOU WOULD NOT SEEK ME IF YOU HAD NOT FOUND ME."**

While reflecting on the events leading to the crucifixion beginning in the garden of Gethsemane, Pascal focuses first on the agony of Jesus, an agony that is incomprehensible. Jesus takes three of His closest disciples with him to watch and pray but they fall asleep not understanding what Jesus is undergoing. Pascal stated that this was the only time he remembered Jesus complaining but it was due to "his overflowing grief: 'My soul is exceeding sorrowful, even unto death.'" (Mat. 26:38; Mark 14:34) The reality of Christ's agony and the response of the disciples become the focus of Pascal's thoughts.

Pascal's thoughts lead him to a conversation with Christ. This conversation is on pages 143 and 144. Most of the conversation is Jesus speaking to Pascal after he petitions God to deliver us from our vices.

When Jesus says to Pascal, “If you knew your sins, you would lose heart.” Pascal responds, “In that case I shall lose heart, Lord, for I believe in their wickedness on the strength of your assurance.” Jesus tells him to repent and Pascal replies,

**“LORD, I GIVE YOU ALL.”**

Jesus Christ’s agony and sacrifice for our sins should humble us. Our response should be like that of Isaiah before the throne of God, “Woe is me for I am ruined because I am a man of unclean lips and live among a people of unclean lips, and because my eyes have seen the King, the Lord of Hosts.” (Isaiah 6:5) “Repent then of your secret sins and the hidden evil of those you know.” (page 144) Remember,

**“IF WE CONFESS OUR SINS, HE IS FAITHFUL AND RIGHTEOUS TO FORGIVE US OUR SINS AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS.” (1 JOHN 1:9)**

### Questions from Pascal’s thoughts:

1. Do you write down your thoughts as you read, reflect, and meditate on scripture?
2. Read at least one of the Gospel accounts of the garden and arrest of Jesus. What are your thoughts? (Matthew 26:36-56; Mark 14:32-52; Luke 22:39-53; John 18:1-11)
3. Did your reading, reflecting, meditating and writing your thoughts lead you to prayer and repentance?



When we think of the Garden of Gethsemane, we remember what happened there so long ago. I had the privilege of visiting this sacred place while on sabbatical in February 2020. When our group arrived at Gethsemane via tour bus, I descended the steps, and my spirit was overwhelmed at the significance of this place. I looked out over Olive trees which had stood for millennia, bent and gnarled, seeming to be standing watch over the hills outside the city walls of old Jerusalem. I became acutely aware of Jesus' conflictual feelings and struggle of emotions that transpired in this place. I remembered how Jesus asked his friends to stay awake and pray, only to find them asleep when he returned. They had no idea of the significance of this night.

As I entered the Church of All Nations, also known as the Church of Gethsemane or the Basilica of the Agony built on this site I felt a plethora of feelings; sorrow at Jesus' agonizing journey; gratefulness that Jesus would go through what he did for me; confusion at how my life does not reflect Christ at times; and extreme hope knowing that Jesus conquered death – for you and for me.

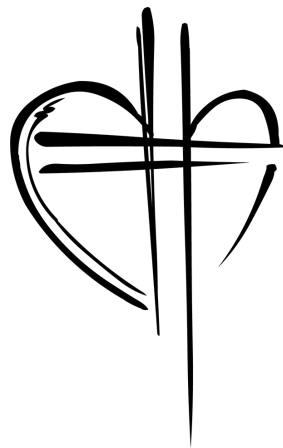
I began to think of the agony Jesus must have felt knowing what lay ahead of him. And, he knew why he must travel this road of torture, rejection, and cruelty - for all of humankind. This agony and inner turmoil did not deter Jesus from the path God had for him. This path was God's plan for humanity – to bridge the gap between God and humankind – so that we may come directly to God without animal sacrifice or without human intervention.

We Baptists believe in the priesthood of the believer, which means we have a “direct line” to God. We do not need a priest or other means to intercede for us. This is the beauty of God’s perfect plan of Jesus giving himself as the ultimate sacrifice, taking on the wrongdoings of humanity, so that when we come to know Christ, we can come before God forgiven and redeemed. This is hard for we humans to comprehend, and hard for us to wrap our brains around such a sacrifice. That is where faith comes into play.

