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# Stations of the Cross: An imitative devotional exercise conducted at Lamb of God Lutheran Church Spartanburg, South Carolina

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STATIONS OF THE CROSS:  
AN IMITATIVE DEVOTIONAL EXERCISE  
CONDUCTED AT  
LAMB OF GOD LUTHERAN CHURCH  
SPARTANBURG, SOUTH CAROLINA

A PROJECT  
SUBMITTED TO THE FACULTY  
OF THE M. CHRISTOPHER WHITE SCHOOL OF DIVINITY  
GARDNER WEBB UNIVERSITY  
BOILING SPRINGS, NORTH CAROLINA

IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS FOR THE DEGREE  
DOCTOR OF MINISTRY

BY  
REV. JOHN RICKERT

MARCH 14, 2014

APPROVAL FORM  
STATIONS OF THE CROSS:  
AN IMITATIVE DEVOTIONAL EXERCISE  
CONDUCTED AT  
LAMB OF GOD LUTHERAN CHURCH  
SPARTANBURG, SOUTH CAROLINA  
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## ACKNOWLEDGMENTS

God has been gracious enough to give me a wife, Kitty. Without her encouragement, I would never have gone back to school to earn my Doctor of Ministry degree, nor would I have completed this report without her support. I thank my Triune God for her. I also wish to thank the members of Lamb of God Lutheran Church for their support and willingness to participate in this project.

## ABSTRACT

The general goal of this project was to strengthen the spiritual life of the members of Lamb of God Lutheran Church, Spartanburg, SC. It was held that introducing a form of the Stations of the Cross at Lamb of God could help towards this goal. The congregation responded to both a pre-project survey and a post-project survey. Three couples were also interviewed before and after the project. The results indicate that the Stations of the Cross can indeed be valuable in strengthening the spiritual life of believers who use them.

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## RESOURCE ABBREVIATIONS

*AHDP: The Stations of the Cross: An Account of their History and Devotional Purpose*

*IB: The Interpreter's Bible*, (Abingdon Press, Nashville), 1954

*CC: Concordia Commentary*

*CO: Catholic Online*, 12231, 11051

*ICW: Introduction to Christian Worship*

*KDCOT: Commentary on the Old Testament in Ten Volumes*

*LSB: Lutheran Service Book*

*LWAmEd: Luther's Works, American Edition, Lectures on Genesis Chapters 6-14*

*SynCat: Luther's Small Catechism with Explanation*

*TLSB: The Lutheran Study Bible*

## CHAPTER I

### Introduction

#### A. Opening Comments

This ministry project report is about the introduction of a custom form of the Stations of the Cross at Lamb of God Lutheran Church, Spartanburg, South Carolina. It includes a history of the stations, a theological appraisal of the place of worship, the value of imitative devotional practices, and the use of art, in a Christian's spiritual life. It also contains material used to introduce the stations in the appendixes, and an explanation of each of the custom-designed stations. Appendix K describes possible modifications that could be made. Finally, data concerning the value of this devotional practice to strengthen one's spiritual life was collected and examined.

#### B. Project Description

St. Peter reminds us, "For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps" (1 Peter 2:21). This sentiment ties following Jesus to his suffering. This is simply an extension of our Lord's teaching when he told his disciples that, in order to follow Jesus, one must deny himself and take up our Lord's cross (Matthew 16:24). From passages like these, the idea of following in the footsteps of Jesus as he faces his final hours finds fertile soil. However, the simple reality is that Jesus died only once (1 Peter 3:18). We cannot follow in his steps during his final hours in a literal, physical sense. We cannot take up his cross in a literal, physical way.

The Stations of the Cross (also known as the *Via Crucis*, [Way of the Cross], *Via Dolorosa*, [Way of Sorrows], and *Via Sacra* [Sacred Way]) is an imitative devotional practice based on the final hours of the life of Jesus, the Christ. Through the use of imagination, art, and liturgy, the participant devotionally crosses time and distance to follow our Lord on the way to his cross. Different stations depict different points in time during his final hours. The stations may be viewed privately by individuals seeking time for personal meditation, reflection and prayer inspired by the final hours of our Lord's life. The stations may also be used corporately in a worship service where the congregants move as a group from station to station. At each station, the congregation participates in a brief liturgical response, which incorporates a moment of silence for meditation, reflection, or prayer. Such a corporate service was the apex of this project.

Leading up to the stations service, we had a series of Wednesday Lenten services, focusing on the individual stations. The goal of these services was to prepare the participants for our first ever Stations of the Cross service, held April 7, 2012.

As the particular form of the stations we used in this project incorporated fourteen stops, and were conducted outside to facilitate larger numbers and to enable us to incorporate more movement, the anticipated length of the service was approximately an hour and fifteen minutes to an hour and a half. The actual service lasted only about forty-five minutes, due in part to a smaller-than-expected turnout, and because a smaller area of the church's property was used to set up the stations than originally envisioned.

The goal and anticipated result from this total experience was to bring people closer to Jesus. If that individual was a non-Christian, it was hoped that our stations would be a way to introduce them to Christ and the central place of his atoning death. If

the person was a Christian, it was hoped that these stations would enrich their spiritual life, helping them to a clearer appreciation of our Lord's atoning death. Put another way, it was hoped that these stations would be used by God in shaping the spiritual life of the participants. As it turned out, we did not have any non-Christians participate in our worship services. We were not able to determine if any non-Christians used the stations and the devotional pamphlet on their own, as these were available to the public without notification to the congregation.

Measuring the impact of our stations on the spiritual life of participants is difficult at best. My instruments were intended to reveal an increase in areas that reflect spiritual formation. This included an increase in worship, reading the Bible, inviting people to worship, as well as an increase in seeing how the Old and New Testaments relate to each other. They also focused on subjective movement, like a feeling that the death of Christ is connected with our lives today, and a general feeling that the stations have had a positive impact on one's spiritual life. I also asked for information about attendance at our Lenten services and Stations of the Cross service. It was hoped there would be a positive correlation between attendance and the other factors being measured. The pre-stations and post-stations interviews were more focused on how these particular stations increased the participant's understanding of the relationship between the Testaments, and if the images were better understood at the end of the process than they were at the beginning of the process.

## CHAPTER II

### Detailed Project Description

#### A. Project Setting

The idea for incorporating the Stations of the Cross into the life of Lamb of God Lutheran Church is the fruit of thinking that started in the seminar *The Ministry of Educating the Church through Christian Spirituality*, taught by Dr. Sophia Steibel in the Spring semester of 2010 at Gardner-Webb University. Though the Stations of the Cross were not specifically studied or discussed during the seminar, the idea of the Stations of the Cross occurred to me as a result of the discussions in the class and the readings that were assigned.

Lamb of God Lutheran Church was founded in 1963. It merged with a Black Lutheran congregation (St. Luke's) in 1970. St. Luke's was once a member of the recently-disbanded Evangelical Lutheran Synodical Conference of North America. This made Lamb of God the first integrated Christian congregation of any denomination in South Carolina since the Civil War. (Prior to the Civil War most slaves attended the same worship service as their masters.) Troubles in the 1980s hurt membership numbers and outreach. Though the current membership is peaceful and loving, the congregation has yet to recover the lost membership.

As a congregation of the Lutheran Church – Missouri Synod, we subscribe to the *Book of Concord* as a faithful exposition of central scriptural truths. We are liturgical, typically using a form of the Western Rite provided by The Lutheran Church – Missouri

Synod and found in the *Lutheran Service Book*.<sup>1</sup> We celebrate the Lord's Supper two Sundays per month, and at Major Feasts. We hold services on Wednesdays during Advent, Lent and the Wednesday before Thanksgiving Day. Sunday morning worship attendance is around forty.

We are situated in Spartanburg, South Carolina, a city of 40,000 that is part of a metropolitan area of 250,000. Economically the membership comes from every stratum except the very rich. Politically we have members from all parties. The majority of the membership is over fifty. The educational level of the adults is very diverse, though at least half have some college education. The building is located on a main access road to several stable residential communities. The people within a mile of the building are mainly middle to upper-middle class. As one moves farther from the building, the economic level drops. Close by there are four schools. There are also apartment buildings in the area.

#### B. Ministry Issue Addressed by Project

The ministry issue this project was intended to address was the enhancement of the spiritual formation of the members of Lamb of God Lutheran Church, including myself.<sup>2</sup> A significant sub-goal was to provide the congregation with a unique outreach opportunity.

The Bible describes the spiritual formation of believers as a life-long goal for any church as well as for the individual believer (Galatians 6:9; Ephesians 4:15-16; 1 Peter

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<sup>1</sup> *Lutheran Service Book (LSB)*.

<sup>2</sup> Jane Rogers Vann, "Liturgical Spiritual Formation Across the Generations," *Liturgy* 24, no. 3 [2009]: 55. "Spiritual formation, like worship, is Christocentric and trinitarian." (*sic*)



2:2). The way we are strengthened is by handing down what we have received from the days of the Apostles (2 Timothy 2:2). Central to this message from the Apostles is Jesus: who he is, what he has accomplished and the promises associated with him; and central to the story of Jesus is his final week, indeed the final hours, of his life (1 Corinthians 2:2; 15:3-5). To connect with the humility, suffering, degradation and ultimate death of our Lord during these final hours is difficult in a culture that accents the glory of humanity (John 5:44; 12:43). Yet it is in these very final hours that the glory of God is manifested in Christ (John 12:23; 1 Corinthians 1:18; Galatians 6:14). The Stations of the Cross is a time-tested service that has allowed countless believers a chance to make a real emotional and spiritual connection to these critical hours, aiding in the conforming of the believer into the image of Jesus (Romans 8:29; 12:2).<sup>3</sup>

The “Great Commission” of our Lord is recorded in Matthew 28:18-20. In it, we are instructed to make disciples by baptizing and teaching all that Jesus has commanded. This naturally relates to this project’s goal of spiritual formation. The first part of our Lord’s commission is to “go.” This relates to this project’s sub-goal of providing Lamb of God with a unique outreach opportunity. In preparing for this project, I was unaware

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<sup>3</sup> The historical nature of the stations will be established in the section of this report dealing with the history of the Stations of the Cross. One may consult the sections “A Theological Rationale for Worship as a Major Influence in Spiritual Formation,” “A Theological Rationale for Imitative Devotional Practices,” and “A Theological Rationale for the Use of Art in Worship” to establish the point that an exercise like the Stations of the Cross may convey such blessings. In reference to a devotional practice like the Stations of the Cross having an emotional and spiritual impact on participants, Herbert Thurston wrote, “It may be said of many, perhaps most, of our popular devotions that they are not so much spontaneous as imitative. They have been prized at first as the substitution for something better, because they seemed to bring within the reach of the many some practice of piety which had been hitherto regarded as the merit or the privilege [of] the few. ... so the Stations of the Cross constituted a miniature pilgrimage to the Holy Land. Despite all the courage and fervour of the Christians in the later middle ages, the number of those who were actually able to make their way to Palestine was, relatively speaking, insignificant. It was a boon when men were taught how to join in a make-believe pilgrimage which did not take up to an hour of time, and which stimulated their devotion to the bitter sufferings of CHRIST as much as, or even more than, a perilous journey overseas.” *The Stations of the Cross: An Account of their History and Devotional Purpose* (AHDP), 1.

of any Protestant church in Spartanburg that offered a Stations of the Cross service. However, this year, the Episcopal congregations of Spartanburg combined and offered a Stations of the Cross service outside, beginning downtown and ending at one of their congregations. This meant our outdoor service was not as unique as I had hoped. However, our members still had something truly special to which they could invite family, friends, and neighbors. This was due, in part, to the unique selection of events used in our stations. It was also due to the fact that our stations were available throughout the day for personal use. As our stations focus on the atoning sacrifice of our Lord, it was an opportunity for all to be confronted with the heart of the Gospel. This, it was hoped, might enhance the desire to share God's grace with others by bringing them to Lamb of God. The pre- and post-project surveys indicated that the project was moderately successful in this area.<sup>4</sup>

### C. Project Summary

A custom form of the Stations of the Cross was introduced into the worship life of Lamb of God Lutheran Church during the 2012 Lenten season, culminating in a Stations of the Cross service on Holy Saturday, April 7.<sup>5</sup> Our Wednesday Lenten services were used to introduce the individual stations. The stations were also posted outside, making them available to members of our community for personal devotion and meditation. By doing this, it was hoped that the stations could become an entry point for non-Christians to the Christian Faith, and for Christians who have wandered from regular corporate worship to reconnect with a worshipping community, namely Lamb of God. In this area,

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<sup>4</sup> For a full examination of this, and other issues, see Chapter IX Evaluation.

<sup>5</sup> The rationale for the design of our stations is explained in the section "The Form of the Stations Used and the Reasoning Behind Their Design" in Chapter VI.

our stations did not succeed as no new members have specifically indicated that the Stations of the Cross were a factor in bringing them to Lamb of God. It was noticed that members of the community did indeed use our stations on several occasions. One such individual, unsolicited, told me how much she appreciated them. Therefore, the hope that these stations would have a broader blessing in the community was achieved.

As people engaged in devotional exercises focused through our stations, either individually or corporately, it was hoped that they would develop a stronger understanding of Christ's sacrifice and its importance in our spiritual walk. While the stations were not designed, in and of themselves, to take a person from being a non-Christian to becoming a mature and flourishing believer, it was a goal of this project for our stations to be a real step in that direction.<sup>6</sup> The instruments used indicate that, in this area, our stations were successful.

It was also a goal of this project to instruct the members of Lamb of God in the meaning behind each of our stations. This was to enable them to use our stations as a way to share the Gospel with others. This could be accomplished by simply bringing a friend to our church property, where the stations were posted, and travel with their friend through the fourteen stations. Another way could have been to take the pamphlet designed for private viewing of the stations and give it to a friend, or go through it with a friend. Naturally, inviting friends to our stations service was another way that our members could use our stations as an outreach tool. The instruments used to measure this project indicate that all who participated did increase in their understanding of the

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<sup>6</sup> Susan D. Shantz, "The Stations of the Cross: A Calculated Trap?" (Master's thesis, Wilfrid Laurier University, 1985). "Each of these highly individualistic interpretations of a conventional theme suggests the depth and vitality of the Stations of the Cross as a religious symbol that has on-going personal as well as cultural significance. Each series also points to the importance of visual images as an appropriate language for theology."

significance of our stations and that they were used in an outreach fashion by our members.

Finally, it was a goal of this project for our Stations of the Cross service to be received well enough for it to become an annual service at Lamb of God. Our evaluation instruments indicated that this indeed happen. Therefore, our stations will be posted annually on Ash Wednesday and remain standing through Easter. We will have an annual Stations of the Cross service on Holy Saturday. We hope the service will have an ongoing positive impact in the spiritual life, not only of the members at Lamb of God, but in our entire community. It could be a testimony to all about the centrality of Jesus and his sacrifice for them, at least in the view of Lamb of God Lutheran Church.

#### D. Resource Review

The human resources for this project, aside from me, included an artist, craftsmen, our Evangelism Committee, and the regular individuals involved in conducting a worship service at Lamb of God. The general project also needed to be approved by our Elders and Church Council. The physical resources needed included: the material necessary to construct our Stations of the Cross, paper and printing costs for the various services, brochures, and advertising material. We also needed to use a portion of the yard at Lamb of God for posting the display. Literature resources on worship, art and its use in worship, history of the Stations of the Cross, imitative devotional practices, and commentaries were consulted; a list of them can be found in the bibliography.

i. Human Resources

Mr. Joe Ruisi of Myrtle Beach, South Carolina, drew our stations. Mr. Ruisi is a native of Buffalo, New York, and attended the University of Hartford as a Fine Arts Major. He has worked at an exhibit company, an ad agency, and at commercial art studios. His work has been published in *Sun*, *Country Woman*, *Boy's Life*, *Stitches*, *Family Digest*, and *The Christian Voice*. Mr. Ruisi's color illustrations are featured in a children's book series named *Mister Tubby*, the adventures of a clown who lives and works in Nashville, Tennessee. In addition, his illustrations have been featured in a series of children's book for Wilmington Book Source, called *Larkin's Little Readers*. For the past eleven years, Joe has been the editorial cartoonist for the *Myrtle Beach Herald*, keeping his hand in art and imagery on a weekly basis.

I created the preliminary designs for each of our stations. They were e-mailed to Mr. Ruisi, along with a written description of each station. As he completed each drawing, he sent me his work over the internet. A small token of appreciation of \$150.00 was given to Mr. Ruisi. The completed stations can be seen in Appendix C. The stations were printed on 24 pound, ivory-colored parchment specialty paper, produced by Southworth.

The display cases for each station were designed and built by Mr. Bob Pike, a member of Lamb of God. Mr. Pike has a well-deserved reputation in our area as a skilled woodworker. A picture of a completed station can be found in Appendix J. The stations were mounted on wood poles and secured in the ground by Mr. Bob Pike, Mr. Philip Swain and the young Mr. Gregory Chastain.

The stations were posted and remained up throughout Lent and Holy Week. The boxes and artwork held up admirably. There was no vandalism. The weather had no adverse effect on them. The only problem we had was with birds. Some discovered the display boxes to be excellent perches. Due to this, we had to clean them several times. Mr. Swain and Mr. Pike took care of this.

The Evangelism Committee and I handled the advertising aspect of the project. This included: two letters from me to the religion editor of the Spartanburg Herald-Journal announcing the project; flyers announcing the service posted at the main library and local colleges; a display on one of our bulletin boards; newsletter articles; bulletin announcements; bulletin inserts; a pamphlet for personal use of the stations, made available outside in a weatherproof box posted near our mailbox; posts on our church's blog ([www.Lutheran-in-SC.blogspot.com](http://www.Lutheran-in-SC.blogspot.com)); and appropriate phrases on the church marquee. I provided the information used by members of this board and supervised their work. I designed and created the pamphlet for personal use of the stations that was placed outside for general public use throughout Lent. A copy of this can be found in Appendix D. A copy of the press releases, as well as the other advertising material, can be found in Appendix E.

The project was approved by our Board of Elders and our Church Council. Due to the desire to keep as much of this project under wraps until the project had been approved by the D.Min. Project Committee at Gardner-Webb University, the Elders and Council were told of the project only in general terms when their approval was given. However, they were well aware that my project dealt with the Stations of the Cross and that the

stations would be introduced during Lent 2012. They were also aware that there would be pre- and post-project surveys and interviews.

The individuals regularly assisting with our worship services (musician, ushers, acolytes, and assisting Elder) also assisted throughout the project's duration. Mr. Henry Hampton, an accomplished musician and friend of our congregation, provided us with music on his violin for the one hymn sung during the actual stations service. Because the turnout for the stations service was modest, no extra help was needed for "crowd control." However, as there was no way to know about this modest turn out ahead of time, some of our people were ready to assist.

## ii. Physical Resources

Our stations were blessed in our worship service on February 19, the Sunday before Ash Wednesday. Following the service they were posted in the yard at Lamb of God, adjoining Fernwood-Glendale Road. This location has the added advantage of being in full view of those driving by, thus increasing the community's awareness of the project. It would have been worthwhile to verify, in some fashion, just how effective having them in view of the community was, but no such test was conducted. The stations were left up throughout Lent and Holy Week, being taken down after Easter Sunday. Aside from the actual Stations of the Cross service, which was held at the stations outside, the rest of the services were held on Wednesdays in our sanctuary.

### iii. Literature Survey

The first type of literature reviewed for this project consisted of material dealing with the history of the Stations of the Cross. Certainly the most helpful book I found on the subject was Herbert Thurston's *The Stations of the Cross*.<sup>7</sup> Thurston has done perhaps the best job in researching the history and development of the stations as found in Roman Catholic churches. Indeed, all material I found (that provided references) referenced Thurston's book. Also of real value was the paper by Susan Shantz, "The Stations of the Cross: A Calculated Trap?"<sup>8</sup> Other sources for the history of the stations included online entries in the *Catholic Online Encyclopedia* ("The Way of the Cross"),<sup>9</sup> and the article by Woodeene Koenig-Bricker on the *Our Sunday Visitor* site, "Via Dolorosa, The Origins of the Stations of the Cross."<sup>10</sup> While other sources were consulted, these were the main ones. The availability of scholarly material on this topic is sparse, as noted by Susan Shantz:

In the following introduction section I will review devotional and iconographic antecedents of the contemporary Stations of the Cross. That the result is a patchwork reconstruction of popular religious practice and draws on legends and images as much as texts is evident not only of the limited scholarly material available on this popular religious practice, but also of the ever-shifting meaning of the paradigm which has attracted a wide variety of responses in various times and places.<sup>11</sup>

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<sup>7</sup> *AHDP*, 1.

<sup>8</sup> Shantz.

<sup>9</sup> *Catholic Online (CO)* s. v. "Way of the Cross," Accessed January 30, 2012. <http://www.catholic.org/encyclopedia/view.php?id=11051>.

<sup>10</sup> Woodeene Koenig-Bricker, "Origins of the Stations of the Cross," *Our Sunday Visitor* (Our Sunday Visitor Publishing) Accessed January 30, 2012. Online:: <http://www.osv.com/OSV4MeNav/ChurchSeasons/ACatholicLent/OriginsoftheStationsoftheCross/tabid/2258/Default.aspx>.

<sup>11</sup> Shantz, 16-17.



As the project is focused on the Wednesday Lenten services and a Stations of the Cross service on Holy Saturday, literature relating to worship needed to be reviewed. While I have checked sources from numerous theological traditions, the largest portion has come from the Lutheran tradition. This was, after all, a Lutheran expression of the stations. Of particular interest in this review was the use of worship in shaping the spiritual life of the participants.

Because this project is an updating of an historic worship practice, I reviewed many examples of Stations of the Cross services, both old and new. In this review, I gave attention, not only to the subject of each station, but how the stations have been used devotionally. Resources for the devotional use of the stations are very rich.

Due to the use of art in the project, it seemed worthwhile to explore written accounts of the history and theology behind such use. Aside from printed material on the subject, the *Medieval Sourcebook* online proved quite helpful.<sup>12</sup> This source provided original documents dealing with the Iconoclastic Controversy. It is published by Fordham University.

Another line of inquiry was the history and purpose of imitative devotional practices. This, of course, is not limited to the Stations of the Cross. Some of this information can be found in the material dealing with worship. The book by Rachael Fulton, *From Judgment to Passion: Devotion to Christ and the Virgin Mary, 800-1200*,<sup>13</sup>

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<sup>12</sup> P. Schaff and H. Wace, eds. "The Iconoclastic Controversy" from *The Seven Ecumenical Councils of the Undivided Church*, trans H. R. Percival, in *Nicene and Post-Nicene Fathers*, XIV, repr., 2nd Series (Grand Rapids MI: Wm. B. Eerdmans, 1955), 523-587. *Internet Medieval Sourcebook*. Accessed 1/24/2012. Online: <http://www.fordham.edu/halsall/sbook.asp>.

<sup>13</sup>Rachael Fulton, *From Judgment to Passion: Devotion to Christ & the Virgin Mary, 800-1200* (New York: Columbia University Press, 2002).

while not dealing specifically with the Stations of the Cross,<sup>14</sup> nonetheless provided worthwhile background for the development of imitative devotional practices and some of the theology behind it. The phrase “imitative devotional practices” is not a common one in the literature. The words “rite” and “ceremony” are, however, and, as such worship practices incorporate physical reenactments, it seemed appropriate to review material of this nature.

#### E. A History of the Stations of the Cross

The Stations of the Cross, as typically seen in Roman Catholic churches in America, consists of fourteen stops. They are:

- |                                 |  |
|---------------------------------|--|
| 1. Christ condemned to death;   | 2. The cross is laid upon him;         |
| 3. His first fall;              | 4. He meets His Blessed Mother;        |
| 5. Simon of Cyrene is made to   | 6. Christ's face is wiped by Veronica; |
| bear the cross;                 |  |
| 7. His second fall;             | 8. He meets the women of Jerusalem;    |
| 9. His third fall;              | 10. He is stripped of His garments;    |
| 11. His crucifixion;            | 12. His death on the cross;            |
| 13. His body is taken down from | 14. Laid in the tomb. <sup>15</sup>    |
| the cross; and                  |  |

This form was fixed by Pope Clement XIII in 1731, due to the urging of the Franciscans, who had received exclusive rights to erect the stations from Pope Innocent

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<sup>14</sup> The stations hadn't really developed yet in the time period Fulton covers in her book.

<sup>15</sup> *CO*, s. v. “Way of the Cross,” Accessed 3/18/2011.  
<http://www.catholic.org/encyclopedia/view.php?id=110511>.

XI in 1686 (in 1862 the Franciscans finally lost the last elements of the exclusive rights to this franchise).<sup>16</sup> Susan Shantz traces the origin of the traditional fourteen stations to Antoine Daza, apparently the leader of a monastery, in the early seventeenth century.<sup>17</sup> While this apparently is the first appearance of the now traditional fourteen, there continued to be other forms of the stations erected. As late as 1799 an alternative set of eleven stations were erected in the diocese of Vienna.<sup>18</sup> The Franciscans are, however, responsible for popularizing and spreading the current fourteen stations.<sup>19</sup> Therefore, the

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<sup>16</sup> *Ibid.* “Realizing that few persons, comparatively, were able to gain these [Indulgences] by means of a personal pilgrimage to the Holy Land, Innocent XI, in 1686, granted to the Franciscans, in answer to their petition, the right to erect the stations in all their churches, and declared that all the indulgences that had ever been given for devoutly visiting the actual scenes of Christ’s Passion, could thenceforth be gained by Franciscans and all others affiliated to their order if they made the Way of the Cross in their own churches in the accustomed manner. Innocent XII confirmed the privilege in 1694 and Benedict XIII in 1726 extended it to all the faithful. In 1731 Clement XII still further extended it by permitting the indulgenced stations to all churches, provided that they were erected by a Franciscan father with the sanction of the ordinary. At the same time he definitely fixed the number of stations at fourteen. Benedict XIV in 1742 exhorted all priests to enrich their churches with so great a treasure, and there are few churches now without the stations. In 1857 the bishops of England received faculties from the Holy See to erect stations themselves, with the indulgences attached, wherever there were no Franciscans available, and in 1862 this last restriction was removed and the bishops were empowered to erect the stations themselves, either personally or by delegate, anywhere within their jurisdiction.”

<sup>17</sup> Shantz, 30-31. “Papal recognition of the Stations of the Cross occurred only after the number and order of events in the devotion had been established by popular fiat. In an early seventeenth-century text, Antoine Daza prescribed for his monks a procession of fourteen stations to be done daily at Vespers. Daza’s text was translated into Italian in 1626, and two years later the first Italian fourteen-Station Way of the Cross was erected in Florence along the road leading to the church of San Miniato. While the twelve-Station Way of the Cross was also common in Spain and Italy, by the end of the seventeenth century most Franciscan monasteries had a Way of the Cross consisting of fourteen stations (Picard: 2595). It was at this time, in 1696, that Pope Innocent XI officially granted the Franciscans the right to erect stations in their churches. In 1731 Pope Clement XII [*sic*], under the influence of St. Leonard of Port-Maurice who believed the stations to be the ideal Christian devotion and who erected 572 stations during his lifetime, extended the privileges of the stations to those outside the Franciscan order as well. This same pope fixed the number of stations at fourteen and, although older versions of the twelve stations and the seven falls of Christ remained more deeply rooted in Germany, France, and England, by the early nineteenth century the fourteen-station version was commonly used as a popular devotional exercise and had been granted the same indulgences as those attached to the actual Jerusalem stations.”

<sup>18</sup> Koenig-Bricker.

<sup>19</sup> Shantz, 31. “The Franciscan St. Leonard of Port-Maurice was personally responsible for erecting 572 stations during his lifetime.”

form of the stations popularly known today is of relatively late origin.<sup>20</sup> However, the work of the Franciscans was built squarely on the devotional exercises that preceded them.

The goal of the stations is to enable the participant to engage in a spiritual pilgrimage to the sacred sites associated with our Lord's final hours. For many, such a pilgrimage can only happen in this fashion as they cannot afford a trip to Jerusalem. This was even more so the case in the Middle Ages, which gives us the roots of this devotional practice. The earliest effort to reproduce the sites of Jerusalem in Europe apparently was a series of connected chapels at the monastery of San Stefano, Bologna. These were constructed as early as the fifth century by St. Petronius, Bishop of Bologna.<sup>21</sup> This site certainly does not look anything like the modern stations, but does represent the spirit of reproducing a set of sites one could visit in imitation of a pilgrimage to Jerusalem during Holy Week. As such, most seem to regard San Stefano as the beginning of the Stations of the Cross.<sup>22</sup>

Various Stations of the Cross were erected in Europe throughout the Middle Ages. Often they were constructed by wealthy individuals who had made an actual trip to the Holy Lands and sought to recreate the sacred sites back home. Such sites multiplied,

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<sup>20</sup> *AHDP*, 55, 62. "Although we have already taken note of some isolated attempts to imitate in western lands the construction or relative position of the sanctuaries of Jerusalem, there seems to be no evidence of the erection of anything like a definite 'Way of the Cross' before the closing years of the fifteenth century." "We may fairly infer that in 1507 the Way of the Cross was not yet generally recognized as a separate object of devotion."

<sup>21</sup> *AHDP*, 7-8.

<sup>22</sup> *AHDP*, 46. Using the term "stations" for any of these early devotional exercises is anachronistic, as the first recorded use of this term in reference to specific stopping places along the *Via Dolorosa* was by the Englishman William Wey in his account of his two visits to Jerusalem (1458 and 1462). Nonetheless, I will use the term "station" as the most convenient way of referring to this devotional practice.

especially when the Moslems closed the originals to Christian pilgrims.<sup>23</sup> The number of stations in these sites varied from as few as five to as many as forty-two.<sup>24</sup> Some of the stops that are not included in the fourteen approved by Clement XIII are:

- the house of Dives
- the city gate through which Christ passed
- the *Ecce Homo* arch
- the Blessed Virgin's school
- the houses of Herod and Simon the Pharisee
- the Agony in the Garden
- the betrayal by Judas
- the scourging
- the crowning with thorns
- Jesus tastes the gall<sup>25</sup>

The traditional stations seem to owe their form to two major sources. The first source is a Carmelite friar named Jan Pascha. Pascha lived his entire life in Belgium and based his twelve stations, not only on the Bible, but also on travel logs and earlier devotional material available to him.<sup>26</sup> Pascha's twelve stations are identical to the first

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<sup>23</sup> Koenig-Bricker. n. p.

<sup>24</sup> *Ibid.*

<sup>25</sup> *CO*, s. v. "Way of the Cross," Accessed 3/18/201.  
<http://www.catholic.org/encyclopedia/view.php?id=11051>

<sup>26</sup> *AHDP*, v-vi. "...the arrangement of our actual stations, though professedly made in imitation of a pilgrimage along [...] the Via Dolorosa, owes less to Jerusalem and the Franciscan custodians of the Holy Places than to the pious imagination of a Carmelite friar who lived all his life in Belgium. That our fourteen stations derive directly from the *Theatrum Terrae Sanctae* of Adrichomius has for some time been recognized ... But when, on the one hand, we find in Adrichomius, himself a Fleming, an explicit avowal of indebtedness to the book of Brother Jan Pascha, and when, on the other, Pascha's book presents us with the identical enumeration of subjects and distances which appear in the later writer, there can be little doubt that Pascha must be regarded as the immediate source of the subsequent developments."

Shantz, 24-25. "Attention to the details of Christ's Passion was taken up in the thirteenth century by a Franciscan monk "pseudo-Bonaventure" who wrote the popular *Meditations on the Life of Christ*. This text combined sermons from St. Bernard with additions from scholarly and popular writings, and was embellished by the author's own vivid pictorial imagination. Tracing chronologically the story of Christ's life, the text made the reader an eyewitness at each event. Widely read throughout Europe in its complete as well as an abbreviated version consisting only of the Passion, the text encouraged a new spiritual involvement with Christ's sufferings. Each episode functioned as an independent meditation and became the source of many themes in devotional art. The impact the popular text may have had on the Stations of

twelve stations in the current traditional form of the devotion, and were used by one Adrichomius in his book, which was published in 1584. This book went through numerous editions and seems to be chiefly responsible for the establishment of these twelve stations.

Aside from the written material, Pascha seems to be indebted to another devotional practice called the “Seven Falls.”<sup>27</sup> Though the Gospels never mention Jesus falling during his trip to Calvary, it certainly seems likely. The number seven seems to correspond to the “seven deadly sins.”<sup>28</sup> While I cannot find when this devotional practice began, one of the most famous early examples is a series of sculptures by Adam Krafft of Nuremberg, which were probably completed before 1490.<sup>29</sup> Four of the seven falls were associated with other events that were thought to have happened while Jesus was traveling to Calvary: meeting his mother; his cross being transferred to Simon; Veronica wiping the face of Jesus; and Jesus speaking to the women of Jerusalem (stations four, five, six and eight). At stations four, five, six and eight, the falls of Jesus

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the Cross is evident in the meditations devoted to the passion of Christ (Meditations 75-82). Divided according to the seven Canonical Hours and beginning with the Garden of Gethsemane and Betrayal, the Passion cycle consists of eighteen events, nine of which belong to the contemporary fourteen-Station Way of the Cross.”

Shantz, 2. She also cites Ludolphe of Chartreux (1377) as a forerunner of the fourteen-Station *Via Delarosa* approved by Pope Clement XIII. Ludolphe used the seven canonical hours and covered nine different events, all biblical.

<sup>27</sup> *AHDP*, v. “Further, it is clear that Pascha’s own system was evolved in part out of the devotion of the ‘Seven Falls’ which, at the close of the fifteenth century, had become widely popular in Germany and the Netherlands.”

<sup>28</sup> Koenig-Bricker. n. p. “One popular German devotion that seems to have exercised considerable influence over the development of the Stations of the Cross was the Seven Falls of Christ. Although the Gospels do not mention any falls, pious tradition held that Christ fell seven times on the way to Calvary, the number seven perhaps corresponding with the seven deadly sins he would soon conquer.”

<sup>29</sup> *AHDP*, 34. “But by far the best known work of this kind of early date is the famous series of carvings executed by Adam Krafft of Nuremberg at the instance of Martin Ketzler ... These stations were probably completed before 1490 ...”

have been suppressed by the event so only three falls are depicted in the traditional form.

By far the most recent addition to the events observed is the one with Veronica.<sup>30</sup>

The form of the stations continues to be in flux in the Roman Catholic Church.

“Because several of the traditional incidents portrayed in the stations are not found in Scripture, Pope Paul VI approved a new, Gospel-based set of stations in 1975. Pope John Paul II himself has prayed this new scriptural Way of the Cross, which begins at the Last Supper and ends with the Resurrection.”<sup>31</sup>

Forms of the Stations of the Cross have also made the jump to Protestant circles. Some of these services maintain the current form typically seen in Roman Catholic churches. Others modify the older form in either number or in subject. One can find examples used in the following denominations:

Anglican<sup>32</sup>

Episcopal<sup>33</sup>

Evangelical Lutheran Church

Lutheran Church of Australia<sup>34</sup>

in America<sup>35</sup>

Wesleyan<sup>36</sup>

General Protestant<sup>37</sup>

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<sup>30</sup> *AHDP*, 60. “It will be remarked that no mention of Veronica occurs before the account of Lochner in 1435.”

<sup>31</sup> Koenig-Bricker. n. p.

<sup>32</sup> St. Mark’s Pro-Cathedral, “The Way of the Cross” *Book of Occasional Services*, 1991. Accessed 4/10/2010. Online: <http://www.stmarkcathedral.org/stm-stc1.htm>.

<sup>33</sup> The Stations of the Cross at Trinity Episcopal Church, Saint Louis, MO. Accessed 4/10/2010. Online: <http://trinityepiscopal.net/Stations.html>.

<sup>34</sup> “St. John’s Stations of the Cross.” Accessed 4/10/2010. Online: [http://home.vicnet.net.au/~stjohns/Stations\\_of\\_the\\_cross\\_.htm](http://home.vicnet.net.au/~stjohns/Stations_of_the_cross_.htm).

<sup>35</sup> Rev. Thomas Weitzel, “The Way of the Cross: Scriptures and Prayers on the Passion and Death of our Lord and Savior Jesus Christ,” *Liturgy by TLW*. Accessed 4/10/2010. Online: <http://www.liturgybytlw.com/Lent/Stations.html>.

<sup>36</sup> “Stations of the Cross.” Accessed 4/10/2010. Online: <http://www.cresourcei.org/Stations.html>

## F. The Form of the Stations Used and the Reasoning for Their Design

The design for the Stations of the Cross used in this project incorporated three scenes from the Bible. The largest scene came from the final hours of the life of our Lord. The two smaller scenes were drawn from the Old Testament and related in some fashion to the larger scene. The inspiration for this came from three sources. First are the triptychs commonly used in Orthodox denominations to display iconographic images. Each of the three icons relate to one another in some fashion. The second is the medieval book, *Biblia Pauperum*. This was a picture book used by mendicant friars to instruct the common people in the Christian Faith. Each page had three stories pictured, which related to each other in some fashion. I became familiar with this book through the poetry of Kathryn Ann Hill.<sup>38</sup> The third source is a stations service published by C.E. Visminas Company, LTD.<sup>39</sup> This service, consisting of nine stations, also has three scenes from the Bible at each stop.

Justification for associating Old Testament events with the life of Christ has solid roots in the New Testament.<sup>40</sup> Paul did it with the story of Sarah and Hagar (Galatians

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<sup>37</sup> *The Way of the Cross: A Service to Remember the Passion of Christ Our Saviour* (Pittsburgh, PA: C E Visminas Company, Ltd., 1994).

<sup>38</sup> Kathryn Ann Hill, *Rich in Grace: The Bible of the Poor for 21<sup>st</sup>-Century Christians* (Dehli, NY: American Lutheran Publicity Bureau, 2007).

<sup>39</sup> *The Way of the Cross: A Service to Remember the Passion of Christ Our Saviour*.

<sup>40</sup> Romerowski, 22. “Beyond the Pentateuch, the Scriptures ascribe a typological significance to the Mosaic sacrificial system, and this already in the Old Testament. For Isaiah prophesied that the Servant of the Lord would take upon himself the iniquities of God’s people and that his life would be delivered by God as a reparation sacrifice (Is 53:6, 10, 11).

“Various New Testament texts also bring out such a typological understanding of Old Testament sacrifices. Christ gave himself up for us as an offering of pleasing aroma (euôdia, following the Septuagint) and sacrifice to God (Eph 5:2). We have been redeemed by Christ, a sinless man just as the sacrificial victims were without blemish, with his blood, i.e. his life offered to atone for our sins (1 Pet 1:18f). He died for our sins, the righteous for the unrighteous (1 Pet 3:18). He offered himself, as people offered sacrifices,



4:21-31). The writer of Hebrews did it with Melchizedek (Hebrews 5:6, 10; 6:20).

Matthew did it when citing prophecy concerning Jesus (Matthew 2:15). However, for the sake of this set of stations, perhaps the most significant example comes from our Lord himself. Jesus used Jonah's stay inside the great fish as a metaphor for his own burial and resurrection (Matthew 12:39-40). This is depicted in the final station.

Along with the three scenes depicted, there are several design elements that run through all the stations. The first, and most obvious, is a large cross. In traditional stations, each station must have a wooden cross.<sup>41</sup> My stations do not have a wooden cross. This large cross in the illustration substitutes for it. This large cross also is a reminder that these stations are focused on the passion of our Lord. This focus is why the resurrection is only alluded to in the final scene.<sup>42</sup>

The second common element is a small triangle near the top of each illustration. This represents the providential guidance of God. Though things may look like God has lost control, he has not. All is proceeding according to plan. Jesus will triumph and earn salvation for humanity.

The third common element is a small cross. In the first scene, the cross is blackened-in just a little bit at the bottom. As we move from scene to scene the small cross slowly fills up, until station fourteen when it is completely black. This represents the growing pain, isolation, burden, rejection, etc., of our Lord throughout the events depicted.

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for our sins (Heb 7:27). His blood cleanses us from our sins (1 John 1:7). The purification theme is also exploited by Hebrews (Heb 10:10, 14, 22).

"Moreover, Christ appears as the priest who took upon himself the sins of God's people (Is 53; Heb 5-10)."

<sup>41</sup> CO, "The Way of the Cross."

<sup>42</sup> See the description of Station 14, page 66.

The fourth common element is a serpent. This is taken from Genesis 3:15. The serpent represents Satan. In the first scene, the serpent is in a tree reminiscent of the Garden of Eden, as he tempts Jesus (the fruit on the ground foreshadows Satan's failure to turn Jesus away from the will of the Father, whereas Satan was able to do so with Adam and Eve). In scenes two through nine, the serpent is attached to the heel of Jesus, representing the words from Genesis 3:15, "He will strike his heel." Beginning with station ten, the head of the serpent is being crushed by the cross. This represents the words from Genesis 3:15, "and he will crush his head." The crushing of the serpent's head is the visible victory depicted in the illustrations, instead of ending with a resurrection scene.

A fifth common element in each illustration is biblical references. These appear at the bottom of each Station. While the verses selected are not comprehensive, they were selected so that a biblically literate viewer could identify each story from the Bible. However, if a person is not biblically literate, or is more concrete in their thinking, these passages alone probably are not enough to make connections for all the stations.<sup>43</sup>

What follows is a station by station description of the artwork. The artwork is also a part of this report and can be located in Appendix C.

#### i. Station One

The first station begins with Jesus praying in the Garden of Gethsemane (Matthew 26:36-46; Mark 14:32-42; Luke 22:39-46; John 18:1). Jesus is struggling with "my will or thy will" be done. He is facing the large cross because it is with this aspect of the will

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<sup>43</sup> It is not necessarily a bad thing for the viewer if they recognize that there is more going on in the illustration than they comprehend. It can emphasize that there is more for them to learn.

of God that Jesus is struggling. This is the only time the large cross is not in the center of the picture. As mentioned in the general description, the serpent represents Genesis 3:15. The fruit on the ground represents the failure of Satan to sway our Lord from the will of God.