Our faith in God’s perfect plan leads to coming to know Christ in new and meaningful ways. As we grow in our Christian walk, we learn more about how God wants us to live. When I taught children I use to say that we have two parts to our lives; our physical part and our spiritual part. And, we need to take care of both parts equally. Our physical parts need nourishment, rest, and care. So do our spiritual parts. Each time we read our Bibles, attend Bible studies, and pray we nourish our spirits and help them to grow stronger.

During this Lenten Season may we all remember the journey Jesus took for all of us. And may this knowledge lead us to place our hope in Christ and Christ alone. For this is why Jesus came to earth, to experience life, then to take on the sins of the world to make a way for us to have a relationship with God.

1. Reflect upon Jesus' struggle with God's plan for his life and what lay ahead.
2. Think about Jesus' commitment to offer himself as a sacrifice for YOUR wrongdoings. How does this change your perspective?
3. Read Matthew 26:36-45 putting yourself in Jesus' place. What do you think he felt?
4. Look up the definitions of hope and faith to discover the difference between them.
5. Think about your own faith in God. Is it absolute? Are there parts of your life that you do not allow God to inhabit? Why?
6. What can you do during Lent to open these parts of your life to God?



Martin Luther was a 16th century German priest who became disillusioned with the Roman Catholic Church and engaged in a lifelong battle to reform it. His dissatisfaction with the Church stemmed from his personal struggle to find forgiveness and efforts to achieve salvation. Inspired by Romans 1:16,

### **“THE RIGHTEOUS SHALL LIVE BY FAITH,”**

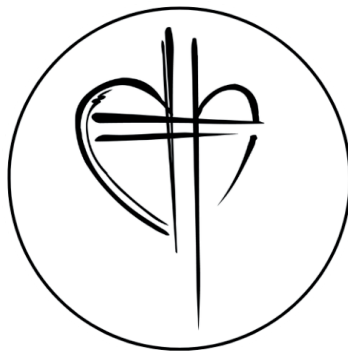
Luther railed against the Church’s scheme to make money by selling get-out-of-purgatory-at-a-price indulgences. The reformer and theologian preached that sin could not be overcome by righteous deeds, but only by God’s grace through faith. His stand against the papacy and its sale of indulgences lit the match that fired the Protestant Reformation in Germany, and soon spread to Switzerland, Scotland and across Europe.

Luther was a prolific author and teacher, and his brief thoughts titled “A Father’s Grief “ are appropriate for the Lenten season. In this essay he addresses the affect human sin has on God. Sin, writes Luther, saddens God: “God feels more pain over our sin and it gives him more grief than his own torture and death.” This anguish prompted by our sin is experienced by Christ himself, and it represents one of God’s less understood or well-known attributes.



## Personal Reflections:

1. Have you ever experienced a deep sorrow or anguish as a result of your sin?
2. How do you address the reality that you, like all of us, have sinned? Have you ever wondered whether your good works mitigate the negative affects of your sin on God?
3. Which has the greater impact on you...knowing that God is grieved over human sin, or knowing that God has joy over one sinner who finds his/her way home (see Luke 15)?



Jesus is the suffering servant. He was betrayed for showing love, beaten for healing the helpless, and was called a blasphemer for preaching truth. He went into the darkness for us; The perfect lamb took our suffering and punishment and put it upon himself. Can you imagine going to the courts of Heaven, guilty of every charge with your name in bold to be sent to the eternal flame? But then, you hear a voice speak up to defend you, and your name is wiped clean now in the book of eternity.

If we look back, we see foreshadowing of Jesus' story in Numbers 21:1-9 with the story of Moses and the Bronze serpent. In this story, the people of Israel had sinned greatly against the Lord and the punishment was deadly snakes whose fangs were like fire. The Israelites deserved this judgement, but Moses was commanded by God to make a bronze serpent so that all who looked at it and believed it would heal them would be saved. Similarly, Jesus had to be crucified and lifted up just as the bronze serpent was lifted up. If we look to Him and believe, we are all healed from the Firey fangs of death. Both of these stories show how if you trust in God and believe, you will be saved.