In the lower left-hand corner are two men wrestling. This is the story of Jacob wrestling with the “angel” in Genesis 32:22-30. This story has often been used as a metaphor for “wrestling” with God in prayer, and that is what Jesus is doing in the Garden.

In the lower right-hand corner is a picture of Adam and Eve in the Garden of Eden being tempted by the serpent (Genesis 3:1-7). The serpent is actually handing them the fruit in the picture, indicating his success. They are faced with the question “my will or Thy will be done,” and they chose their own will over God’s. Jesus also struggles with his will (the desire to avoid the cross) and the will of God (the cross). Jesus chooses to follow the will of the Father, thus achieving victory in this area for us.

## ii. Station Two

The second station depicts the betrayal by Judas and arrest of Jesus (Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12). Judas is kissing Jesus on the cheek. To the left are the guards that accompanied Judas. To the right are some of the disciples, depicting various responses throughout the story. Peter rushes forward with a sword. Another disciple runs away. A third disciple looks on in befuddlement, having just awakened from slumber. The serpent, curled around the tree of the cross, is now biting the heel of Jesus.

In the lower left, a portion of the story of Joseph is illustrated. Joseph's brothers betray him and sell him into slavery (Genesis 37:1-35). One of Joseph's brothers is pulling him out of the pit while the other brothers and the Ishmaelites, to whom Joseph was sold, watch. While both Jesus and Joseph were betrayed, the end result in each case was salvation for many (Genesis 50:15-21).

In the lower right is illustrated Cain's betrayal and murder of his brother Abel (Genesis 4:1-8). Jesus was also betrayed and murdered. The difference is that "Abel's blood for vengeance; Pleaded to the skies; But the blood of Jesus; For our pardon cries"<sup>44</sup> (Genesis 4:10; Hebrews 12:24).

### iii. Station Three

Station three represents Jesus being condemned by the Sanhedrin (Matthew 26:57-68; Mark 14:53-65; Luke 24: 63-71; John 18:13-14, 19-24). To the left is the High Priest Caiaphas tearing his robe. The small people are the rest of the members of the council condemning Jesus. To the right is Jesus in chains, being interrogated by a priest.

The image in the lower left-hand corner represents Korah's rebellion (Numbers 16). At this time the leaders of the Jewish people rejected the leadership of God's anointed (Moses) just as the Sanhedrin rejected God's Anointed (Jesus). The large figure is Moses and the smaller figures are the leaders who rebelled against God and his anointed. The earthquake that killed those rebelling leaders is represented by the fissure between Moses and the rebelling leaders.

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<sup>44</sup> The Commission on Worship of The Lutheran Church—Missouri Synod, *LSB*, "Glory Be to Jesus," 433:4.

The image in the lower right-hand corner represents the story of how Jezebel brought false witnesses against Naboth (1 Kings 21:1-16). Based on the false testimony Jezebel had Naboth executed. In like manner, the leaders of the Jewish people brought false witnesses against Jesus and had him executed. Jezebel is to the left with a crown on her head. The crowd is stoning Naboth.

#### iv. Station Four

The main picture in station four depicts Peter's denial of Jesus (Matthew 26:58, 69-75; Mark 14:54, 66-72; Luke 22:54-62; John 18:15-18, 25-27). Jesus is to the left, chained and being led away by a guard. He is giving a backward look at Peter, the look that brought repentance to Peter. Peter is to the right being accused by a serving girl.

Peter is denying Jesus, but in his face one can see the regret and repentance he will feel.

In the lower left is illustrated the Golden Calf incident from Israel's days in the wilderness (Exodus 32, especially verses 1-8). During this incident the Israelites denied the Lord, as Peter is doing.

King David is depicted in the lower right. We see his sorrow and repentance over his sin with Bathsheba (Psalm 51; 2 Samuel 11:1-12:23, especially 12:13-17). The sorrow he felt over his sin is reflected in the sorrow Peter felt over his sin. In both cases, the men also received forgiveness and a renewed calling to serve the Lord.

#### v. Station Five

This station depicts Jesus being condemned to death by Pilate (Matthew 27:1-2, 11-26; Mark 15:1-15; Luke 23: 1-7, 13-25; John 18:28-40; 19:4-16a). This is the

traditional first station. Pilate is depicted as sitting in the judgment chair from which he will condemn Jesus. His confusion over Jesus is apparent in his face and body position. A servant is bringing a basin of water in which Pilate can wash his hands. Jesus is at the right of the cross, bound, and obviously already abused to some degree.

In the lower left is depicted Isaiah's prophecy concerning Jesus (Isaiah 53:7; Acts 8:26-35; Mark 15:4-5; Luke 23:9). A man is shearing a sheep. As said, this reflects the Isaiah passage, "Like a sheep that before its shearers is silent, so he opened not his mouth."

In the lower right is a High Priest placing his hands on a goat. This is the scapegoat for sins and iniquities (Leviticus 16:7-10, 21-22). The scapegoat was sent away from the people bearing the sins of the people just as Jesus was led away from the city carrying the sins of the people.

#### vi. Station Six

Station six depicts the abuse Jesus suffered (Matthew 27:27-31; Mark 15:16-20; John 19:1-3). Jesus is bound to a whipping post with a Roman soldier whipping him. He is wearing the crown of thorns. A bystander, who had joined in the mocking, now watches, not lifting a hand to help the innocent Jesus.

In the lower left, we see Jeremiah in the stocks (Jeremiah 20:1-2). This was a great humiliation, which Jeremiah suffered for being faithful to his call. In like manner, Jesus suffers ridicule and physical abuse for being faithful to his call.

In the lower right, we see Elisha as he is mocked by the teenage boys (acolytes at the local shrine to Baal) because he was the prophet of the true God (2 Kings 2:23-25).

There were at least 42 of these antagonists (2 Kings 2:24). So Jesus, who is The Prophet (Deuteronomy 18:15-19), was mocked.

#### vii. Station Seven

Station seven has Jesus bearing his cross (John 19:16b-17). To the right is the city of Jerusalem, reflecting the theology of Hebrews 13:11-13. The writer of Hebrews is referring to passages like Exodus 29:14, Leviticus 16:27, and Numbers 19:3.<sup>45</sup>

In the lower left, part of the story of Abraham offering Isaac as a sacrifice is depicted (Genesis 22:6-14). Abraham is carrying fire while Isaac is carrying wood. Of course, a substitute was provided for Isaac, but none was provided for Jesus, as he is our substitute. As Isaac carried the wood that would be used in his sacrifice, so Jesus carried the wood on which he would be sacrificed. (I have not included the ram caught by its horns because I am using this story with station 10, where the ram is depicted.)

In the lower right is a scene depicting Israel in bondage in Egypt (Exodus 1:8-14). While living in Egypt the Israelites were made slaves and forced to bear heavy burdens. Jesus bears the heavy burden of our sins (1 Peter 2:24).

#### viii. Station Eight

Station eight illustrates Simon of Cyrene, who takes up and bears the cross of Jesus (Matthew 27:32; Mark 15:21; Luke 23:26)). Simon is depicted as a black man. This is done for three reasons. First, because of where he was from, the chances are good that

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<sup>45</sup> R.C.H Lenski, *The Interpretation of the Epistle to the Hebrews and the Epistle of James* (Minneapolis, MN: Augsburg Publishing House, 1966), 483, "...these bodies were burnt 'outside of the camp,' speaking in terms of the sojourn in the wilderness in the days of Moses." The picture in my stations actually offers no specific interpretation. It simply represents the actual comment from Hebrews.

he actually was a black man. Second, tradition indicates he was black. Third, Simon, as a black man, indicates that Jesus died for all people, not just Jews. Jesus has fallen, thus preserving one of the traditional falls of Jesus and providing the reason Simon was pressed into service by the Roman guard (also depicted). Simon is forced to carry the cross by a Roman soldier (reflecting that our crosses are not self-chosen).

At the lower left we see illustrated King Solomon and the people praying at the dedication of the Temple (1 Kings 8:41-43). That portion of the prayer referenced is when Solomon prays for the foreigners who will come to faith in the true God. Simon is one of those foreigners who do so. Again the accent is that Christ is for all people.

At the lower right we see illustrated the story of Naaman the Syrian, who comes to faith in the God of Israel (2 Kings 5:1-19a). Naaman is washing in the Jordan “seven times,” which is when he came to faith in the true God. Many have seen this story as a foreshadowing of Christian baptism. The focus here is that, once again, we see that the Gospel is for all people; in this case, our enemies.

#### ix. Station Nine

Station nine illustrates Jesus as he meets the “daughters of Jerusalem” (Luke 23:27-31). The ladies are to the left and Jesus is to the right. Simon of Cyrene is still carrying the cross. Jesus warns the ladies of the destruction that is to come. (We also see the prominence of women in the Gospels, especially in Luke’s Gospel.)

In the lower left is depicted the fall of Judah to Babylon (Jeremiah 16:1-13; 2 Kings 24:10-25:21). Jeremiah had warned that Jerusalem would fall to the Babylonians



because the people had forsaken God, and Jesus warns these ladies that Jerusalem would fall because the nation also had forsaken God. In both situations, the calamity was great.

Illustrated in the lower right are Ruth and Naomi (Ruth 1). Their story begins during a time of famine. Naomi's family moves to Moab, where the boys marry local girls. Then Naomi's husband and sons die. This would have created a very difficult situation for the ladies. Naomi decides to return to Bethlehem and her daughter-in-law, Ruth, determines to go with her. In her speech where she refuses to be parted from Naomi, Ruth identifies with Naomi, Naomi's people, and Naomi's God (1:16). Both Naomi and Ruth were faithful to the Lord during their difficulties. In the main picture Jesus is speaking to the "daughters of Jerusalem." These women are described as "mourning and lamenting for him" (27) and thus they identify with Jesus. These ladies were willing to be counted as followers of Jesus even when our Lord was being led to his death, certainly a bleak time for them. As Ruth and Naomi were faithful during a very bleak time so the ladies Jesus speaks to are faithful during a very bleak time.

#### x. Station Ten

Station ten depicts Christ crucified with the charges posted over him (Matthew 27:33-37; Mark 15:22-32; Luke 23:32-33, 38; John 19:18-22). The placard above Jesus' head has "INRI," the first letters in Latin of the words "Jesus of Nazareth, King of the Jews." The cross is now crushing the head of the serpent. Beneath the cross is a skull. This represents both death and Adam. As the first Adam brought death into the world, so the Second Adam, through his death, defeated death and brought life and immortality to light (2 Timothy 1:10). This skull is a very ancient symbol of these truths. The big cross

that is in each picture now does double duty as the cross Jesus is hung on. It will continue to do so for stations eleven through thirteen. The skull under the cross Jesus is crucified on remains in all the subsequent illustrations.

The illustration in the lower left returns us to the story of Abraham and Isaac as Abraham prepares to sacrifice his son (Genesis 22:9-18). In this scene, Abraham is prepared to deliver the killing blow, but is stopped at the last moment by an angel of God. The ram that was substituted for Isaac is caught by its horns in a bush. God the Father offers us his Son Jesus as a sacrifice for our sin. However, to make our Lord's sacrifice good, no substitute is offered for Jesus. The sacrifice of Jesus is not stopped. Jesus is foreshadowed in this story by both Isaac and the ram.

In the lower right we find illustrated a story from Numbers 21:4-9. The Israelites were again speaking against Moses and the Lord. God sent poisonous serpents among the people. Repenting, they came to Moses for help. God instructed Moses to make a bronze serpent and mount it on a pole. Those who looked to the bronze serpent, trusting in the promise God made, were saved from the bite of the serpents. So also those who look to Christ, who was raised up on the pole of the cross, are saved from the bite of the serpent, which is the Devil (John 3:14). Moses is holding the pole with the bronze serpent and the sick people are looking up at the serpent in faith in God's promise.

#### xi. Station Eleven

Station eleven compresses many of the words and events that transpired on Good Friday into one scene (Matthew 27:45-49; Mark 15:33-36; Luke 23:34-43; John 19:23-30a). Jesus faces the repentant thief on his right and that thief faces Jesus. Jesus is turned

away from the unrepentant thief and he is turned away from Jesus. Soldiers, who crucified Jesus, are gambling for Jesus' last earthly possessions. These are the same soldiers to whom Jesus said, "Father, forgive them for they know not what they do." A mocking priest is to the right. The disciple John and Jesus' mother Mary are beneath the cross on the left (Jesus' right).

At the lower left is Noah, his family, and the animals, disembarking from the Ark (Genesis 8:13-22; 9:8-17). There is a rainbow. As God spoke words of hope to Noah, so Jesus speaks words of hope from the cross. The rainbow continues as a well-known symbol of God keeping his promises. He thus keeps his promises associated with Jesus.

At the lower right is Elijah when God spoke to him with a still, small voice (1 Kings 19:9-18). As God's voice was not in the earthquake and other mighty happenings on Mt. Horeb, but in the soft whisper, so God acts and speaks humbly from the cross and not with a mighty army of angels, etc. (Matthew 26:53).

## xii. Station Twelve

Station twelve illustrates the final words of Jesus, his death, the response of the people (including the centurion who confessed Jesus), and one of the wonders (darkness) that happened (representing all the supernatural events that transpired in the physical realm that day; Matthew 27:50-56; Mark 15:37-42; Luke 23:44-49; John 19:30b). Again we have the INRI, the skull of Adam, and the crushed serpent. To the left is a mourning Jew. To the right is the Roman Centurion who confessed Jesus to be the Son of God. (Events not depicted include an earthquake, the temple curtain torn, dead believers raised, and so on.)

At the lower left we return to the story of Adam and Eve in the Garden (Genesis 3:1-8). They have just eaten the forbidden fruit and look at each other with eyes informed with the knowledge of sin. The forbidden fruit they ate brought death and damnation to the world, but the fruit of the death of Jesus is forgiveness and eternal life. Jesus' death overturns the death Adam and Eve brought into the world.<sup>46</sup>

At the lower right is a priest offering a temple sacrifice (Leviticus 4:22-35). The temple sacrifices were types pointing to Jesus. The sin/atonement sacrifices especially, which were always animal sacrifices, pointed to the death of Jesus (Hebrews 7:26-28).

### xiii. Station Thirteen

Station thirteen depicts the spear being thrust into the side of Jesus (John 19:31-37).<sup>47</sup> From the wound flows blood to our left and water to our right. (Though not depicted here, many have seen the water and blood as representing baptism and communion.) Jesus is now dead. The other elements of placard, skull, and serpent are still present. The sky is still dark. The sacrifice is complete.

Abraham is illustrated circumcising Isaac at the lower left (Genesis 17:9-12, 22-23; 21:1-7). The shedding of blood in circumcision pointed to the shedding of blood for

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<sup>46</sup>The Commission on Worship of The Lutheran Church—Missouri Synod, *LSB: Altar Book*, 231. As the Preface for Good Friday puts it, we give thanks to the Father, “through Jesus Christ, our Lord, who accomplished the salvation of mankind by the tree of the cross that, when death arose, there life also might rise again and that the serpent who overcame by the tree of the garden might likewise by the tree of the cross be overcome.”

<sup>47</sup> While conducting my first pre-project interview, with the “Applegates,” they notice an error in the scriptural reference for Jesus. I had John 19:31-17. Thanks to them, that reference was corrected to John 19:31-37 prior to the stations actually being used.

our salvation by Jesus on the cross. Jesus' blood is the blood of the covenant.

Circumcision, therefore, pointed forward to the One who would be our Savior.<sup>48</sup>

At the lower right is illustrated the story of Moses striking the Rock (Exodus 17:1-17). Water comes from the lifeless rock when Moses strikes it, so water comes from the lifeless body of Jesus when it is struck by a spear. Though not depicted here, many have seen this event from Exodus as pointing to Baptism with the Rock pointing to Jesus (1 Corinthians 10:4, and all those passages which speak of Jesus as our Rock).

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<sup>48</sup> The elements in the rite of circumcision have drawn a great variety of interpretation over the centuries. Why this act and not some other? Why wait eight days? Why were women exempted? Why were gentiles exempted? These, and other questions, are raised in the commentaries, and the commentators offer their conclusions:

Mark Sheridan, *ACCS: Old Testament II: Genesis 12-50*, 54. As Ambrose put it, "But, inasmuch as the apostle said, 'Abraham received the sign of circumcision,' certainly the sign is not the reality itself but points to another reality ...". So Christians have pondered what this sign pointed to for centuries.

Leupold, Hebert *Exposition of Genesis: 1* (Grand Rapids, MI: Baker Book House, 1942), 520. Leupold is correct when he writes, "That circumcision foreshadows baptism is, of course, undeniable"

This association was established by Saint Paul (Colossians 2:11-12). However, aside from this, there seems to be no overwhelming consensus.

I have two major principles I follow in such cases. The first is the Analogy of Faith, meaning I will not accept an interpretation which is at variance with clearly revealed teachings of the Bible. So the exclusion of Gentiles from circumcision cannot mean that God does not desire the salvation of all (Genesis 12:3; Matthew 28:19; John 3:16). Some other meaning must be sought if I want to provide an interpretation. The second principle is that Jesus is the heart of the Scriptures. They are, fundamentally, about him. Our Lord demonstrated this to the two disciples walking to Emmaus when, "beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself" (Luke 24:27).

In reference to the shedding of blood in circumcision, Hebrews 9 & 10 establishes the role of blood in the Old Testament as pointing to Jesus and his atoning death. In Exodus 4:24-26 we have an unusual story that occurred when Moses and his wife were headed back to Egypt. Moses had neglected to circumcise his boys. His wife Zipporah performed the circumcision. She then called Moses a "bridegroom of blood," and just so we might not think she was speaking of something other than circumcision, the text adds that she said it "because of the circumcision." No matter what else this text may indicate, it certainly indicates that the shedding of blood occurred during circumcision.

Now, if we accept Paul's understanding that circumcision pointed to and found its fulfillment in baptism, and if we accept Paul's contention that baptism unites us with the death of Jesus (both thoughts are in Colossians 2:11-12), then circumcision also pointed to the death of our Lord.

Hebert Leupold, *Exposition of Genesis: 1* (Grand Rapids, MI: Baker Book House, 1942), 520. Concerning circumcision as pointing forward to the One who would be our Savior, Leupold wrote, "Secondly, this rite is tied up closely with the Messianic hope. For if it indicates the purification of life at its source, it in the last analysis points forward to Him through whom all such purification is to be achieved, who is Himself also to be born by a woman, but is to be He in whom for the first time that which circumcision prefigures will be actually realized." This quote from Leupold is as close as I can find to someone giving a reason why only male children were circumcised: Circumcision pointed to the Savior, the man Jesus of Nazareth.

#### xiv. Station Fourteen

Station fourteen depicts the burial of Jesus, the traditional last station (Matthew 27:57-61; Mark 15:42-47; Luke 23:50-56; John 19:38-42). Golgotha is off to the left with the skull of Adam. Also on the left are the weeping women who followed to see where Jesus was buried. To the right, Nicodemus and Joseph of Arimathea carry the body of Jesus to the garden tomb. The large “station cross” is once again empty.

At the lower left is Jonah being swallowed by the great fish (Jonah 1; Matthew 12:39-40). As Jonah was “buried” in the belly of the sea creature for three days, so Jesus was buried in the “belly” of the earth for three days. Of course, being eaten by fish, or being buried, is not unique or supernatural. The remarkable thing about Jonah’s experience is that he remained in the belly of the fish for only three days. This analogy, therefore, actually points to the resurrection of Jesus.

At the lower right is Joseph in prison (Genesis 39); as he was cast into prison but later was raised up by Pharaoh. Jesus was cast into the prison of death but later raised up by the Father. Joseph is depicted in chains and behind bars.

#### G. Outline

Due to the proposed timing of this project (Lent 2012) I had to begin work before approval. Before approval from Gardner-Webb, I had already received approval and agreement of support from our Board of Elders and Church Council. I had already determined what was depicted in each of my stations, made a preliminary design, retained an artist, and the artist had already sent me his completed work. I had also already engaged the services of a quality craftsman who designed and built my display

boxes. The poles for the display boxes were made and the holes in the ground were dug in our yard. Tentative surveys and interview forms were developed, which were later modified after consultation with my advisor.<sup>49</sup>

Ash Wednesday was February 22, 2012. This marked the beginning of the project proper. The congregation had already filled out the pre-project surveys and returned them by Sunday, February 19. The pre-project interviews were conducted the week before Ash Wednesday. The stations were dedicated in the Sunday worship service prior to Ash Wednesday.

The Wednesday Lenten services and homilies were developed from week to week. However, the Wednesday services followed a set pattern so, after the first week, it was a simple matter of changing homily titles, selecting hymns and working on the prayers.<sup>50</sup> The actual stations service was ready a few weeks prior to Holy Saturday. Advertising elements were developed by Ash Wednesday.

As described above in the section “Literature Review,” the advertising element had several parts. The flyers for posting in public places around Spartanburg were finished and posted in various places by January 22. The service for personal devotional use of the stations was placed outside, in a weather-proof box, at the same time the stations were posted in our yard (February 19). A press release was delivered to the Herald-Journal the week of Monday, February 6. A bulletin board promoting the stations was created Sunday, January 29. Telephone calls to local Lutheran Churches announcing the stations were made by the Evangelism Committee between Sunday, January 29 and

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<sup>49</sup> The final format for these forms is located in Appendix A.

<sup>50</sup> Samples of the “noon” and evening service bulletins can be found in Appendix G.

Sunday, February 12.<sup>51</sup> Bulletin announcements and/or inserts began appearing weekly, beginning one month prior to Ash Wednesday (January 29). Each week, on Thursday, I posted on our blog worship notes for the upcoming Sunday's service. Beginning one month before Ash Wednesday (January 29), I included in the "Tidbits" section of these notes something about the stations service and/or the Lenten services. I also included one major blog on the topic in February and again in March. There was a final post the first week in April, which was also Holy Week. The first blog posts accented the Lenten services and the later ones the stations service.

There were three distinctive worship elements to the project. The first was the dedication of the stations. That took place on the Sunday before Ash Wednesday, February 19, 2012. I used the rite of the Blessing of Sacred Art, found on page 306 of the *LSB: Agenda*.<sup>52</sup> This took place prior to the main prayers for the day. After the service, the stations were posted outside.

The second worship element was the Wednesday Lenten services. At Lamb of God, we have had two such services each Wednesday for the past decade. The first service is at 12:15 in the afternoon; it lasts only about half an hour. There are two goals with this service. The first is to provide a service people can attend on their lunch hour. This is why the service is kept short. The second is to provide a service for those who do not like to drive in the dark. The message for this service is identical to the evening service, but the liturgy is different. For the 12:15 service, we use Responsive Prayer I

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<sup>51</sup> We are the only member congregation of the Lutheran Church-Missouri Synod in Spartanburg. All of the other Lutheran congregations are part of the Evangelical Lutheran Church in America. We received no feedback from this effort.

<sup>52</sup> The Commission on Worship of The Lutheran Church—Missouri Synod, *LSB: Agenda*.



(Suffrages) on page 282 of *LSB*.<sup>53</sup> We sing only one hymn and the brief liturgy is all spoken.

Our second service begins at 7:00 PM and lasts about forty-five minutes. In the past, we have used the service of Evening Prayer, beginning on page 243 of *LSB*. We followed the same practice for Lent 2012. This is a sung service and we also sang three hymns.

Each of the services had a worship bulletin unique to that service. The bulletins contained copies of the stations being treated in the homily that day. Each service introduced two or three of the stations. I opted not to have a Lenten service on Holy Wednesday. That is because we had a service for Maundy Thursday, Good Friday, Holy Saturday and Easter Sunday. I thought adding another service on Holy Wednesday, bringing the total to five services on five succeeding days, was a bit much for the congregation to accept.

What follows is the schedule we used for Lent. Hymns are included. The middle hymn is always the sermon hymn and is the one used at the 12:15 PM service.

Ash Wednesday, February 22 - "Go to Dark Gethsemane," *LSB* 436; "Lamb of God," *LSB* 550; "Rise, My Soul, to Watch and Pray," *LSB* 663; Text: Mark 14:32-52; Homily title: "In the Garden." Homily focus: Introduction to the stations, and stations 1 & 2.

Wednesday, February 29 - "When I Behold Jesus Christ," *LSB* 542; "Lamb of God," *LSB* 550; "What Wondrous Love Is This," *LSB* 543; Text: Mark 14:53-:15:15; Homily title: "Denied." Homily focus: stations 3, 4, & 5.

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<sup>53</sup> *Ibid.*

Wednesday, March 7 - “Stricken, Smitten, and Afflicted,” *LSB* 451; “My Song Is Love Unknown,” *LSB* 430; “Jesus, Refuge of the Weary,” *LSB* 423; Text: Mark 15:16-21; John 19:16b-17; Homily title: “Abused for All.” Homily focus: stations 6, 7, & 8.

Wednesday, March 14 - “The Lamb,” *LSB* 547; “My Song Is Love Unknown,” *LSB* 430; “Alas! And Did My Savior Bleed,” *LSB* 437; Text: Luke 23:27-38; Homily title: “A Tear for Jesus.” Homily focus: stations 9 & 10.

Wednesday, March 21 - “Jesus, I Will Ponder Now,” *LSB* 440; “Lamb of God,” *LSB* 550; “Drawn to the Cross, Which Thou Hast Blessed,” *LSB* 560; Text: From “Christ of the Gospels,” pages 203-205, by W. Beck, a harmony of the Gospels; Homily title: “The Final Hour.” Homily focus: stations 11 & 12.

Wednesday, March 28 - “Were You There,” *LSB* 456; “My Song Is Love Unknown,” *LSB* 430; “On My Heart Imprint Your Image,” *LSB* 422; Text: John 19:31-42; Homily title: “Dead and Buried.” Homily focus: stations 13 & 14.

The third worship element was the Stations of the Cross service. The service was outside and incorporated movement from one station to the next. The liturgy at each station was brief. From start to finish, the service lasted about 45 minutes. It consisted of a brief introduction, a few versicals at each station, the art, and a brief silence. The worship bulletin included the liturgy and additional information. The bulletin also included illustrations of each of the stations.

The post-project interviews and surveys were finished within a month after Easter 2012.

## H. Project Calendar

Before January 1, 2012:	Received consent from church
	Designed stations
	Retained artist
	Retained craftsmen
	Designed evaluation tools
	Received from artist/craftsmen completed work
	Wrote project proposal
January 2102:	Received project approval
	Designed bulletin flyers
Post Project Approval:	Delivered material to Evangelism Committee
January 16 – 21:	Wrote February newsletter article
January 22 – 28:	Posted flyers around town
January 22 – 29:	Church bulletin board completed
January 26:	First note in “tidbits” section of “worship notes” on blog
January 29:	Personal devotional pamphlet finished
	February newsletter was available
January 29 – February 12:	Telephoned local Lutheran churches
January 29:	First bulletin notice/insert
February 2:	Second note in “tidbits” section of “worship notes” on blog
February 5:	Second bulletin notice/insert
February 6 – 10:	Wrote and delivered press release
	First big blog post

February 6 – 19:	Designed basic Wednesday bulletins
February 9:	Third note in “tidbits” section of “worship notes” on blog
February 12:	Third bulletin notice/insert
February 12 – 18:	Marquee message about Lenten services posted Wrote March newsletter article
February 16:	Lenten services promoted more in “Worship notes” on blog
February 19:	Fourth bulletin notice/insert Stations dedicated Stations posted in our yard Placed personal devotional pamphlets outside
February 22:	Ash Wednesday, first Lenten service
February 23:	“Worship notes” on blog posted
February 26:	Fifth bulletin notice/insert March newsletter available
February 29:	Second Wednesday Lenten service
March 1:	“Worship notes” on blog posted
March 4:	Sixth bulletin notice/insert
March 4 – 18:	Completed stations service
March 7:	Third Wednesday Lenten service
March 8:	“Worship notes” on blog posted
March 11:	Seventh bulletin notice/insert
March 12 – 16:	Second big blog post
March 12 – 17:	Wrote April newsletter article

March 14:	Fourth Wednesday Lenten service
March 15:	“Worship notes” on blog posted
March 18:	Eighth bulletin notice/insert
March 21:	Fifth Wednesday Lenten service
March 22:	“Worship notes” on blog posted
March 25:	Ninth bulletin notice/insert
	April newsletter available
March 25 – 31:	Marquee message about Holy Week services posted
March 28:	Sixth Wednesday Lenten service
March 29:	“Worship notes” on blog posted (with Holy Week services)
April 1:	Tenth bulletin notice/insert
April 2 – 6:	Third big blog post
April 7:	Stations of the Cross service
April 9 – 30:	Post-project surveys and interviews

## CHAPTER III

### Theological Reflection

#### A. Rationale

Former pastors at Lamb of God used various worship forms, like “contemporary,” and “evangelical,” but they never took root. Lamb of God remains a traditional, liturgical, Lutheran church. Throughout the centuries, liturgical worship has served the Church well in spiritual formation and in reaching those outside the Church.<sup>54</sup> The Stations of the Cross was an unused tradition at Lamb of God that can help keep our focus on Christ, especially his final hours, thus aiding in our spiritual formation.<sup>55</sup> It was also hoped that this liturgical service would enhance our ability to reach out with the message of Christ to our community.

The final week of our Lord’s life dominates the Gospels (Matthew 21-27; Mark 11-15; Luke 19-23; John 12-19), being the single largest topic in each and, as such, reflects the central role it has in Christian theology. The importance of the death of Christ is reflected in the Epistles (Romans 3:25; 6:6; 1 Corinthians 2:2; 10:16; Ephesians 1:7; Col 2:12; Hebrews 9:12; 1 Peter 1:19; 1 John 1:7; Revelation 5:12). Holy Week, especially the death of Jesus, is pointed to often elsewhere in the Gospels (Matthew 16: 21-23; Mark 10:32-34; Luke 2:35; 12:50), including foreshadowing events like the

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<sup>54</sup> “Church” is used here in reference to the entire Body of Christ, of which Lamb of God is one visible manifestation. Therefore, if one would embrace the faith as understood at Lamb of God, one would also join “the Communion of Saints” confessed in the Apostles’ Creed. On the other hand, if these stations move someone to an encounter with Jesus, and they join a different local Christian congregation, embracing that confession, they have still become part of the Communion of Saints, even though they have not become a part of Lamb of God Lutheran Church.

<sup>55</sup> Rory Noland, “From Neutrino Worship to Real Transformation,” *Common Ground Journal* 7 no. 1 [Fall 2009]: 62, “[I]f we worship Christ, we will become more and more Christ-like.”

Slaughter of the Innocents (Matthew 2:16-18).<sup>56</sup> Its importance comes through in the parabolic sayings of Jesus (Luke 20:9-18; John 3:14-15; 12:24). The New Testament writers draw heavily on the Old Testament to explain the Passion, from the Passover Lamb (Exodus 11-12:29; John 1:29), other sacrifices (Leviticus 6:25; 9:7; 16:16; etc.), references from the prophets (Isaiah 53, Psalm 22), and events understood typologically like Jonah (Jonah 1:17; Matthew 12:40).<sup>57</sup> Indeed, the first reference to the Passion is in

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<sup>56</sup>Robert Gundry, *Matthew: A Commentary on His Literary and Theological Art* (Grand Rapids, MI: Wm. B. Eerdmans, 1982), 34-37. Gundry sees these events both as “recapitulating” Old Testament events and pointing to the passion. He sees the sorrow of the mothers pointing towards the sorrow of Mary; the death of the children pointing back to the sacrifice of two turtle doves and the death of the children under Pharaoh and forward to the death of Christ; the role of the ruler Herod pointing back to Pharaoh and forward to Pilate, etc.

Jack Dean Kingsbury, *Matthew: Structure, Christology, Kingdom* (Philadelphia, PA: Fortress Press, 1975), 48. Kingsbury, referring to how the news of the birth of Jesus was received by the leaders in Jerusalem, wrote: “The reaction on the part of the leaders and people adumbrates Israel’s later rejection of its Messiah.” He goes on to write, “In addition, the best explanation of the story of the Slaughter of the Innocents (vss. 16-18) is that it is an initial sign of the judgment that will befall Israel for having rejected its Messiah. Hence, already in chs. 1-2 Matthew prefigures the passion and resurrection-exaltation of Jesus.” One might also simply note that Matthew frequently interprets Old Testament events in terms of New Testament events, and so one would naturally anticipate that an event like the Slaughter of the Innocents would be understood by his readers as pointing to a greater reality.

<sup>57</sup> In dealing with passages like Isaiah 53 and Psalm 22, one encounters, broadly speaking, two camps. What I will call the “traditional” camp considers these passages to be directly speaking of Jesus. What I will call the “original understanding” camp believes later generations read into these passages an understanding of Jesus. The assumption of the traditional camp is that such passages pointed to Jesus originally, even if the original audience didn’t recognize it. The original audience thus may have understood the text correctly, but not fully. The starting point for understanding the text today should be the fuller understanding that later generations discovered. The assumption of the original understanding camp is that the original audience’s understanding was not only correct but full and, therefore, should be the primary starting point in our understanding of the text.

Leslie Elmer, *The Psalms*, (Nashville: Abingdon Press, 1949), 362. Elmer comes from the original understanding camp. He writes of Psalm 22,

It divides sharply into two parts, the first (vss. 1-21) being a lament of an individual because of illness (vss. 14-17). But his lament is likewise occasioned by enemies whose scoffing derision has been made the sharper and bolder because his illness points up to them conclusively that God has forsaken him. The second part (vss. 22-31) is a song of thanksgiving, sung in advance of his cure from illness, but under the conviction that the cure at God’s hand is certain.

He only briefly recognizes that Jesus quoted the opening verse of this Psalm while on the cross, giving it a “unique sacredness.” At no time does Leslie say or imply that a reference to Jesus was actually intended in the original text.

Herbert Carl Leupold, *Exposition of Psalms* (Grand Rapids: Baker Book House, 1959), 194-195. Leupold comes from the traditional camp. After briefly reviewing the approaches to Psalm 22 then current (called by him personal [Leslie uses this approach], ideal, national or predictive), he writes, “We believe that this last type of interpretation [predictive] is the one that deserves the preference but do not deny that

Genesis 3:15.<sup>58</sup> To understand the meaning of the Passion is to encounter the heart and soul of our Faith.<sup>59</sup> To lead people to a deeper encounter of this was the goal of my stations.<sup>60</sup>

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an element of some of the others may be detected here and there" (195). His interpretation is reflected in the title he gives to this psalm, "A Prophecy concerning the Messiah's Sufferings and Victory" (194). Leupold wrote of this approach, "This is the oldest of the four types and is in reality the one that was predominant in the Christian Church from days of old and to a very large extent still is" (195).

Alan Segal, *Two Powers in Heaven*, (Boston: Brill Academic Publishers, Inc., 2002). Segal, a rabbinic scholar, has traced Jewish thought that sprung from such passages from about 200 B. C. through 300 A. D. One thing that becomes clear in Segal's book is that there was a lively debate among the Jews concerning passages like Psalm 22 and Isaiah 53. One can readily recognize why Christianity found many converts from Judaism, as Christianity had a way to understand such passages that respected the inspiration of Scripture and maintained a strong monotheism.

Albert Schweitzer, *The Quest for the Historical Jesus: A Critical Study of its Progress from Reimarus to Wrede* from the First German ed., Trans. W. Montgomery (England: A. & C. Black, Ltd., 1910) [Accessed 1/18/2012]. Online: <http://www.earlychristianwritings.com/Schweitzer>. It has been said that the traditional camp is anachronistic, reading later theological developments back into earlier writers. At least from a certain perspective, this must be accepted. That perspective is that any theological development, which claims to be founded on the Bible, is anachronistic. By "theological development" I mean a fresh theological idea. So, for example, Schweitzer (1875-1965) was being anachronistic, projecting contemporary theological ideas back onto the biblical text. The same might be said of any of the New Testament writers who cite Old Testament references and apply them to Jesus. Their assumption that the God who once spoke through the prophets was revealed more fully in Jesus (Hebrews 1:1-2) enabled them to understand the Old Testament in a richer light, finding meaning long overlooked. Paul speaks of this as a veil that had been removed from the eyes of Christians (2 Corinthians 3:12-18). According to Paul, this encounter with the text with unveiled eyes enables us to behold "the glory of the Lord" and leads to us "being transformed into the same image from one degree of glory to another."

In the end, this whole issue might revolve around the question of inspiration. Is the Bible fundamentally the word of the one God, or fundamentally the words of pious writers about the one God? If one accepts the position that the Bible is fundamentally the word of God, then accepting the idea that insights from the New Testament (or later) can and should shed valuable insight into the meaning of the Old Testament, seems perfectly justifiable. If one accepts the view that the Bible is fundamentally the words of pious writers about the one God, then further theological development runs the risk of being *only* anachronistic.

I subscribe to the view that the Bible is fundamentally the word of God, by which I mean that the autographs were exactly what God wanted them to be. As such, I have no problem with the hermeneutical principle called "the analogy of faith." Consequently, I have no problem with the statement, "The original testimony of Jesus' resurrection is peculiarly related to the prophetic Word of the Old Testament." Peter Brunner, *Worship in the Name of Jesus*, (Concordia Publish House, St. Louis, 1968), 126. This does not safeguard the traditional camp from being anachronistic. It simply opens up the possibility that deeper insights might be gained from a biblical source than the original recipients generally received.

<sup>58</sup> Dr. James R. McConnell, (D. Min. Project Proposal revision 1, 1/19/2012), 16, argued against this being a passion reference in his notes to me, writing "I would argue against this point. The NT authors interpret these as passion refs; but in their original contexts, they had nothing to do with Jesus' passion." In this, Dr. McConnell represents the view of many today.

Walter Russell Bowie, Cuthbert Simpson, ed., *The Interpreter's Bible*, (Abingdon Press, Nashville), 1954 (*IB*), 1, 508-509. Bowie wrote, "The curse pronounced upon the serpent explains etiologically: (a) why serpents have no legs ... and (b) why, as was supposed, they ate dust." He also wrote,



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In our world of physical experience there is nothing from which men have a more natural revulsion than from the snake. It is secret and stealthy. It strikes without warning and its bite has poison in it. Only a fool will walk carelessly where snakes lurk. Many men have come to their senses when God has intervened to show the nature of sin, for then its reality is unmistakably abhorrent.

Thus, while not claiming it as the original intent of the text, Bowie is able to rescue some spiritual value out of a story that he apparently believes is intended originally to reveal why snakes do not have legs. Standing against this view is the understanding of the overwhelming majority of Christian writers over the past twenty centuries, who have seen this as messianic. Bowie cites “Targ. Johathan, Targ. Jerusalem, the medieval Christian exegetes, and Calvin” as supporting the messianic understanding of this text (509) (Targ. Johathan and Targ. Jerusalem are actually Jewish sources.)

One might add to this list: Martin Luther, *LWAmEd*, Jaroslav Pelikan, ed., George V. Schick, 1, 191-198; Ernst Hengstenberg (1802-1869) trans., E. W. Hengstenberg, *Christology of The Old Testament*, trans. Theod. Meyer and James Martin, 1 (Grand Rapids, MI: Kregel Publications, 1956), 14f, both post-medieval in their timing; and Irenaeus (c. 135-c. 202), Andrew Louth, ed., *Ancient Christian Commentary on Scripture*, Old Testament I: Genesis 1-11 (Downers Grove, IL: InterVarsity Press, 2001) 90, who was pre-medieval. *KDCOT*, 101, Keil (1807-1888), while not willing to go as far as some who take this passage as messianic, could still write, “It does not follow from this, however, apart from other considerations, that by the seed of the woman we are to understand *one* solitary person, one individual only. ... But if a direct and exclusive reference to Christ appears to be exegetically untenable, the allusion in the word to Christ is by no means precluded in consequence.”

*TLSB*, 18, 20, provides an excellent summary of the more historic view the Christian Church has held concerning this passage:

Note movement in the text, which begins with conflict between the woman and the serpent. It then moves to conflict between the descendant of the woman and the descendant of the serpent. But, unusually, it concludes with conflict between the woman’s descendant and the serpent himself. Clearly this verse is not simply about the origin of the conflict between humans and snakes, but about a conflict that will culminate with the defeat of the serpent by One who will descend from the woman. This points to Christ and His defeat of Satan on the cross, and for this reason this verse is often called the “protevangeliū” (the first promise of the Gospel), *her offspring*. Hbr *zera*, “seed” (singular form can refer to one seed or to an entire group; e.g., Eng, “bag of seed,” not “bag of seeds”). It refers to all the descendants of Eve, but most significantly to Christ as the Second Adam, i.e., all humanity reduced to one. *He*. Presence of other masculine grammatical forms makes it clear that Hbr intends the subject to be masculine, not feminine. ... *bruise*. Some commentators argue that the two forms of the verb used of the actions of the seed and the serpent are actually from two different Hbr words (e.g., *crush* ... *strike* in NIV). While there is some support for this among languages related to Hbr, [Hebrew] most scholars prefer to take these two forms as being from the same Hbr [Hebrew] word. The difference in the degree of injury inflicted does not depend on having two different verbs here but on the differing parts of the body being struck. Luth [Luther]: “Satan understood this threat well; therefore he has continued to rage against human nature with such great hatred. Adam and Eve were encouraged by this promise. Wholeheartedly they grasped the hope of their restoration; and, full of faith, they saw that God cared about their salvation, since He clearly declares that the male Seed of the woman would prostrate this enemy” (AE 1:193). Chem: “The Son of God announced to our first parents the mystery of the promise of the Gospel which had been hidden from eternity in the bosom of the Father, [when] He gave a brief summary of the doctrine of the Gospel in Gen. 3:15” (LTh 1:37).

This debate will not be settled here. I do agree with Dr. McConnell that “The NT authors interpret these as passion refs.” As I take the New Testament authors as authoritative in my understanding of the Old Testament, I accept the passage as pointing to the passion of Christ.