Now, the Lord asks us to take that gift and share it! Not only in sharing the Savior who died so we may have life, but to forgive those who have wronged us. We have committed great sin against the Lord, yet he loved us so much that he sacrificed his Son so that we may be free from our sin. Jesus willingly came down from Heaven knowing that he would suffer and die, just so that we may be forgiven and join him in paradise one day. So,

**WE MUST FORGIVE AS JESUS DID, LOVE OTHERS AS HE DID, AND AT TIMES EVEN SUFFER THROUGH THE WOES OF THIS WORLD LIKE HE DID.**

**PONDER AND PRAY:**

1. Where in your life can you turn toward the Lord?
2. What anger is hard to let go, that you have towards another?
3. How can you follow in the suffering Servants footsteps?
4. Where can you offer forgiveness in your life?
5. What is God placing on your heart right now?

In today's reading Dag Hammarskjöld walks us through Jesus' last evening with his disciples, through Jesus' own eyes (Jn 13-14). Twice he refers to Jesus as "A young man, adamant in his committed life."

Adamant: unshakable, immovable, unyielding, unwilling to alter a predetermined course or purpose. How true a description!

Jesus' whole life had been pointing to this final sacrifice. He knew the cross was inevitable. He had often said anyone who wants to be a follower "must take up his cross and follow Me." (Mt 16:24, 19:38; Mk 8:34; Lk 9:23, 14:27). Before ever arriving in Jerusalem, Jesus spoke to His disciples about what was going to happen:

- From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. Peter took Him aside and began to rebuke Him, saying, "God forbid it, Lord! This shall never happen to You." But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's." (Matthew 16:21-23)
- As Jesus was about to go up to Jerusalem, He took the twelve disciples aside by themselves, and on the way, He said to them, "Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, and will hand Him over to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up." (Matthew 20:17-19)



- Then He took the twelve aside and said to them, “Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon, and after they have scourged Him, they will kill Him; and the third day He will rise again.” But the disciples understood none of these things, and the meaning of this statement was hidden from them, and they did not comprehend the things that were said. (Luke 18:31-34)
- From there they went out and began to go through Galilee, and He did not want anyone to know about it. For He was teaching His disciples and telling them, “The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later.” But they did not understand this statement, and they were afraid to ask Him. (Mark 9:30-32)

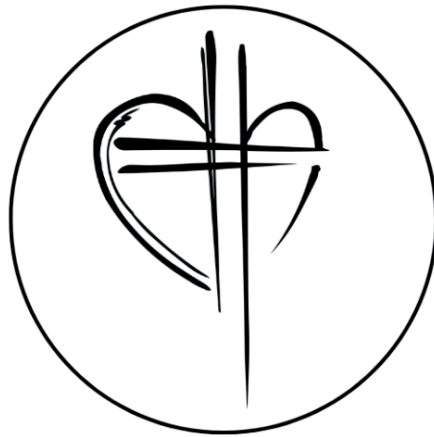
Jesus never doubted who He was, what His role was, or what He was about to suffer. He was under no illusion about the agony ahead. He also knew how hard it was for His followers to understand and accept what was coming. But in the very next chapter in John, Jesus says to them, “This is My commandment, that you love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his friends. You are My friends if you do what I command you. (John 15:12-14)

**He was ready and willing to be the sacrificial Lamb of God.**

**Am I willing to follow? Are you?**

**Reflection Questions:**

1. Near the end of the reading, Dag Hammerkjöld says, "For the sacrificed, in the hour of sacrifice, only one thing counts: faith". What does that mean to you? Do you agree?
2. Who or what would you lay down your life for? What would it take for you to do so?
3. How does Jesus' willingness to be the sacrifice for your sins impact your relationship with Him, with the Father and with those around you in the church and your daily life?



G. K. Chesterton was a prolific writer and thinker in the early twentieth century. He was known for his wit and ability to flip stories and turn things inside out. Among his works were writings in Christian apologetics and Catholic apologetics. (Apologetics is to give a defense for something. Christian apologetics is to give a defense of the Christian faith). Though, I doubt many of us have read much of those works, I am sure many more will know Chesterton from his fictional priest-detective, Father Brown.