Bede the Venerable, Carmen S Hardin, Trans, *Ancient Christian Texts: Commentaries on Genesis* 1-3: Severian of Gabala and Bede the Venerable: Bede the Venerable: Commentary on Genesis, I. (Downers Grove, IL: InterVarsity Press, 2010), 155. It is worth pointing out that not all interpreters of

Key elements in my D.Min. report included worship, imitative devotion, and art. These are all incorporated in a Stations of the Cross service. I will, therefore provide a rationale for each of these elements.

## B. A Theological Rationale for Worship as a Major Influence in Spiritual Formation

The purpose of this section is to demonstrate that the Bible depicts corporate worship of God, along lines God sanctions, as a mark of a healthy spiritual life.<sup>61</sup> This does not assume that there are no differences between the worship pictured in the Old

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earlier generations saw a connection between the Seed of Eve and Jesus. Bede the Venerable (672-735) understood the seed of Eve to be humanity in general, and the seed of the serpent as rebellious angels. However, he seems to vacillate in his understanding of the seed of the woman as all humanity and as the Church. He also seems to sometimes understand the seed of the woman and the woman as representing the same thing. So he could write,

The woman will bruise the head of the serpent when the holy church drives away the snares of the devil and the poisonous persuasions that were discovered from the beginning, and just as if treading them under foot, the church reduces them to nothing. She will bruise the head of the serpent when she resists the pride through which Eve was deceived, having been humbled under the mighty hand of God, for ‘the beginning of all sin is pride.

Bede, of course, was working from the Vulgate translation, which mistranslated the Hebrew masculine forms into feminine forms.

<sup>59</sup>Irene Prusher, “Modern Day Pilgrims,” *The Christian Science Monitor* (December 23, 1998): 2. “The Christian walk is about Calvary and the tomb. Jesus did it in the physical, and now you have to do it in the spiritual. So symbolically, you have to die yourself; you also have to go to Calvary to die. There are a lot of things in life that God doesn’t like, and these things have to be put to death. It’s a cleansing of sin.” (This is a quote from Mr. Jonker, a “Pentecostal born-again Christian” from Johannesburg, South Africa.)

Ewald Plass, *What Luther Says: A Practical In-Home Anthology for the Active Christian* (St. Louis, MO: Concordia Publishing House, 1959), 70. Plass quotes Martin Luther as saying, “It is beyond a doubt that the entire Scripture points to Christ alone.”

<sup>60</sup>Peter Brunner, *Worship in the Name of Jesus* (St. Louis, MO: Concordia Publishing House, 1968), 127. “It becomes evident here that a distinction must be made between the Word which calls the unbelievers to faith and the Word addressed to those who already believe, but also that the Word that edifies the congregations ever reverts to the Word that engenders the congregations and thus is nothing other than a repetition, a recollection, a development, a deepening, and an application of that same Word which once called the congregation into being.”

<sup>61</sup>Noland, 61, “Note that Paul connects worship with spiritual transformation. Thus, Paul is describing a worship experience that is much deeper than some ‘warm fuzzy’ that wears off within seconds. Worship is inherently and ultimately transformational. Second Corinthians 3:18 teaches that when we behold or contemplate God’s glory, we are ‘transformed into the same image.’ Thus, we are molded and shaped by the character of God. Every encounter with God comes with an invitation to be renewed into his image (Col. 3:10). For that reason, worship plays a significant role in our spiritual formation.”

Testament, the New Testament, or even in a contemporary congregation. Certainly there are both similarities as well as dissimilarities.<sup>62</sup> The point is not the details of the worship service, but that corporate worship is a mark of spiritual vitality. This also is not to deny the value of individual worship, like personal devotions, or the value of the Stations of the Cross for individual worship. However, as the culmination of this project was a corporate worship service, and as corporate worship services were the main way of introducing the Stations of the Cross into the life of Lamb of God, this section focuses on corporate worship.

It may seem odd that I have included a section on the value of corporate worship for Christians in shaping their spiritual life. I have done so for two reasons. First is simply because my proposed project includes six Wednesday Lenten worship services and culminates in a corporate worship service on Holy Saturday (April 7, 2012). These services are the primary vehicle for shaping the spiritual life of the participants in the project. As Frank Senn observed:

As the whole of human life and endeavors is a system of rituals, so is the life and mission of the Christian community a system of rituals. Educating our young, bringing new members into the community, looking after the needs of the most venerable members of the church and society, and worshiping God are all ritual activities. But as Ronald Grimes has said, 'The Liturgy of a ritual system is often, but not always, its most paradigmatic, most central, most valued rite.' The liturgy is the activity in which the life and mission of the church are paradigmatically and centrally expressed. As there is no development in human life without ritualization, so there is no unritualized Christian life."<sup>63</sup>

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<sup>62</sup> Some similarities include worship being commanded by God, having a liturgical component, being directed towards the one true God, and bringing blessings from God to the worshipers. Dissimilarities include the overt Trinitarian nature of the Church's worship as compared to the worship of the Old Testament saints, and the burnt offerings of animals and grains in the Old Testament, while in New Testament worship we look back to the sacrifice of Jesus.

<sup>63</sup> Frank Senn, *Christian Liturgy: Catholic and Evangelical*, (Minneapolis: Fortress Press, 1997), 4.

While the liturgical life of a congregation is larger than the corporate worshipping community, that worshipping community is the most significant expression of that liturgical life at Lamb of God. If Dr. Senn is correct (and I believe he is), then our worship life is the most important way we have to pass on our Christian paradigm, our most central and valued truths, which shape us.<sup>64</sup> Marva Dawn, building on the thought of Martin Marty, suggests seven questions that form groups by how they answer the questions. She suggests that these are the questions worship answers, thus shaping the spiritual journey of the participants. Those questions are: Who am I? (identity); To whom do I belong? (loyalty); By what shall I live? (values); How can I protect myself? (power); How does it all fit together? (a master story); Why should I live? (meaning); and How can there be a future? (hope).<sup>65</sup> Each service will not address all these issues, but over time they are addressed. Of course, others have found different questions that worship addresses.<sup>66</sup> The corporate worship life of the believer, therefore, changes them.<sup>67</sup> It forms their spiritual life.

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<sup>64</sup> Noland, 62. This is true of all worship, not just Christian worship. "The hidden danger of idolatry lies in the fact that we become what we worship."

<sup>65</sup> Marva Dawn. *A Royal "Waste" of Time* (Grand Rapids: William B. Eerdmans Publishing Company, 1999), 22.

<sup>66</sup> Noland, 64. He suggests three questions: "Who is God?" "Who am I?" and "What is God inviting me to do?" These questions are covered in Dawn's questions. The point in my project is not the specific questions worship addresses, but that worship is central in our spiritual formation. These authors find in their questions ways that this spiritual formation is addressed.

<sup>67</sup> Noland, 63. "Worship awakens a desire to change by challenging our spiritual status quo. Certain hymns and praise choruses, when taken seriously, should rock our boat. Who can sing the classic hymns *I Surrender All*, *Have Thine Own Way*, or *All for Jesus* without fully considering the implication of those words?"

The second reason is that I have encountered many people over the years who believe they can be “just as good a Christian” as anyone else without attending worship.<sup>68</sup> This, I will demonstrate, is a non-biblical and non-Christian attitude.

One can trace, in the Old Testament, the spiritual fortunes of God’s people and directly relate them to their corporate worship life.<sup>69</sup> Worship begins in Genesis 4, in which both Cain and Abel offer sacrifices (Genesis 4:3-4). This story also reveals that not all worship is pleasing to the Lord. These examples, however, were not corporate, but private. Therefore, we see the first example of how personal devotion can easily go down paths that are not pleasing to the Lord. In Genesis 4:26 we read, “At that time people began to call upon the name of the LORD.” This is not a reference to the beginning of private devotional worship, for that already existed. It must be a reference to the beginning of corporate worship.<sup>70</sup> If we accept the phrase “call upon the name of the LORD” as an indication of corporate worship, unless modified by the context, we can see that corporate worship was an important aspect of the spiritual life of the Patriarchs,

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<sup>68</sup> Tara Mulder, *Why Should I go to Church?* (St. Louis, MO: Lutheran Hour Ministries, Int’l LLL, 2003), 21, 6BE96. A story by Mulder in this publication reflects this thinking. “Lawrence,” a college basketball player, says to “Trish,” “Hey, I got Jesus. I just don’t need to go sing and all that stuff with old people acting like the rest of the world doesn’t matter?”

<sup>69</sup> Horace Hummel, *The Word Becoming Flesh* (St. Louis, MO: Concordia Publishing House, 1979), 112. For example, Hummel wrote concerning the book of Judges, “The second of the ‘former prophets’ recounts the troublous history of God’s people in the aftermath of the conquest. Not only the pockets of unconquered Canaanite city-states, and the emergence of the Philistines as a major threat, but also the recurrent apostasy and disunity of the tribes themselves ... contributed to making the period anything but tranquil.” While there were, as Hummel points out, many contributing factors in the times being “anything but tranquil,” the apostasy of the people, where they abandoned the worship of the God who brought them out of Egypt, is reflective of my general premise that the worship life of Old Testament Israel is a good barometer of their spiritual health.

<sup>70</sup> *Luther’s Works*, American Edition, *Lectures on Genesis Chapters 6-14* (LWAmEd) 1, *Lectures on Genesis 1-5*, 327. Martin Luther held that this phrase referred to “true” worship. He understood this in terms of corporate worship as it is contrasted with pagan worship and because it comes after the story of Cain and Abel. “... he [Moses] is speaking of something the godly generation of Adam did, namely, that after Enos’ birth there began the true worship, the calling upon the name of the Lord.

Abraham (Genesis 12:8; 13:4; 31:33)<sup>71</sup> and Isaac (Genesis 26:25). The congregations at these corporate worship services would have been those in the households of the Patriarchs, and any neighbors who desired to attend (Genesis 17:12-13).

The book of Exodus is well known for the dramatic events recorded in chapters One through Twenty. Often overlooked in these chapters is the reason Pharaoh is given for releasing Israel, which is to let the people engage in corporate worship (Exodus 7:16; 8:1; 20; 9:1; etc.). It is clear from the text that “serving the Lord” means to engage in corporate worship (Exodus 3:18; 5:3; 10:24-26; etc.).<sup>72</sup>

Another aspect that can be overlooked in Exodus, because of the drama of the opening chapters, is that the second half of the book is almost entirely turned over to the

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<sup>71</sup> *LWAmEd*, 286-287. “Here [Genesis 12:8] you should note the godliness of the holy patriarch. Even though the people who lived at Moreh were beginning to hate him chiefly on account of his religion, yet this does not cause Abraham to give up his devotion to his religion. On the contrary, he erects an altar on this mountain, which is midway between Bethel and Ai, in order to perform his duty as bishop; that is, he instructed his church concerning the will of God, admonishes them to lead a holy life, strengthens them in their faith, fortifies their hope of future blessing, and prays with them. The Hebrew verb includes all these things.

“I have preferred to leave the words as they appear in the Hebrew text and not to follow our translator [the Vulgate], who explains them as dealing merely with calling upon God. In this meaning the expression appears in Joel 2:32: ‘And it shall come to pass that all who call upon the name of the Lord shall be delivered’ or shall escape.

“But in this passage Moses is speaking of the entire ministry, just as ‘calling upon God’ itself includes the entire ministry. ‘How are men to call upon Him in whom they have not believed? And how are they to believe if there is no preacher?’ (Rom. 10:14). Hence the meaning is: He cried to the name of the Lord, that is, he instructed his people about the name of the Lord, that they might learn that God is merciful and benevolent toward the human race, since He promised a Seed by whom His wrath is to be removed and the eternal blessing that was lost in Paradise through sin is to be restored. And upon this acknowledgment of God there follows the exhortation that to all dangers we should look to this merciful God, pray for His help, and call upon Him.”

<sup>72</sup> Eun Chul Kim, “The Purpose of the Book of Exodus: A Narrative Criticism,” *Asia Journal of Theology* 18 no. 1 (Apr 2004): 4. “This book [Exodus] should be a narrative, and this narrative should develop as if having one purpose in the process until finally the purpose is realized. What then is the purpose of the book? Is it only the salvation of Israel from Egypt as the *Heilsgeschichtite school* focuses on? Or is it the Torah impacting a close relationship between God and Israel? Neither of these seem to give the whole picture of the book. Is it then the worship of Yahweh? I will argue that this last theme is present, even in the midst of the other two themes. Then how are we to deal with the other two themes? I will argue that they are complementary to the main theme to understand the purpose of the book.”

corporate worship life of Israel.<sup>73</sup> This includes the “Golden Calf” incident in chapter 32. One of the lessons we can learn from this is that corporate worship can go as wrong as personal devotional life. Our worship needs to be shaped by the word of God. Martin Luther understood this in his explanation of the commandment, “Remember the Sabbath Day, to keep it holy” (Exodus 20:8).<sup>74</sup> Thus shaped, corporate and private worship can correct each other. Left to themselves, both can shift from the word of God with disastrous results. However, corporate worship remains the surer expression of the Christian Faith because more believers are involved and, therefore, deviations from God’s word are more likely to be noticed (Proverbs 11:14).

Yet another lesson from Exodus comes with the Ten Commandments.<sup>75</sup> Those who ignore corporate worship despise the command of God given as part of the Ten Commandments in Exodus 20:8 to strengthen our spiritual life. According to Luther’s Large Catechism,

... when you are asked what “You shall sanctify the holy day” means, answer: “It means to keep it holy.” What is meant by “keeping it holy”? Nothing else than to devote it to holy words, holy works, holy life. ...  
How does this sanctifying take place? Not when we sit behind the stove and refrain from external work, or deck ourselves with garlands and dress up in our best clothes, but, as has been said, when we occupy ourselves with God’s Word and exercise ourselves in it. ...

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<sup>73</sup>Sylvain Romerowski, *European Journal of Theology* 16, no. 1 (2007): 14. Romerowski relates numerous events that are worship-related.

“Exodus reports how God saved his people from bondage in Egypt and brought them to Mount Sinai to make a covenant with them. The covenant making ceremony is described in Ex 19-24. God then gives instructions for making the Tabernacle, its furniture and utensils (Ex 25-31), as well as for consecrating the priests. We are then told that the Israelites made the Tabernacle and set it up exactly following God’s instructions (Ex 35-40). The book ends on a high note with the story of the coming of the Glory of God to inhabit the Most Holy place within the Tabernacle.”

<sup>74</sup> Martin Luther, *Enchiridion*, SC, BC, 342. “We should fear and love God, and so we should not despise his Word and the preaching of the same, but deem it holy and gladly hear and learn it.”

<sup>75</sup> Also Deuteronomy 5:1-21.

God's Word is the treasure that sanctifies all things ... At whatever time God's Word is taught, preached, heard, read, or pondered, there the person, the day, and the work are sanctified by it ...

Remember, then, that you must be concerned not only about hearing the Word but also about learning and retaining it. *Do not regard it as an optional or unimportant matter. It is the commandment of God, and he will require of you an accounting of how you have heard and learned and honored his Word.* [Italics added.] <sup>76</sup>

The book of Judges is also helpful in noting how the degeneration of corporate worship leads to a degeneration of spiritual life. The book itself is full of the up and down fortunes of Israel during this time period. When appropriate corporate worship lessens, so does the spiritual life of the people. The book ends with a story taken from an earlier period of time (Judges 19-21). It is a grisly story with adultery, murder, homosexuality, betrayal, war and idolatry. The composer of the book transferred this story to the end of the book as a way of summing up the time period. What caused such a degenerated state? "In those days there was no king in Israel. Everyone did what was right in his own eyes" (Judges 21:25).<sup>77</sup> While the final editor of Judges apparently hopes having a central authority (a king) will improve things, the problem is not the lack of a king, but that people did what was right in their own eyes (as he points out). The degeneration of a corporate worship life left people deciding what was right, instead of learning from God what was right.<sup>78</sup> Such a reliance on our heart alone to determine truth is a sure recipe for

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<sup>76</sup> LC, 87-88, 91-92, 98.

<sup>77</sup> Samuel Schultz, *The Old Testament Speaks*, third ed. (Harper & Row Publishers, San Francisco, 1980), 105. "This quotation 'Every man did that which was right in his own eyes' (21:25) clearly describes the prevailing conditions throughout the entire period of the judges."

<sup>78</sup> The stage is set for this in Judges 1:27-36, which lists all the areas where the Israelites did not drive out the Canaanites. In Numbers 33:55, the Lord warned the Israelites that if they did not drive out the inhabitants of the land that they would become "as barbs in your eyes and thorns in your sides, and they shall trouble you in the land where you dwell." Judges 2:1-3 lets the reader know that the warning from Numbers 33 will indeed become the reality for the Israelites. Because the Israelites did not obey the Lord



disaster (Genesis 6:5; 8:21; Deuteronomy 21:18; 1 Kings 8:38; Psalm 64:1-6; Proverbs 17:20; 21:2; Ecclesiastes 8:11). Corporate worship, shaped by the word of God, calls us back and puts our hearts on a path pleasing to the Lord.<sup>79</sup>

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and drive out the land's inhabitants and destroy their worship sites, the Canaanites would become thorns in the Israelites' sides, and the Canaanite gods would become a snare to the Israelites. Of special interest in this line of reasoning is the Canaanite gods becoming a snare to the Israelites. The generation of Joshua remained faithful to the Lord, but 2:10-13 sounds a dismally repeating theme in Judges: "And there arose another generation after them who did not know the LORD or the work that he had done for Israel. And the people of Israel did what was evil in the sight of the LORD and served the Baals. And they abandoned the LORD, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, from among the gods of the peoples who were around them, and bowed down to them. And they provoked the LORD to anger. They abandoned the LORD and served the Baals and the Ashtaroth." One notes that degenerated worship practices reflect a degenerated spiritual life. When the people did what was right in their own eyes, they abandoned the worship of the true God. Just as there is a summary statement at the end of Judges, so there is a summary statement at the beginning of the book, only the one at the beginning is more comprehensive: "Then the LORD raised up judges, who saved them out of the hand of those who plundered them. Yet they did not listen to their judges, for they whored after other gods and bowed down to them. They soon turned aside from the way in which their fathers had walked, who had obeyed the commandments of the LORD, and they did not do so. Whenever the LORD raised up judges for them, the LORD was with the judge, and he saved them from the hand of their enemies all the days of the judge. For the LORD was moved to pity by their groaning because of those who afflicted and oppressed them. But whenever the judge died, they turned back and were more corrupt than their fathers, going after other gods, serving them and bowing down to them. They did not drop any of their practices or their stubborn ways" (Judges 2:16-19). The connection between a degenerated worship life and a degenerated spiritual life is hard to miss in this statement that covers the entire time of the Judges. Now I would not say that this connection is the only point in Judges. Certainly obedience is another theme. However, even there, obedience is often expressed in terms of proper corporate worship and disobedience is often expressed in terms of degenerated corporate worship practices. Other references germane to a connection between corporate worship life and spiritual life include: Judges 3:7, 9; 6:10, 24-32; 8:22-27; 33; 10:6; etc. In light of such passages, one might be justified in reading passages like Judges 6:1, which makes no specific reference to worship practices, but says "the people of Israel did what was evil in the sight of the LORD" as having cultic overtones. That is to say, the evil they are doing is going after other gods. A strong worship life, like the one referred to in the second half of Exodus and in the book of Leviticus, and commanded in Exodus 20:6 (repeated in Deuteronomy 5:12), and which Joshua encouraged the people to engage in and they promised to do so (Joshua 24:14-16) would have been a powerful hedge against spiritual degeneration. One should note that the phrase "serve the Lord/Canaanite gods" is clearly referring to worship (Joshua 2:10-13, and many of the other references above make this connection). Sadly, instead of serving the Lord (that is, worshiping the Lord), the people often chose to "whore after" (worship) other gods. Repentance (the people cried to the LORD) and forgiveness (the LORD heard them and had pity on them), marks their return to God.

<sup>79</sup> The importance of corporate worship life in the Old Testament can be seen by the abundant references to it. Not only do we have short references (Genesis 4:26; Exodus 3:12; 23:10-19; Numbers 6:22-27; Deuteronomy 5:12), but also very large portions of books are given over to the liturgical life of the people. Almost everything in Exodus 24-40 is somehow related to the liturgical life of Israel. Almost all of the 27 chapters of Leviticus deal with the liturgical life of Israel. In light of the context, even a passage like "If you walk in my statutes and observe my commandments and do them ..." (Leviticus 26:3) is most naturally referring to the statutes and commandments relating to the worship life of the community. Numbers 15-19 all deals with various religious questions and the theme of appropriate corporate liturgical life runs through them from the regulations about sacrifices, through the story of the self-appointed

This pattern continued throughout the time of the kings.<sup>80</sup> When the corporate worship life degenerated, so did the spiritual life of the people. When there was a restoration of God-pleasing corporate worship, there was a restoration of healthy spirituality among the people.<sup>81</sup> Hezekiah, a king who did what was right in the eyes of the Lord (2 Kings 18:3; 2 Chronicles 29:2),<sup>82</sup> was followed by his son Manasseh (2 Kings

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liturgical leader Korah, to the laws of purification. Deuteronomy 12 through 16 contains ceremonial law. This includes chapter twelve, wherein the people are given only one place for appropriate corporate worship, chapter thirteen, wherein the people are warned to not worship false gods, and ending in chapter sixteen, wherein the annual festivals are discussed, festivals which were centered on worship. That comprises fifty-three chapters, longer than any of the first five books of the Bible. To put that another way, almost a third of the material covered in the first five books of the Bible deal in some fashion with the liturgical life of the community.