\In today's reading, we see a bit of the cleave wit of Chesterton. He begins with the image of a good man with his back against the wall and shifts to the Creator being one who is not only omnipotent but also courageous. He suggests that Christianity worships a God who is not only all powerful but is all courageous. How is God courageous? Look to Jesus. The incarnation of Jesus was meant to bring the salvation of souls, but accomplished through his perfect life, death, burial and resurrection. This is an act of courage! The idea of offering one's life for the sake of another has been the theme countless plots in stories. Yet, our God, who is all=powerful did it for us.

Another great note of Chesterton's observation is that of doubt. The human struggle with doubt is one we are well acquainted with. Each of us wrestle with doubt; doubt in ourselves, our decisions, our church and even our faith. Doubt is not a bad thing! It can serve as a comfort that one is really seeking God.

In the Gospel of St. Mark, a father comes to Jesus asking that his son be delivered of a demon and Jesus says that all things are possible if one believes. The father cried out, "I believe; help my unbelief!" We can so easily relate with this statement.

**We believe in the love of Christ, help us to show love to our neighbor.**

**We believe in grace of Christ, help us to be gracious in our lives.**

**We believe in the compassion of Christ, help us to show compassion to those in need.**

**We believe in the peace of Christ, help us to be bringers and makers of peace in this world.**

**Lord, we believe... help our unbelief.**

**Reflection:**

1. Are there areas of your life where you are struggling with doubt?  
What are they? How long have you wrestled with them?
2. What is the root of your doubt? Ponder this and ask hard questions.
3. Take time in prayer to lay these things before God.
4. Pray for help in doubt.
5. Pray for those around you who are struggling with doubt.
6. Share with someone you trust what you have thought about today.



***“THY WILL BE DONE . . .”***

We remember these words of Jesus as he struggled with the journey God had for him. We remember Jesus' sacrifice for you, for me and all of humankind. When we come to God believing in Jesus and God's perfect plan, we begin our spiritual journey – we are baby Christians so to speak. But we are not to stay this way. God expects us to grow in our spiritual walk with him.

Some of us come to God when we are very young, some of us do not accept Christ until we are older. I feel as if I have known God my entire life because of my paternal grandmother. She was the most godly woman I have ever known – and I was her favorite grandchild! I spent time with her everyday and she took these opportunities to teach me about God and Jesus and all the tenants of the Christian life. I remember Christmas time when I was 6 years old. I was so thankful to God for sending Jesus I wanted to express my gratefulness. So, I put my feelings in a card that I made and buried it in the back yard knowing that God would get it. Isn't that the way most of us begin our Christian walk with God, with gratefulness, excitement and enthusiasm? What happens to us that causes these feelings to dissipate?

When we begin our Christian walk God expects us to grow by learning more about how God wants us to live, reading our Bibles, praying, gathering together with other Christians in community. I remember being so hungry for spiritual knowledge when I was a young mother in my twenties. My husband and I joined several in depth Bible studies and began diving deep into the Christian life.

We learned more and more about God's expectations of us – to give ourselves wholly to God's will, God's plan rather than mapping out our own. Our hunger led to God's calling us into full time Christian ministry. This was a scary time for me. We had two young daughters and the thought of moving and beginning college and seminary was daunting. However, when you feel God's call on your life, and you release the fear and allow yourself to have faith in God's plan it is amazing what can happen. You see, God's plan for us is so much bigger, better and more beautiful than any itty, bitty plan we may have for ourselves. However, the journey is not easy. Neither was Jesus' journey.

**Jesus gave everything, his whole life even unto death, for all of us. This sacrifice of Jesus was for us to be able to be joined with God in new and exciting ways. God's plan for us is for our betterment, our best selves, what we can truly be with God's help.**

### **Reflections:**

- Reflect on Matthew 26:36-45 when Jesus was struggling with God's will for his life.
- Are you able to truly pray "God, your will be done in my life"?
- Are you ready to commit to God in new and meaningful ways?
- What small step can you take to begin your journey toward God's will in your life?
- If you need help in learning where to begin, the ministers at Winfree are happy to help.

Wendell Berry's *Still Bleeding* is a touching meditation on the persistence of wounds—whether personal, societal, or historical. The poem suggests that pain and suffering do not simply disappear with time; instead, they linger, shaping individuals and communities long after the initial injury. (I think we can all relate to that on one level or another) This theme resonates deeply in a world marked by war, hate and injustice, which leaves scars that remain open, refusing to heal completely.

Still Bleeding can be read as a call to acknowledge these wounds rather than ignore them, urging us to confront pain with truth, grace and responsibility. In a society that often seeks quick fixes and forgetfulness, Berry reminds us that true healing requires time, care, and, most importantly, remembrance.

**“He didn’t, he hasn’t, because from the moment he did, he would be the absolute tyrant of the world, and we would be his slaves ...”**

The title itself, *Still Bleeding*, implies an ongoing struggle—one that demands attention rather than avoidance. Whether applied to personal grief, historical trauma, or the damage inflicted on the natural world, Berry's words encourage a reflection on ***how we deal with suffering***: do we rush to cover it up, or do we tend to it with patience and compassion? The poem ultimately challenges us to bear witness to the pain that endures and, in doing so, to seek a more mindful and restorative path forward together.

**“Those who wish to see him must see him in the poor, the hungry, the hurt, the wordless creatures, the groaning and travailing beautiful world.”**

**Discussion Questions:**

1. What difference would it make if Christ had come in power rather than in love?
2. What difference would it make if Christ had truly conquered the world? (Physically)
3. What would it mean if the world truly saw itself as bound together in love and as a world that feels the pain and suffering of the other?
4. What do you think the world looks like through God's eyes?



**“O, the old rugged cross, so despised by the world, holds a wondrous attraction for me. For the dear Lamb of God left His glory above to bear it to dark Calvary. In the old rugged cross, stained with divine blood, I see a wondrous beauty. For it was on that old cross that Jesus suffered and died to pardon and sanctify me.”**

**– Paraphrased version of The Old Rugged Cross by George Bennard**

Dorothee Soelle reflects on the meaning of the universal symbol of Christianity—the Cross. She sees God enduring agony for humanity's sins. God is neither a judge nor an executioner; instead, He presents Himself as our suffering servant (Matthew 12:18), humbling Himself to physical death to pardon and sanctify sinners.

Second, she highlights the reality that Jesus is God's Son. Jesus endured immense stress in the Garden of Gethsemane as He implored God the Father to let the cup, symbolically filled with all our sins, pass from Him if there were any other means of salvation for humanity (Matthew 26:36-46). This Son of Man and God courageously and obediently accepted that cup for you and me (Hebrews 3:6). This singular historic act saves us from the second death, the separation of our soul from God for eternity.

Our physical death is a gift from God. The shell infused with our sinful nature and the hidden manifestations of our sins will be shed like a snake's skin, returning to the dust from which it was formed (Genesis 3:19).

Our lives are meaningful because we know Jesus lives in us and died for us. Let us continue to love God and our neighbors (Luke 10:27), testifying to God's trustworthiness and grace as we go about our lives (Ephesians 2:8-9).

### **Ponder and pray about Jesus' sacrifice for us on the Cross...**

1. Does the Cross hold symbolic importance to you OR is Jesus' empty tomb more meaningful?
2. Do you consider both your physical life and death as a gift from God?
3. Does the symbolic image of the cross inspire you to "Preach the Gospel at all times. And if necessary, use words.?"
4. Reflect on "All Hail King Jesus": There on a cross they made for sinners; For every curse His blood atoned; One final breath and it was finished; But not the end we could have known. –  
Jeremy Riddle

Many of us have experienced that moment when grim news about our health is delivered to us by a kind, concerned, and caring clinician. I have experienced it twice. Both times it's left me wondering how things would all work out? How would I live with this diagnosis or would I live? How would I cope with the lifestyle changes forced upon me? What activities would I have to give up?

Today's devotion, written by Catholic Priest Henri Nouwen, is particularly stinging to people like me - the "doers" - people who express their love for God and people by engaging busily in tasks. Father Nouwen's seriously ill friend says to him: "My life is valuable because I've been able to do many things for many people". Now ill with a debilitating disease, the man asks Father Nouwen for help – help to understand the despair he feels over his inability "to do" and his discomfort in having so many people "doing" unto him. Have you ever felt as this man did? Was your struggle similar to the man's as you were "handed over" to a new way of life - one no longer driven by action, but instead consumed by waiting, ceding control, and accepting others' ministrations?