<sup>80</sup> Fred Guyette, "Worship and Four Kings in Chronicles" *Jewish Bible Quarterly* 39, no. 2 (Ap-Je 2011): 118-124. The importance of the corporate worship life during the time of the Kings was made by Guyette: "This is joyous worship, the kind that lifts human hearts to heaven. We should note, however, that this is not simply an aesthetic experience. This is music and prayer meant to shape Israel's obedience." He goes on to cite 2 Chronicles 7:19-20. No matter how one understands the "obedience" Guyette refers to, one must accept the idea that the worship life, shaped by the word of God, impacted the spiritual life of the people.

<sup>81</sup> Guyette, 120-121. "Throughout Chronicles a somewhat specialized vocabulary is used when speaking of The Temple: *bet ha-mikdash*, 'the house of the sanctuary' (II Chr. 36:17); *bet ha-kodesh*, 'the holy house' (I Chr. 29:3); *bet kodesh ha-kodashim*, 'the house of the most holy place' (II Chr. 3:8, 10); *bet ha-kapporet*, 'the house of the mercy seat' (I Chr. 28:11); *bet menuhah*, 'the house of rest' (I Chr 28:2); *bet zevgh*, 'the house of sacrifice' (II Chr. 7:12); and *bet ha-ohel*, 'the house of the tent' (I Chr. 9:23). Holiness, rest, trust in God and fellowship with Him in prayer - these are needed in every generation, and that is what a truly wise leader will model for his people."

<sup>82</sup> Norman Snaith, *IB*, 3: 289-290. "Ahaz had bequeathed to Hezekiah a kingdom in disorder and peril. But here was a king so righteous in intention and motive that the historian eulogizes him in words not spoken of any other king of Judah. He began courageously the work of restoring order in his realm. And he began at the bottom. He laid sure foundations. The first task which he undertook was the reformation of religion in the land. More than once in this Exposition attention has been called to the close connection between religion and national prosperity. Irreligion is the ultimate cause of national decay and disaster. Hezekiah understood this and instituted a national religious reformation. And it was thorough. It involved not only the abolition of heathen practices, which flourished under Ahaz (16:3, 4) but, and for the first time, included the destruction of the local altars, **high places**. He destroyed even the brazen serpent, a hoary relic of Israel's wilderness days (Num. 21:9), which seems to have been used for idolatrous purposes."

W. A. L. Elmslie, *IB*, 3 (Nashville: Abingdon Press, 1954), 519-520. "Beyond doubt Hezekiah was a good and enlightened ruler. ... It is no surprise that in the long section he devoted to Hezekiah ... present new material. The Chronicler might well ask himself, 'What would such a good king, following such a bad king, do in Jerusalem?' It seems that he had an inspiration and he gave a vivid reply. Obviously Hezekiah would rectify the religious abuses of Ahaz's reign. Further, the Chronicler had represented that Ahaz had closed the doors of the temple (28:24): he could now picture the closed doors being reopened, the temple thoroughly cleansed from its pollution, and thereafter a glorious day of rededication and thanksgiving."

20:21). The first thing Hezekiah did when he became king was to lead a spiritual revival in the country, which began with worship practices (2 Chronicles 29:3-31:21; 2 Kings 18:4-6).<sup>83</sup> The result was a spiritual life pleasing to the Lord.<sup>84</sup> Manasseh abandoned the true worship of God in favor of copying the practices of the nations around Judah (2 Kings 21:2-9). As verse nine makes plain, the people joined Manasseh in his apostasy. This apostasy resulted in the ultimate demise and destruction of Judah (2 Kings 21:10-16). Though Josiah bought Judah some time with his reforms, again beginning with the cultic life, those reforms did not take root (2 Kings 22-23). Judah's apostasy ultimately led to the fall of the nation and their captivity in Babylon (2 Kings 25). When the Jews

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*KDCOT: Commentary on the Old Testament in Ten Volumes (KDCOT) ---, 445.*

"Hezekiah, the pious son of the godless Ahaz, recognized that it was to be the business of his reign to bring the kingdom out of the utterly ruinous condition into which Ahaz had brought it by his idolatry and his heathen policy, and to elevate the state again, both in respect to religion and morals, and also in political affairs. He consequently endeavoured, in the first place, to do away with the idolatry, and to restore the Jahve-worship according to the law, and then to throw off the yoke of subjection to the Assyrian. These two undertakings, on the success of which God bestowed His blessing, form the contents of the history of his reign both in the books of Kings and in the Chronicle ..."

Whatever the motives of Hezekiah might have been, and whatever the motives of the final compilers of 2 Kings and 2 Chronicles might have been, the above commentators see a connection between a restored corporate worship life and a restored people. They also reflect a belief in the idea that the worship life is negatively impacted by an apostate people. To restore the people, the first step in Hezekiah's reforms was to restore their worship life.

<sup>83</sup> Guyette, 121. "Very early in his reign (ca. 715 BCE), Hezekiah opens the doors to the Temple and orders the Levites to purify (*le-taher*) and sanctify (*le-kadesh*) it. Previous generations had abandoned the ways of the Lord. In their day, the lamps in the Temple were extinguished, and the practice of offering incense and sacrifices to the Most High came to a halt. Hezekiah, however, intends to make a covenant with the Lord to renew Israel's worship (II Chr. 29:1-10).

"What starts with one individual's desire for renewal (*Now it is in my heart...* II Chr. 29:10), soon begins to gain momentum with many more people. The priests and the Levites consecrate themselves and make preparations for the day when the sacrifices are to be made. When that day comes, Hezekiah gathers the officials of Jerusalem so that they may participate, too. He stations the musicians and singers in their places. The priests make sin-offerings on behalf of *all Israel* (II Chr. 29:24). Then, thank offerings are brought in from all those *with a willing heart* (II Chr. 29:31). The people's spontaneous response is so overwhelming that an unanticipated problem emerges: there are not enough priests to handle all the bulls, rams, goats, and lambs that are being brought into The Temple (II Chr. 29:34)."

<sup>84</sup> Guyette, 122, "By way of Hezekiah's example, then, Chronicles encourages worshippers to faithfully remember the joy of the Exodus, to be grateful to God for His bountiful gifts, to be ready to give in a sacrificial way, and to be mindful of their need for God's mercy and healing."

returned from captivity, they had two major projects ahead of them. One was rebuilding the city walls, which is addressed in the book of Nehemiah. The other was the restoration of the Temple and the worship life, covered in the book of Ezra. With the restoration of a healthy corporate worship life, the book of Ezra ends with the people committed to a strong spiritual life. It is also instructive how a strong corporate worship life is reflected in the book of Nehemiah.<sup>85</sup>

Though the New Testament covers a much smaller period of time than the Old Testament, nonetheless it continues to reflect the importance of corporate worship in the life of the true believer. Corporate worship was a regular feature of our Lord's life (Mark 1:39; 6:2; Luke 4:16, 44). A strong corporate worship life was a central feature of the primitive church (Luke 24:53; Acts 2:42-47). The writer of Hebrews warns against skipping corporate worship (Hebrews 10:25).<sup>86</sup> Robert Webber surveyed what the New Testament reveals about the church's worship practice. He wrote, "In 1 Corinthians, the

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<sup>85</sup> Kermit Schoonover, "Worship and Reality in the Old Testament," *Perkins Journal* (Fall-Winter, 1965-66): 12-13. "One of the most attractive and provocative directions of recent research has been the attempt to see the significance of the Old Testament in relation to the vital, cultic life of the Hebrew people. One could say 'in Hebrew worship' if it would be certain to signify a situation of ultimate seriousness where the community of God has met together to re-appropriate his saving acts. It is becoming increasingly evident that much of the material in the Old Testament is taken from the fabric of Israel's occasions of worship. We have preserved there the words which were employed in moments of sacramental earnestness, actually to effect [*sic*] the coming into God's presence and to obtain from his grace the immediate providence for their day to day living. The Old Testament is, then, not to be read primarily as "literature," approaching it with the normal canons of western literary criticism. ... On the other hand, the Old Testament is not to be read primarily as history, approaching it with the normal canons of western historical judgment. ... Thus we do not propose to find in the Old Testament clever literary productions or pleasant, personal poetry but rather the earnest words of a God-covenanted people in their sacramental situations."

<sup>86</sup> Robert Webber, ed. *The Complete Library of Christian Worship, 1: The Biblical Foundations of Christian Worship* (Nashville, TN: Star Song Publishing Group, 1993), 17. "New Testament worship was not simply a matter of inward attitude or individual expression. It was a corporate experience of the gathered church celebrating its existence as a covenant people before the Lord, who had called it into being."

apostle deals extensively with issues related to corporate worship ...<sup>87</sup> That Paul spends so much time on corporate worship issues indicates how important corporate worship is in the spiritual life of a faithful believer.<sup>88</sup>

### C. A Theological Rationale for Imitative Devotional Practices

It seems that there is a very strong component in human nature that resonates with imitating.<sup>89</sup> Marita Lindahl and Ingrid Pramling Samuelsson make this point by approvingly quoting Butterworth as saying, “Imitation is an innate capacity that serves both learning and communication (Butterworth, 1999).”<sup>90</sup> Perhaps this dates back to our earliest days when we learn to speak, walk, eat, and so forth, by imitating our parents.<sup>91</sup> When we attend primary school, we first learn to write by imitating the letters the teacher

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<sup>87</sup> Robert Webber, *Worship Old & New: A Biblical, Historical, and Practical Introduction*, rev. ed. (Grand Rapids, MI: Zondervan, 1994), 46.

<sup>88</sup> While Paul does not say explicitly “I am writing about worship because it is an integral part of your spiritual life,” it is a natural conclusion from his teaching. “Preaching,” an integral part of worship, is “to us who are being saved ... the power of God” (1:18). It is the wisdom of God (2:7). In 3:16 the Greek translated “you know” is plural and Paul makes the analogy that they are all the temple of God. The temple carries worship overtones, and they, together, are the temple. In that temple, the Spirit dwells and it is holy, which is related to our spiritual formation. When Paul speaks of them being “assembled in the name of the Lord Jesus (5:4), to exercise Christian discipline, he is referring to a worship context. This discipline is for the spiritual benefit of the one receiving it (5:5), as well as the rest of the Church (5:6-8). Moving forward to chapter 11 we read about the Lord’s Supper, again a standard feature of worship and a key element in Lutheran spirituality. 1 Corinthians 13 is known as the “Love Chapter.” This love is exercised in the church as we gather together. While other items could be added, this should be enough to indicate that Paul felt that worship was an important part of a Christian’s spiritual life.

<sup>89</sup> Marita Lindahl and Ingrid Pramling Samuelsson, “Imitation and Variation: Reflections on Toddlers’ Strategies for Learning.” *Scandinavian Journal of Educational Research*, 46, no. 1 (2002):29-30. “When thinking about young children’s learning, imitation usually appears as an obvious factor. In many psychological studies, imitation as an aspect of learning for young children is thoroughly documented (see for example Piaget, 1952). Meltzoff (1985) says that the paradigm of imitation is a good starting point for studying young children’s mental and social competence.”

<sup>90</sup> Lindahl and Samuelsson, 30.

<sup>91</sup> Lindahl and Samuelsson, 32, “When Koffka (1928) talks about imitation, he mentions perception and movement as important factors. For example, when a child hears a spoken sound he/she hears it as something that is to be imitated. The child speaks in order to imitate the sound, hearing his/her own voice as a more or less acceptable replica of what he/she has heard. When the spoken sound results in a good copy of its model, the organizing will stop and the imitation attains a state of equilibrium.”

draws on the board. Children quickly learn what behaviors to imitate that will make them popular, and what behaviors to avoid. Imitation is a powerful learning tool.<sup>92</sup>

The power of imitative behavior does not diminish once we cross puberty.<sup>93</sup>

Simmel notes its role, as it relates to fashions, for those who desire to be socially upwardly mobile in our culture and those who desire to remain in the higher social circles.

Fashion is a form of imitation and so of social equalization, but, paradoxically, in changing incessantly, it differentiates one time from another and one social stratum from another. It unites those of a social class and segregates them from others. The elite [*sic*] initiates fashion and, when the mass imitates it in an effort to obliterate the external distinctions of class, abandons it for a newer mode—a process that quickens with the increase of wealth.<sup>94</sup>

Welters and Cunningham observed that the fashions seen on “the silver screen” profoundly impacted the dress of Americans in the second half of the 20<sup>th</sup> Century. They wrote:

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<sup>92</sup> Lindahl and Samuelsson, 25, “Imitation is an important ingress into learning for young children. ... Both imitation and variation are interwoven in the strategies for learning used by children.”

Claire Ashton-James, Rick van Baaren, Tanya Chartrand, Jean Decety, and Johan Karremans, “Mimicry and Me: The Impact of Mimicry on Self-Construction,” *Social Cognition*, 25, no. 4 (2007): 519. “Many popular books offering advice on ‘how to win friends and influence people’ recommend imitation as a means by which to increase others’ liking for you and facilitate rapport with others (Cialdini, 2001). Empirical evidence has recently been provided to support this popular advice (Bailenson & Yee, 2005; Lakin & Chartrand, 2003; Yabar, Johnston, Miles, & Peace, 2006). Beyond facilitating affiliation and rapport (Bernieri, 1988; Lakin & Chartrand, 2003), mimicry also affects the way individuals think and behave. For example, being mimicked affects one’s cognition such that it becomes more context-dependent (van Baaren, Horgan, Chartrand, & Dijkmans, 2004) and convergent (Ashton-James & Chartrand, 2006), and influences people to become more pro-social, not just toward the mimicker, but also toward others in general (van Baaren, Holland, Kawakami, & van Knippenberg, 2004; van Baaren, Holland, Steenart, & van Knippenberg, 2003).”

<sup>93</sup> Nicolas Claidière, and Andrew Whiten, “Integrating the Study of Conformity and Culture in Humans and Nonhuman Animals,” *Psychological Bulletin*, 138, no. 1 (2012): 126. “Conformity—defined here by the fact that an individual displays a particular behavior because it is the most frequent the individual witnessed in others—has long been recognized by social psychologists as one of the main categories of social influence.”

<sup>94</sup> Georg Simmel, “Fashion,” *The American Journal of Sociology*, LXII, no. 6 (May 1957).

The stars who wore sport clothes on the silver screen helped show Americans how to imitate the California casual lifestyle by wearing these looks. American fashion became increasingly casual and sporty as the [20<sup>th</sup>] century progressed, in part because of the middle-class suburban lifestyle that first surfaced in the 1950s.<sup>95</sup>

There seems to be firm grounding for the saying, “Imitation is the sincerest form of flattery.”<sup>96</sup>

The reasons that imitative behavior remains a powerful influence upon us are probably complex, but certainly one of them is that they help us identify with the one we are imitating. As such, it is also part of our self-identification.<sup>97</sup> A young boy who wants to grow up to be like daddy is identifying with his father and drawing a portion of his self-identity from his connection with his father. We want to be like our heroes. In the early 1960s, Paramount/Desilu produced a television show titled *Star Trek*. “Scotty,” one of the characters in the show, was an engineer. In this role, “He not only entertained audiences ... but it [his role as ‘Scotty’] also helped to inspire many young people into becoming engineers and to honor his influence in this profession, [therefore] the

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<sup>95</sup>Linda Welters and Patricia Cunningham, “The Americanization of Fashion” *Twentieth-Century American Fashion*, 1 (2005):6 [Accessed October 10, 2013]. Online:

[http://books.google.com/books?hl=en&lr=&id=BsQuu8cG85UC&oi=fnd&pg=PR11&dq=society+imitating+the+elite+in+the+20th+century&ots=kUYT-KJAbu&sig=jHF9qwV0kJwgxvuOs-CwuPv\\_\\_Mo#v=onepage&q&f=false](http://books.google.com/books?hl=en&lr=&id=BsQuu8cG85UC&oi=fnd&pg=PR11&dq=society+imitating+the+elite+in+the+20th+century&ots=kUYT-KJAbu&sig=jHF9qwV0kJwgxvuOs-CwuPv__Mo#v=onepage&q&f=false).

<sup>96</sup>Lindahl and Samuelsson, 30, “This imitating of those we admire begins at a very early age.” Hanna & Meltzoff (1993) claim that infants prefer to imitate what other small children do rather than what adults do. In an experiment conducted by the Hanna and Meltzoff team, one small male child was taught to play with some toys in a variety of different ways. The researcher intentionally varied both the time and place for the child’s play. The child therefore became an ‘expert’ in playing with the toys. Other infants of the same age mimicked the ‘expert’s’ actions when playing with him and the pre-selected toys. The experiment shows that other infants could imitate the ‘expert’s’ activities, both immediately and at least 2 days later in a different environment.”

<sup>97</sup>Lindahl and Samuelsson, 25-26. 30. “When a child incorporates the world surrounding him or herself, that surrounding world becomes a part of the child. On the one hand, the child’s understanding of that world becomes integrated with the child as a person; knowledge is in this way deeply personal.”

Meltzoff & Moore (1999). “Imitation is not just a behaviour, but a means for learning about who we are.”

Milwaukee School of Engineering awarded him an honorary degree in engineering.”<sup>98</sup> In fact, according to the BBC News’ obituary for James Doohan, who played “Scotty,” half of the students in the 2000 Milwaukee School of Engineering class identified the fictional character of “Scotty” as being the major influence in their decision to take up engineering.<sup>99</sup> Civil War re-enactors, Renaissance and Medieval fairs and “Tebowing”<sup>100</sup> are just a few more examples of how imitative practices continue to have a powerful influence today.

Religion is no stranger to the practice of imitation.<sup>101</sup> Each year throngs of “pilgrims” travel to Israel to walk in the steps of Jesus. Others travel the route of St. Paul. I have never heard someone speaking of taking such a trip as if it had no impact on his or

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<sup>98</sup> Ian Ripley, *James Doohan Fan Page*, James Doohan Biography. Accessed 1-24-12. Online: [http://www.popstarsplus.com/actors\\_jamesdoohan.htm](http://www.popstarsplus.com/actors_jamesdoohan.htm)

<sup>99</sup> *BBC News* One Minute World News, “Obituary: James Doohan.” Accessed 1-24-12. Online: <http://news.bbc.co.uk/2/hi/entertainment/1493093.stm>.

<sup>100</sup> *Newspaper Source*. Accessed 1-24-12. Database Online: <http://ehis.ebscohost.com.ezproxy.gardner-webb.edu> GARDEN CITY, N.Y. (AP) 12/16/11 Two New York high school athletes have been flagged for organizing several “kneel-downs” in tribute to Tim Tebow.

The mother of 17-year-old twins Connor and Tyler Carrole says they are impressed with the Denver Broncos quarterback. Tebow has led Denver to a 7-1 record and is a devout Christian known for kneeling in prayer on the gridiron.

The twins play football and baseball for Riverhead High School on Long Island. Mom Sherry Carrole says they had no religious intentions when they organized the kneel-downs this week.

About 40 students participated in the largest act of “Tebowing” on Wednesday.

District Superintendent Nancy Carney says the tribute posed a safety hazard by blocking others from getting to class.

Sherry Carrole says Connor served an in-school suspension Friday. Tyler serves his punishment Monday.

<sup>101</sup> James F. White, *Introduction to Christian Worship* (Nashville: Abingdon Press, 2000), 25. “Casel discusses the way that Christians live, ‘our own sacred history,’ through worship. As the church commemorates the events of salvation history, ‘Christ himself is present and acts through the church, his *ecclesia*, while she acts with him.’ Thus these very acts of Christ again become present with all their power to save. What Christ has done in the past is again given to the worshiper to experience and appropriate in the present. It is a way of living with the Lord. The church presents what Christ has done through the worshiping congregation’s reenactment of these events. The worshiper can thus re-experience them for his or her own salvation.”

*AHDP*, 1, “It may be said of many, perhaps most, of our popular devotions that they are not so much spontaneous as imitative. They have been prized at first as the substitute for something better, because they seemed to bring within the reach of many some practice of piety which had been hitherto regarded as the merit or the privilege of the few.”



her spiritual life.<sup>102</sup> They invariably speak of how it has brought the Bible to life for them.<sup>103</sup> I have heard the difference between before and after compared to black and white television versus color television, or old analogue monophonic recordings versus modern digital stereophonic recordings. Such trips give the participants a feeling of connection to our Lord and the sites of his mighty works that, apparently, viewing pictures of them simply do not.<sup>104</sup>

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<sup>102</sup> Shantz, 25. "While the topography of the Holy Land which contained the history of the fall and redemption could be replicated ad infinitum, the Medieval impulse to reproduce with accuracy the actual distance between Jerusalem shrines, or to construct a shrine in a particular location because of its geographical similarity to the Holy Land, reflected the belief that the efficacy of symbolic structures was linked to the original prototype, a position expressed by the ophiles at the Council of Nicea in 787. This replication was true not only of symbolic images but also of ritual actions which, in the case of the via cruces, set into motion a complex of relationships that together communicated the central values of the faith, here expressed in 'Jesus Christ [who] voluntarily submitted his will to the will of God and chose martyrdom rather than mastery over man, death for the other not death of the other' (Turner, 1978:9-10). ... The route and events of the via cruces carved out of the everyday world an antistructural time and space where the pilgrim could imitate Christ in body and imagination. Just as the walk to Golgotha was a voluntary transition for Christ from life to death and resurrection, so could pilgrims renew and deepen their faith in the liminal world of pilgrimage when actions and objects brought them into contact with the basic Christian metaphor. This physical and imaginative participation in the way of Christ's cross allowed the Medieval laity an exteriorized 'salvific' journey to the source of their faith, and led Turner to define pilgrimage as an 'extroverted mysticism.'"

<sup>103</sup> Bowman, Glenn, 4:107, "Christian Ideology and the Image of a Holy Land: The Place of Jerusalem Pilgrimage in the Various Christianities." Eade, John and Michael Sallnow, Eds. *Contesting the Sacred: The Anthropology of Christian Pilgrimage*, (Urbana: University of Illinois Press, 2000). Google Books Online: [http://www.academia.edu/265156/Christian\\_Ideology\\_and\\_the\\_Image\\_of\\_a\\_Holy\\_Land](http://www.academia.edu/265156/Christian_Ideology_and_the_Image_of_a_Holy_Land) (accessed 1/24/2012). "In examining the ways groups within these various traditions impose their models of devotion on the Holy Land one must remain aware that pilgrimage, in the Christian tradition, is voluntaristic. Holy Land pilgrimage is popular because it allows pilgrims to mediate away from the cares and distractions of their everyday lives on places and moments central to their sense of themselves as Christians. Holy Land pilgrimage may, in the pilgrims' experience, amplify the religious impulse, but it does not change the signal; it is an aid to devotion rather than a necessary part of it."

Prusher, 1. "For Ms. Fernandez, a Roman Catholic from Ecuador, visiting the places where Jesus walked has brought the Bible to life. ... 'I'm very Catholic and it's a great feeling to actually come here. It's always been a dream for me to come, and now that I'm here, I feel the presence of God very strongly. It's an amazing feeling for me to come to the Old City of Jerusalem – it's where Christianity began. I think it will change my life. ... When you see something and learn that Jesus passed through here, it's an incredible sensation. Inside the church, the pictures are so beautiful and you feel God's presence.'"

<sup>104</sup> It should be pointed out that the value of imitative devotional practices, at least in Lutheranism, is not in the practice itself, but in the practice presenting the word of God. Any pagan can view the Stations of the Cross or engage in some other Christian ritual. Such activity does not make them a Christian.

Martin Luther, Paul Strawn, Trans. *How to Live a Christian Life: From Martin Luther's On Christian Freedom: Revised & Expanded; 2<sup>nd</sup> ed.* (Minneapolis, MN: Lutheran Press, 2006), 13-15. "What benefit is it to the soul if the body in which it resides is healthy, enjoys political freedom, and lives a

In Islam, each faithful Moslem is expected to make at least one trip to Mecca in their lifetime. Why? At least in part because that is the city to which Mohammad returned. While in Mecca the faithful Moslem will approach three pillars and throw seven stones at each of them. The pillars symbolize the devils and the forces of evil.<sup>105</sup> In this symbolic act, they imitate the acts of Moslems from the earliest times. A faithful Jew will participate in Passover each year. In this ceremonial meal, they reenact the deliverance of the Israelite people recorded in Exodus. It is a meal, which is an imitative devotion. Hindu devotional practices include different forms of yoga. The student learns (imitates) the various positions from a teacher.

Now, I do not want to give the impression that these religious practices are conceived of as being only imitative by those who engage in them. For the participants, they have deep “spiritual” meaning, helping them along the “spiritual” path their religion advocates. Nonetheless, I do not know of a single religion that does not incorporate some elements of imitative devotional practice. So it has been rightly observed, “One of the most constant features of human history is the ritualization of the great events of human

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fulfilling life by eating and drinking whatever it likes, ... The most un-Christian person ... does the same thing.

“On the other hand: How is the soul harmed by a body which is diseased, enslaved, and experiences hunger, thirst and every other type of external evil? Even the best Christian who enjoys a clear conscience is forced to deal with such things. It is obvious then that neither of these outward circumstances in life can have anything to do with either the freedom or the bondage of the soul. ...

“Only one thing is needed for life, justification and Christian freedom: The most holy Word of God, the Gospel of Jesus Christ. Christ Himself says: “I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live” (John 11:25); “So if the Son sets you free, you will be free indeed” (John 8:36); “Man shall not live by bread alone, but by every word that comes from the mouth of God” (Matthew 4:4).

“The soul can do without anything except the Word of God. Without the Word of God the soul receives absolutely nothing that it needs. With the Word of God the soul is rich and needs nothing else.”

This does not discount the importance of the physical, for one hears the word with one’s ears and reads it by using one’s eyes (or fingers if one is blind), but to underscore the importance of the Word of God. Without it our rites and ceremonies are without real spiritual value.

<sup>105</sup> Roland Miller, *Muslim Friends: Their Faith and Feeling: An Introduction to Islam* (St. Louis, MO: Concordia Publishing House, 1996), 170.

life: birth, marriage, and death.”<sup>106</sup> Crichton goes on to say, “Actions, gestures, symbols expressive of a reality they could but dimly grasp, song, and dance were the means they felt necessary to express their worship.”<sup>107</sup>

This relationship between the sacred and the physical is recognized in the standard textbooks for worship. Mark Searle wrote: “To study liturgy as ritual is to study liturgy, whether in history or in the present, in its empirical reality as a species of significant human behaviour.”<sup>108</sup> Searle also wrote:

It [liturgy] requires the physical presence of living bodies interacting in the same general space at the same time and passing through a series of prescribed motions. Liturgy is uniquely a matter of the body: both the individual body and the collective body. From the viewpoint of the individual, liturgy requires bodily presence and a bodily engagement that includes, but is by no means confined to, verbal utterances.<sup>109</sup>

Hugh Wybrew wrote:

It is usual to distinguish in liturgical worship between rite and ceremonial, as though the latter were a dispensable adornment of the former. In reality, the two are inseparable. The rite, understood as a form of words, has to be performed, and the way in which it is performed is its ceremonial. No celebration of a sacrament can be without ceremonial, although it may be performed with extreme simplicity or great complexity.<sup>110</sup>

Frank Senn wrote: “It [liturgy] is a pattern of behavior that expresses and forms a way of life consistent with the community’s beliefs and values.”<sup>111</sup> Senn also wrote, “Ceremonies are the particular actions that constitute a ritual, like carrying a flag at the

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<sup>106</sup>J.D Crichton, “A Theology of Worship,” Cheslyn Jones, et al. eds., *The Study of Liturgy*, rev. ed. (New York, NY: Oxford University Press, 1992), 7.

<sup>107</sup> Crichton, 8.

<sup>108</sup> Mark Searle, “Ritual,” *The Study of Liturgy*, 52.

<sup>109</sup> Searle, 56.

<sup>110</sup> Hugh Wybrew, “Ceremonial,” *The Study of Liturgy*, 485.

<sup>111</sup> Senn, 3.

head of a parade and saluting it as it passes by or carrying a cross in procession and bowing as it passes down the aisle of the church.”<sup>112</sup>

This reflects the truth that our physical reality impacts our spiritual reality. In Genesis 2, God creates Adam from the dust of the ground and breathes into him the “breath of life” (7). Thus we find the first reference to the hybrid nature of humanity, both physical and spiritual. In Genesis 3, we have the story of the fall of humanity by virtue of the very physical act of eating the forbidden fruit. For their transgression, Adam and Eve were exiled from Eden, another very physical act, which reflects our spiritual separation from God. In that same chapter, the physical “seed” of the woman will overcome our spiritual foe (the serpent). The sacrifices in the Old Testament were very physical acts, which conveyed very real spiritual benefits (Leviticus 1:3-17; 4:1-5:13; 6:8-13, 24-30). Of course, the greatest example of the connection between the physical and the spiritual comes in the person of our Lord Jesus. He is both God and man, both Spiritual and physical, both Creator and creation; in one being is one of the great mysteries and truths of the Christian Faith. By means of his physical death he atoned for our sins, a very spiritual benefit.

Imitative devotional practice has been a continuing part of the Christian Faith, not limited to trips to the Holy Lands, or imitations of such trips. This is based, in part, on the model of our Lord himself. When instituting the Lord’s Supper, Jesus told his disciples, “Do this in remembrance of me” (Luke 22:19). I would never maintain that the only reason Christians participate in the Lord’s Supper was as a memorial meal; nonetheless, clearly one reason is a memorial, an imitative devotional practice. It is worth noting that when our Lord instituted the Lord’s Supper he was himself participating in an imitative

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<sup>112</sup> Senn, 4.

devotional practice, the Passover meal. Through this meal the Jews participated in the great saving acts of old, just as a Christian who participates in the Lord's Supper participates in the great saving acts of our Lord.

Another example of this can be found in the sweep of the life of Jesus. Many commentaries have considered the life of Jesus as a repristination of the history of Israel. Jesus becomes Israel, or even humanity, reduced to an individual.<sup>113</sup> Jeffrey A. Gibbs wrote: "Perhaps most profoundly, in his own person Jesus embodies the reality of the entire people of God: he *is* the people, he *is* Israel in himself" (emphasis in original).<sup>114</sup> This is supported, in part, by passages like Matthew 2:15 where the prophecy "Out of Egypt I have called my son," from Hosea 11:1, is applied to Jesus. The context of the Hosea passage indicates that the nation of Israel is being spoken of. It applies to Jesus only if one understands Jesus as being Israel reduced to one. Another example is our Lord's forty days of fasting at the beginning of his public ministry. Gibbs is just one of many commentators who do not believe that forty days was just a random number, that our Lord just happened to fast in the wilderness for forty days and it could just as easily have been thirty or forty-five days.<sup>115</sup> He was repristinating Israel's forty years in the wilderness, one day for each year.<sup>116</sup> However, while Israel so often failed when they

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<sup>113</sup> M. Eugene Boring, *IB*, 8 (Nashville: Abingdon Press, 1994) 146; ---, *OSB*, 7.

<sup>114</sup> Jeffrey Gibbs, *CC: Matthew 1:1-11:1* 53; Gibbs devotes pages 139-145, "Jesus, God's Son, as the Nation, God's Son," to supporting the premise that Jesus is "Israel reduced to One," and I refer the reader to those pages and the references he provides.

<sup>115</sup> Gibbs, 193.

<sup>116</sup> See, for example, William Barclay, *The Daily Study Bible Series: the Gospel of Matthew*, 1, rev. ed. (Louisville, Kentucky: Westminster John Knox Press, 1975), 7. He expresses this thought as Jesus being the type to the Old Testament antitypes.

faced their trials, Jesus overcame the trials and temptations of the Devil. Jesus' success is credited to the believer.

Aside from the example of our Lord, we also find some remarkably straightforward statements concerning imitative behavior in other portions of the New Testament. Paul wrote in 2 Thessalonians, "For you yourselves know how you ought to imitate us, because we were not idle when we were with you ... It was not because we do not have that right, but to give you in ourselves an example to imitate" (2 Thessalonians 3:7, 9). Again in Philippians he wrote, "What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you" (Philippians 4:9). The writer of Hebrews wrote, "Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith" (Hebrews 13:7). Peter wrote, "For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps" (1 Peter 2:21). Finally, the Apostle John spoke, not only of the value of imitative behavior, but also the danger if what we imitate is not salutary. "Beloved, do not imitate evil but imitate good. Whoever does good is from God; whoever does evil has not seen God" (3 John 1:11).

The development of imitative devotional practices did not cease with the death of the Apostle John. Certainly the development of the Stations of the Cross is a testimony to this practice.<sup>117</sup> Making the sign of the cross when the Invocation is spoken is an

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<sup>117</sup> *AHDP*, 7-8. The earliest form of the Stations of the Cross that I could find a reference to comes from the 5<sup>th</sup> Century. It was a series of chapels at the Monastery of San Stefano in Bologna, all linked together into one building. Though there was apparently no designated way to view these various chapels, and they lacked most features we would associate with the Stations of the Cross, nonetheless most agree that this effort to reproduce Holy Sites from Israel represents one of the earliest, if not the earliest, effort to provide Europeans with an opportunity to follow our Lord in his final hours without making a trip to Jerusalem.

imitation of the first time a cross is made over an individual when they are baptized. The 150 beads on Rosaries are an imitation of the 150 psalms.<sup>118</sup> Many Christians desire immersion when they are baptized, believing that they are imitating how our Lord was baptized. A Primitive Baptist congregation in Wilson, North Carolina in the 1980s conducted foot washings, imitating our Lord's actions on the night he instituted the Lord Supper.<sup>119</sup> Others incorporate fasting as part of their religious discipline, in part as an imitation of Jesus. John Wesley incorporated a great deal of imitation in his recommendations on how to become holy. In general, we can see a long history of imitative devotional practices in the Christian Church.<sup>120</sup>

Aside from the biblical model and the long history of imitative devotional practices in post-biblical generations, the practice can also be supported from an analogy of the incarnation. Not only did Jesus physically participate in physical acts typical of all humanity like sleeping (Mark 4:38) and eating (Matthew 11:19), and had typical

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*Newspaper Source Plus*. Accessed 1/24/2012. Database Online:  
<http://sn128w.snt128.mail.live.com/mail/InboxLight.aspx?n=323408395#n=1957583406&fid=1&fav=1&mid=809ab982-4600-11e1-b232-00215ad7ea30&fv=1>. *The Record* (Kitchener/Cambridge/Waterloo, ON) reported 4/13/26 on four local churches that marked Good Friday and Easter with outdoor observances. These included a great deal of movement, carrying a cross, prayers, and so on. These imitative devotional practices, according to Rev. Canon Robin Lyons, give the parishioners "a sense of entering into the Scriptures and the accounts of the passion more fully ... It just makes it more real."

<sup>118</sup> *AHDP*, 1.

<sup>119</sup> The author of this paper lived in Wilson, North Carolina, at this time and became aware of this church's practice through conversations with members of the congregation.

<sup>120</sup> Leanne Larmondin, "U.S. churches bring Ash Wednesday to the streets," *The Christian Century* (March 11, 2011): no page. Accessed 1/24/2012. Online:  
<http://www.christiancentury.org/article/2011-03/us-churches-bring-ash-wednesday-streets>. Report of a modern adaptation of the centuries old practice of placing ashes in the shape of a cross on ones forehead on Ash Wednesday. It seems that numerous churches are taking the ashes out into the public to give such a mark to those who "were not members of a church, or those who had not been to church in a long time."

*Newspaper Source Plus*. Database Online, "BRIEF: Christians mark beginning of Lent," *The Akron Beacon Journal* (2/6/08). Accessed 1/24/2012. Online:  
<http://sn128w.snt128.mail.live.com/mail/InboxLight.aspx?n=323408395#n=1957583406&fid=1&fav=1&mid=e5cf25fc-4600-11e1-83d2-00237de3ed50&fv=1>. In Ohio, it was reported how Christians mark their foreheads with ash on Ash Wednesday.

emotional responses like crying (John 11:35), and engaged in typical devotional practices, like praying and attending worship services (Matthew 14:23; Luke 4:16), but also his very life had a spiritual impact for all humanity (Romans 5:10). The incarnation demonstrates that the physical and the spiritual are intertwined. This is true, not only for Jesus, but for us as well. Imitative devotional practices accent the incarnation.

Yes, there have been excesses, like self-flagellation, but they have always been the exception.<sup>121</sup> To blame the salutary use of such devotional practices for the aberrations is irrational. This seems especially true in light of the continuing importance of such practices to many faithful Christians.<sup>122</sup>

#### D. A Theological Rationale for the Use of Art in Worship

The use of art in worship has generally been accepted by the majority of Christians throughout the ages.<sup>123</sup> However, there have been periods of time when the appropriateness of art in worship has been questioned. The best known is the Iconoclastic

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<sup>121</sup> Fulton, 91. "As we shall see, self-flagellation was for Peter and, presumably, for those among his contemporaries who accepted his defense of this novelty more than just an imitation of Christ as the crucified Savior. It was an imitation of Christ as Judge. It was the answer bar none to the reproaches that Christ delivered on Good Friday from the Cross, for in wounding oneself, one did more than simply share in Christ's pain. One also shared in his judgment—a judgment, moreover, for which there was precious little time to prepare."

<sup>122</sup> Elizabeth Findell. "Hundreds of Faithful Recognize the Stations of the Cross" *Monitor* (McAllen, TX 4/23/1). This article is about hundreds of Christians who observed the Stations of the Cross. Not a single one veered off to abusive practices. *Newspaper Source Plus*. Accessed 1/24/2012. Database Online:  
<http://sn128w.snt128.mail.live.com/mail/InboxLight.aspx?n=323408395#n=1957583406&fid=1&fav=1&mid=181cfb73-45ff-11e1-8cf0-00215ad6a644&fv=1>.

<sup>123</sup> J. F. Ohl, *MEMOIRS OF THE LUTHERAN LITURGICAL ASSOCIATION, I-VII* (Pittsburgh, PA: The Lutheran Liturgical Association, 1906), 87, "This principle found expression in the symbolical art of the Early Church as revealed by the burial monuments and the catacombs. Among the symbols were the lamb, the fish, the cross, the Chi-Rho monogram, the Alpha and Omega, and the vine, all of which symbolized Christ and His work and office; the door, the sheep and lambs, and the ship, as representative of the relation of believers and the Church to Christ; the anchor, the palm and palm branches, the crown, the lyre, and other symbols, suggestive of the Christian's confidence and blessed hope."



controversies that lasted about a century.<sup>124</sup> In 787 AD, the seventh Ecumenical Council decreed that art could indeed be used appropriately in the corporate worship of God, and the majority of believers have continued in that tradition. However, with the Reformation, some segments of the Church that broke away from the Roman Church revived the thinking of the Iconoclasts.<sup>125</sup> Lutheranism, though, maintained that art was appropriate in worship.<sup>126</sup> I am sure the support of Martin Luther for the use of art played a significant role in this position.<sup>127</sup>

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<sup>124</sup> Leo Donald Davis, *The First Seven Ecumenical Councils: Their History and Theology*, (Collegeville: Liturgical Press, 1990), 325-787, from "Early Christian Theology and the Iconoclastic Controversy" [Accessed 1/24/2012]. Online: <http://www3.dbu.edu/mitchell/oclasticcontroversy.htm>, "The iconoclastic periods in Byzantium history (730-787, 813-843) were in many ways a manifestation of a centuries-long disagreement among various Christian groups as to the place of art in worship, especially the making of images of Christ and, to a lesser extent, of Mary and the other saints."

<sup>125</sup> Ohl, 88, "Zwingli and others for the sake of saving the Word rejected all plastic art."

<sup>126</sup> Ohl, 89, "The Lutheran Cultus has therefore never excluded painting and sculpture, but it assigns these arts the last place. It recognizes on the one hand the fact that many of their noblest examples have been produced in the service of the Church; and on the other that 'in Christianity pictorial or sculptured representations are language made visible, symbolized thought.' Whether it then be the Bible scenes and the suggestive symbols portrayed in rich colors on the walls and windows of our churches, or the beautiful carvings on their columns and furniture, or the exquisite productions of the needle on their altar and pulpit hangings, or even the free statuary of a Thorwaldsen, so long as it is a holy and chaste art, that, by the scenes and objects it sets forth, awakens and stimulates devotion, its use is not to be enjoined."

<sup>127</sup> Martin Luther, *Treasury of Daily Prayer*, Scot Kinnaman, gen. ed. (Concordia Publishing House, Saint Louis, MO, 2006), 282. "According to the law of Moses no other images are forbidden than an image of God which one worships.... Concerning this I have a powerful passage in Lev. 26:1, 'I am the Lord your God. You shall make for yourselves no idols and erect no graven image or pillar, and you shall not set up a figured stone in your land, to bow down to them.' ...It is because of worship that idols and figured stones are forbidden.... Where they are not worshiped, they might well be set up and made....

"We have also an example of this in the Old Testament. For Joshua (Josh. 24 [:26]) set up a cairn at Shechem under an oak as a testimony.... However, because it was a stone of testimony, and not for worship, he did not do this against the commandment. Thereafter also Samuel (I Sam. 7 [:12]) set up a stone and called it Stone of Help.... But because no worship but only remembrance was intended, he did not sin....

"No one is obligated to break violently images, even of God.... One is obligated, however, to ... instruct and enlighten the conscience that it is idolatry to worship them, or to trust in them, since one is to trust alone in Christ.... Images for memorial and witness, such as crucifixes and images of saints, are to be tolerated.... And they are not only to be tolerated, but for the sake of the memorial and the witness they are praiseworthy and honorable....