Our Scripture text records events in the Garden of Gethsemane on the night our Lord was betrayed. Take a moment to read Mark 10:1 - 14. Father Nouwen explains that the word translated as "betrayed" in verse 10 is literally recorded in the original Greek as "handed over". In Gethsemane Jesus was "handed over".

His Life changed - going from a ministry full of activity to a passive life, subjected to the choices, decisions, and actions of others. Nouwen describes “passion” as being the recipient of other people’s initiatives”. After his arrest in the Garden, Jesus began to wait for what He knew lay ahead. And yet as Father Nouwen notes on page 183, we,

**“REALIZE THE GLORY OF GOD....[AS IT] BURSTS THROUGH IN JESUS’ PASSION PRECISELY WHEN HE WAS MOST VICTIMIZED”.**

Jesus’ Divine Love for us was made manifest when he allowed himself to be “handed over”, subsequently dying for us. Through salvation made possible by Jesus, we experience new life every day ... both on days full of “doing” and those days where we “wait”. Thank you, Lord Jesus.

### **Reflect on these questions:**

1. Perhaps you have had a time when you could not “do” or engage in your usual activities. What thoughts and feelings did you have during that time? Did your time of “non-doing” seem less worthy to you somehow? Or did you draw closer to Jesus while you waited?

2. Busy people don't like the word "passive". We equate being passive with laziness, lack of gumption, or an unwillingness to engage. But Father Nouwen suggests passive periods can prompt us toward good, hard, soul-searching spiritual work. Do you agree? What have you experienced when you, with God's Help, have dug into serious soul-searching?

3. People of a certain age express that they never want to be dependent on others for care. Yet Father Nouwen writes of times of passive waiting (pg 184):: when "...we begin to see that in the midst of our suffering, we can already experience the resurrection." In this context, what does "resurrection" mean to you?

4. Right now are you in a period of vigorous "doing" or in a time of "passive waiting"? With what are you struggling? What are you learning?



"I Thirst for You" by Joseph Langford is a deeply spiritual reflection on the words of Jesus, particularly His cry from the cross: "I thirst" (John 19:28). Langford, a priest and co-founder of the Missionaries of Charity Fathers alongside Mother Teresa, explores the profound meaning behind these words, emphasizing Jesus' deep and personal love for each individual.

His message is rooted in the spirituality of Mother Teresa, who saw Christ's thirst not as a physical need but as a spiritual longing for the love of humanity. The text invites readers to see Jesus not just as a distant figure but as someone who passionately desires a personal relationship with each soul.

For me, I really appreciate how it personalizes Christ's love. It reminds us that,

**JESUS' WORDS ON THE CROSS WERE NOT JUST SPOKEN FOR THOSE PRESENT AT CALVARY BUT FOR EVERY PERSON THROUGHOUT HISTORY.**

His thirst is not for water, but for our love, attention, devotion and obedience. This transforms the idea of faith from mere obligation to a loving response to Christ's call on our lives.

Langford also challenges us to reflect on our own spiritual thirst. Just as Christ thirsts for us, we too have a deep longing within our souls—one that can only be satisfied by Him. He invites us to respond to Jesus' thirst by offering our own love in return, through prayer, service, and acts of kindness.

Ultimately, it serves as a powerful reminder that we are not alone or forgotten; rather, we are deeply cherished by Christ.

### **Personal Reflection on Christ's Love:**

1. What does Jesus' statement, "I thirst", mean to me personally?
2. In what ways have I experienced Christ's thirst for me in my life?
3. How do I respond to Jesus' deep longing for a relationship with me?

### **Spiritual Thirst and Fulfillment:**

1. What do I thirst for in my own life? How do I try to satisfy this longing?
2. Have I ever tried to fill my spiritual thirst with things that do not truly satisfy? What was the result?
3. How can I allow Christ to be the one who fulfills my deepest needs?



# DATES TO REMEMBER

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Maundy Thursday

April 17, 2025

Service at 7:00PM

Palm Sunday

April 13, 2025

Services at 9:40AM & 11:00AM

Easter

April 20, 2025

Services at 9:40AM & 11:00AM