"Now we do not request more than that one permit us to regard a crucifix or a saint's image as a witness, for remembrance, as a sign.... Pictures ... we would paint on walls for the sake of remembrance and better understanding.... It is, to be sure, better to paint pictures on walls of how God created the world, how

The main biblical foundation for those who reject the use of art in worship is Exodus 20:4, “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.”<sup>128</sup> How this verse should be understood is plain enough as indicated in the next verse, “You shall not bow down to them or serve them, for I the LORD your God am a jealous God ...” (Exodus 20:5). The prohibition is not against art in general, or art in a worship setting, but art as the object of divine worship.<sup>129</sup>

A second line of reasoning that establishes the appropriateness of the use of images in worship comes from the incarnation. In 2 Corinthians 4:4, Jesus is called the “image” of God. If God the Father can give us an “image” of himself in the person of Jesus, then images cannot be sinful in and of themselves. Indeed, the Son as the Image of the Father becomes the revelation of the Father to us (Matthew 11:27). Therefore, the image of the Son is a blessing to the believer.

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Noah built the ark, and whatever other good stories there may be, than to paint shameless worldly things. Yes would to God that I could persuade the rich and the mighty that they would permit the whole Bible to be painted on houses, on the inside and outside, so that all can see it. That would be a Christian work....

“God desires to have his works heard and read, especially the passion of our Lord. But it is impossible for me to hear and bear it in mind without forming mental images of it in my heart. For whether I will or not, when I hear of Christ, an image of a man hanging on a cross takes form in my heart.... If it is not a sin but good to have the image of Christ in my heart, why should it be a sin to have it in my eyes?”

<sup>128</sup> John Calvin numbered this verse as the Third Commandment. Saint Augustine considered this verse as part of the explanation of the Second Commandment (“You shall have no other gods before me” Exodus 20:2) and not a commandment standing on its own. Calvin changed the tradition he received. Luther kept the numbering received from the Augustine tradition. It is perhaps worth noting that the Bible does not number the Ten Commandments. In fact, in the Hebrew, they are not called “commandments” but the ten “words.” In the Jewish numbering of the “words” the first “word” is Exodus 20:2, “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.” I like this as the first “word” as it clearly establishes the other “words” as our response to the gracious action of God, and not a way to merit God’s mercy. I doubt, though, that any of us will be able to change our traditions.

<sup>129</sup> Ohl, 85, “The prohibition contained in the ... Commandment is not directed against every species of art-representation in the service of religion, but against the making of graven images and pictures to be used for purposes of worship.”

John of Damascus explains this connection well, and expands on it to other images used in worship:

Of old, God the incorporeal and uncircumscribed was never depicted. Now, however, when God is seen clothed in flesh, and conversing with men, I make an image of the God whom I see. I do not worship matter, I worship the God of matter, who became matter for my sake, and deigned to inhabit matter, who worked out my salvation through matter. I will not cease from honouring that matter which works my salvation. I venerate it, though not as God. How could God be born out of lifeless things? And if God's body is God by union, it is immutable. The nature of God remains the same as before, the flesh created in time is quickened by, a logical and reasoning soul.

I honour all matter besides, and venerate it. ... Was not the sacred and holy mountain of Calvary matter? What of the life-giving rock, the Holy Sepulcher, the source of our resurrection: was it not matter? Is not the most holy book of the Gospels matter? Is not the blessed table matter which gives us the Bread of Life? Are not the gold and silver matter, out of which crosses and altar-plate and chalices are made? And before all these things, is not the body and blood of our Lord matter? Either do away with the veneration and worship due to all these things, or submit to the tradition of the Church in the worship of images, honouring God and His friends, and following in this the grace of the Holy Spirit.<sup>130</sup>

John of Damascus gives us other reasons to accept art in our corporate worship life:

But seeing that not everyone has a knowledge of letters nor time for reading, the Fathers gave their sanction to depicting these events on images as being acts of great heroism, in order that they should form a concise memorial of them. Often, doubtless, when we have not the Lord's passion in mind and see the image of Christ's crucifixion, His saving passion is brought back to remembrance, and we fall down and worship not the material but that which is imaged: just as we do not worship the material of which the Gospels are made, nor the material of the Cross, but that which these typify.<sup>131</sup>

Here the reason for images offered is twofold. First is that everyone is not literate.

Images are a real way to communicate the Gospel to them. The second reason is the value

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<sup>130</sup> St. John Damascene, "On Holy Images," Mary H. Allies, trans. (London: Thomas Baker, 1898), 10-11. Accessed June 7, 2011. The Medieval Sourcebook Online).

<sup>131</sup> Ibid.

images have in instantly calling to mind that which is depicted.<sup>132</sup> Without a word, a crucifix reminds us of the sacrifice of our Lord. With just a glance at a picture of Jesus at the entrance of a tomb, we are reminded of the entire Easter story. So art has a powerful spiritual impact on both the literate and the illiterate.<sup>133</sup>

Ohl favorably quotes Krauth as saying, “We are never so spiritual as to be out of the body. The more spiritual the soul of religion is, the more glorious and heavenly, but not the less real is the body with which it is invested, for that soul also desires not to be unclothed but clothed upon.”<sup>134</sup>

As J. F. Ohl correctly observed:

It is therefore not strange that in the teachings of Christ and in the writings of His inspired Apostles we find nothing inimical to art. Christianity does not recognize a hostile dualism between spirit and matter, between the super-natural and natural. It disallows only what is sinful, but makes use of ever thing that has a Divine right to exist (I Tim. 4:4,5).<sup>135</sup>

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<sup>132</sup> John Eade, Michael Shallnow, *Christian Ideology and the Image of a Holy Land: The Place of Jerusalem Pilgrimage in the Various Christianities* (Urbana and Chicago: University of Illinois Press, 2000), 104. “Within Orthodoxy the divine liturgy as well as other vehicles of the sacred like s [sic] or holy relics serve as means for allowing people to ‘step out’ of illusion and to see creation, as a whole, in relation to its creator. Orthodox believers, in Greece as well as in the Holy Land, have several times told me that when they stand within an Orthodox church, its walls and ostasis dense with s [sic] and its ceilings painted with stars and pictures of the Pantocrator, they stand in Paradise in the presence of God, the Virgin Mary, and all the saints. Their entry into holy space presages their entry, at death, into eternity.”

<sup>133</sup> James White, *Introduction to Christian Worship*, 3<sup>rd</sup> ed. (Nashville: Abingdon Press, 2000), 104. “The prime function of liturgical art is to bring us to an awareness of the presence of the holy, to make visible that which cannot be seen by ordinary eyes. Liturgical art does not make God present but it does bring God’s presence to our consciousness.”

<sup>134</sup> Ohl, 86-87.

<sup>135</sup> Ohl, 86.

## CHAPTER IV

### Critical Evaluation

#### A. Introduction to the Chapter

This section is divided into three main sections. The first section deals with interpreting the statistical data gathered from the pre-project and the post-project surveys. The second section interprets the information gathered through the pre-project and the post-project interviews. The third section deals with interpreting information dealing with the promotion of the project (advertising, attendance, etc.). These various approaches will show that this project had a positive impact on the spiritual life of the members of Lamb of God Lutheran by:

- strengthening their understanding of the connection between the Old and New Testament; especially in how the Old Testament foreshadowed the Passion;
- by increasing Bible reading;
- by focusing the membership on the Passion of Christ;
- by increasing the participants' sense of connection to Jesus and his atoning death, and
- by increasing the participants desire to invite people to Lamb of God.

#### B. Interpreting the Statistical Data

The anticipated result of this project was to bring people closer to Jesus and the central place of his atoning death thereby strengthening their spiritual formation. Several

specific areas were measured that the project designer believes are indicators of a healthy spiritual life. These included:

- worship attendance;
- inviting people to worship services;
- reading the Bible;
- cultivating a better understanding of the relationship between the Old and New Testaments;
- participants feeling a connection to Christ's passion; and
- a general feeling that the stations had a positive impact on one's spiritual life.

I will first consider the information gathered from a macro perspective, asking, "What does the overall information indicate?" This section will also give information about how the questions were evaluated. Then I will consider the information from a micro perspective, asking, "What is revealed by the individual question?" Finally, I will have a short concluding section, "Summary of Findings," wrapping both sections up.

#### i. The Macro View

There was a pre- and a post-project survey. Everyone who took the post-project survey (eighteen individuals) took the pre-project survey (twenty-seven individuals). However, not everyone who took the pre-project survey took the post project survey. The first question was used to determine how likely the change from the first survey to the second survey was due to chance. This question asked how familiar the responder was with the Stations of the Cross. In the pre-survey only three of the twenty-seven responders answered with "quite a bit" or "very much" (11.1% of the group). In the post-

project survey sixteen of the eighteen individuals who responded did so with “quite a bit” or “very much” (88.8% of the group). This is an 80% change in the groups. The factors that might account for this change (other than the D.Min. project itself) are miniscule. So, any question in the survey that specifically refers to the Stations of the Cross could be considered statistically significant even if the movement was as little as 1%. However, there are some questions that do not specifically refer to the Stations of the Cross, such as questions twelve, thirteen, and fourteen. With such questions the possibility of influence from a source other than the stations increases.<sup>136</sup> To account for such possible influences, this report used a movement of  $\pm 5\%$  to establish statistical significance. To avoid undue mathematical gymnastics, this scale will also be used for those questions that specifically mention the Stations of the Cross. Using this scale, all but two of the questions show statistically significant movement.<sup>137</sup> If the adjustments suggested for questions sixteen, seventeen, and eighteen are accepted, then only one question did not show statistically significant movement.

As a check against this scale, I divided the post-project surveys into two groups (Group One and Group Two). Group One attended three or fewer of the services, while Group Two attended four or more. As the sample size for these two groups is identical, one is justified in reducing the necessary movement for statistical significance to somewhere between 1% and 3%. However, to again avoid a great deal of mathematical gymnastics, a movement of 5% or more is considered statistically significant. Using this scale, nineteen of the twenty-five questions in the survey showed a statistically

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<sup>136</sup> Such influence might include Sunday morning sermons, Bible studies, and other readings, etc.

<sup>137</sup> These are questions 18 and 24.

significant positive movement between the two groups, with Group Two having the higher score in each case.<sup>138</sup>

The fact that twenty-three questions showed a statistically significant positive movement between the pre-project surveys and the post-project surveys would indicate that the stations had a significant positive impact on the spiritual formation of the participants.<sup>139</sup> This conclusion is further supported by the second way of analyzing the data, in which nineteen of the twenty-five questions showed a statistically significant positive movement, with those who attended the Lenten services consistently showing the positive movement. The positive impact of the stations on the spiritual formation of the congregation is also underscored by the fact that every question in the surveys showed positive movement in one or the other method of evaluating the evidence.

A third approach to the data would be to consider the pre-project surveys to represent a small Lutheran congregation that has not been deliberately exposed to the Stations of the Cross while the post-project surveys would represent a small Lutheran congregation that has been well-exposed. This would be a very tentative comparison, as the sample size for each “group” would be only one. The results would be basically the same as the first method of comparison. I did not use this approach.

In considering the information in Table G, one observes that nineteen of the questions on the survey were statistically significant in both ways the information was analyzed. Six of the questions were statistically significant in one of the ways the information was analyzed. All of the questions showed statistically significant movement

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<sup>138</sup> Questions 6, 8, 11, 12, and 22 showed no statistically significant movement and question 4 actually showed a statically significant negative movement.

<sup>139</sup> Twenty-four questions showed positive movement if the adjusted answer for question 18 is accepted.



in at least one way of analyzing the information. In interpreting the data, it would seem logical to give greater weight to the nineteen questions found statistically significant in both methods of analyzing the data. However, with all of the questions being considered statistically significant in one analysis or the other, and over half being considered statistically significant in both systems of analyzing the data, one is drawn to the conclusion that the Stations of the Cross, as introduced at Lamb of God, had a positive impact on the spiritual life of the congregation. What that impact was will be explored in the Micro View of the questionnaires.

ii. The Micro View

Questions one and twenty measured the congregation's familiarity with the Stations of the Cross both before and after the project. The results indicate that the project was successful in increasing the familiarity of the congregation with the stations.

One would expect a statically significant difference between Survey 1 and Survey 2 on these questions simply because one would expect that at least some in the congregation would have minimal exposure to the Stations of the Cross in their past.<sup>140</sup> Question one simply asked if the responder was familiar with the stations. With the exposure given them during the project period, responders would have to be almost completely out of the loop not to be familiar with the stations in some fashion after the project. Question twenty asked if the responder had ever read anything about the stations. While one would assume that numerous responders had not read about the stations before the project, because there were newsletter articles concerning the stations, as well as

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<sup>140</sup> Eight questions showed a jump of at least 100% between survey one and survey two. They are, in descending order, 23, 20, 21, 22, 17b, 18b, 16b, and 1.

other material available, for the responder to Survey 2 to answer that they have never read anything about the stations would be the same as saying they haven't read the church's newsletter or other material from the church for the last two months. Comparing the two surveys shows a jump of 100% between the two surveys for question one, and a jump of 180% for question twenty. Therefore, the first way of analyzing the surveys indicates that the project did increase familiarity with the Stations of the Cross.

One would also expect minimal movement between these same two questions when the post-project survey was broken into two groups. This is because both groups would have still been exposed to the newsletters and other information available. The difference between Group One and Group Two on question one was 29%. The difference between Group One and Group Two on question twenty was 31.9%. The movement was surprisingly statistically significant in both cases. This could indicate that those who did not attend the Lenten mid-week services also tended not to read the church's newsletter and other printed material.

The evidence from questions one and twenty would lead one to the conclusion that this project is an effective way to increase a congregation's familiarity with the Stations of the Cross. It would also indicate that approximately 30% of the responders had either no desire to discover anything about the stations, chose not take advantage of this opportunity, or could not avail themselves of this opportunity.<sup>141</sup>

Questions two, six, ten and twelve focused on subjective feelings of growth in understanding in certain key areas of Christian spirituality and whether or not the

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<sup>141</sup> I know of two couples who wanted to attend but simply could not for very real health issues. Still others, who are "shut-in," could not attend. Work schedule conflicts also made attendance difficult for at least one couple.

responders felt the Stations of the Cross improved their understanding. The results indicate that the stations were valuable in this area.

Question two asked if the Stations of the Cross gave the responder a greater appreciation of the death of Jesus. In both, the comparison between the pre- and post-project surveys and the internal comparison between Group One and Group Two in the post-project survey, the positive movement was statistically significant. The comparison between the pre- and post-project surveys showed an increase of 92%. The increase between Group One and Group Two in the post-project survey was 9.5%. The raw score for the pre-project survey was 2.22, indicating that the Stations had been useful, up to this point of time, “only a little” in helping the responder gain a greater appreciation of the death of Jesus. Thirteen of those responders indicated that the stations had had no impact in this area at all. Six responded with “quite a bit” or “very much.” For the Stations of the Cross to have increased one’s appreciation of the death of Jesus prior to this project, one would assume that these individuals had some prior contact with the stations. If there had been no exposure to the stations, then there could be no way for them to influence the responder. In the post-project survey no one responded with “no” or “only a little” and fifteen responded with “quite a bit” or “very much.” The overall average rating was 4.27 out of a maximum of five. Therefore, this question indicates that the stations are an excellent way to lift up the importance of the death of Jesus in Christian theology.

Question six asked if the stations had brought the responder to a better understanding of their salvation. The results between the two ways I analyzed the data are mixed. In comparing the pre- and post-project surveys, one notices a statically significant positive movement of 82%. (The pre-project survey raw average score was 2.07. The

post-project survey raw average score was 3.78.) However, in comparing Group One and Group Two, drawn strictly from the post-project survey, the movement is a statically insignificant negative .01%. While the researcher is inclined to accent the comparison between the pre- and post-project surveys, the comparison between Group One and Group Two adds a note of caution. One notes that the final raw average of the pre-project survey was 2.07 but the Group One raw average was 3.8, almost identical to the Group Two average. So everyone in the post-project survey, regardless of how often they attended the Wednesday Lenten services, had a more positive impression of the stations improving their understanding of their salvation than those who filled out the pre-project survey. Perhaps the comparison between Group One and Group Two indicates that even those who did not attend the mid-week or stations services still came to believe the stations can aid one in understanding one's salvation. This would explain the rather high raw scores. If this interpretation of the Group One/Group Two comparison is accepted, then one would say that the results of this question indicates that our stations are a good way to increase a congregations' understanding of their salvation, even if they do not actively participate.<sup>142</sup>

Question ten asked if the responder thought the Stations of the Cross could enhance and/or increase a person's understanding of our Lord's suffering during his final hours. Both the comparison between the pre- and post-project surveys, and the comparison between Groups One and Two in the post-project survey, indicated a statistically significant positive movement. This is especially notable considering the raw average rating of the pre-project survey was 3.25 and the raw average rating of Group

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<sup>142</sup> If one should ignore the information gained from the pre-project survey, then the results of the Group One/Two comparison would more likely indicate that the stations had no impact in this area.

One was 4, leaving little room for improvement to the maximum score of 5.<sup>143</sup>

Nonetheless, the post-project survey average raw score of 4.72, an increase of 45% over the pre-project survey, and the average raw score of Group Two in the post-project survey of 4.92, an increase of 23% over Group One, were both statistically significant. So, while the percentage increase is nowhere near the greatest, considering the beginning ratings, one is led to conclude that the responders feel very strongly that the Stations of the Cross can increase a person's understanding of our Lord's suffering in his final hours and, indeed, had done so for them. Therefore, one would conclude that our stations increased the congregation's understanding of our Lord's suffering during his final hours, which is a key element in Christian theology and Christian spiritual formation.

Question twelve asked if the responder saw a connection between our Lord's suffering and our life as a Christian. The comparison between the pre- and post-project surveys showed a statistically significant positive movement of 27%. The raw average rating in the pre-project survey was 3.59 and the raw average rating in the post-project survey was 4.55. In the comparison between Groups One and Two in the post-project survey, the raw average rating was 4.4 for Group One and 4.62 for Group Two, a statistically insignificant positive movement of only .05%. In considering the raw averages of Group One and the pre-project survey, one notices that the congregation already saw a strong connection between the sufferings of our Lord and their lives as a Christian, making upward movement difficult to achieve. Therefore, because there was some positive movement anyway, one seems warranted to conclude that the Stations

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<sup>143</sup> The high opening ratings could be attributed to the fact that the congregation knew the stations were being introduced and they had confidence that their leadership would not introduce something that did not have value.

confirmed the congregation in an already-existing belief. In a congregation that does not already hold dear this concept, greater movement might be expected.

In general, therefore, these four questions indicate that our stations were of value in increasing or confirming subjective feelings concerning these key theological concepts that are foundational in a Christians' spiritual formation.

Questions seven, eight, nine, and eleven investigated some more general subjective perceptions from the responders that relate to spiritual formation. The analysis shows a positive correlation between the stations and the spiritual formation of the participants in these areas.

Question seven asked if the stations had brought the responder closer to Jesus. Both of the ways the researcher used to analyze the data reveals a statistically significant positive correlation between our stations and this question. In the comparison between the pre- and post-project surveys, the positive movement was a statistically significant increase of 82%. In the comparison between Group One and Group Two in the post-project survey, Group Two showed a statistically significant increase of 11.1% over Group One. Therefore, one would conclude that the responders felt our stations did bring them closer to Jesus.

Question eight asked if the Stations of the Cross increased one's desire to live more fully for Jesus. The comparison between the pre- and the post-project surveys indicates a statistically significant increase of 99% from the pre- to the post-project survey. However, the increase between Group One and Group Two in the post-project survey revealed a statistically insignificant positive movement of .09%. The raw results of the post-project survey indicated that the stations were "moderately" important in

increasing the desire of the responders to live more fully for Jesus. Perhaps the small movement in the Group One/Two comparison can be explained by the fact that both groups come from the post-project survey and, therefore, both groups have been exposed to the stations. This seems more likely an understanding in light of the first way of evaluating the information than saying the stations had little or no impact (which the second way of evaluating the information might indicate, if considered in isolation). Therefore, the results to this question seem to indicate tentatively that the stations had a positive impact on one's desire to live more fully for Jesus.

Question nine asked if the responder thought that the Stations of the Cross could have a positive impact on a Christian's life. The pre-project survey rated this at 2.88. The post-project survey rated it 4.55, a statistically significant increase of 57% and only .44 below the maximum score of 5. In the post-project survey, Group One rated this 3.8, while Group Two rated it 4.85. The increase was a statistically significant 27.6%. It is also worth noting that in the pre-project survey nine responders ranked this question with a zero ("I don't know") while no one ranked it with a zero, one, or two in the post-project survey. Therefore, this indicates a clear movement from uncertainty to confidence in the value of our stations to have a positive impact on a Christian's life among those who were unsure prior to the project and a general increase in the overall congregation of the opinion that the stations can have a positive impact on one's Christian life.

Question eleven asked the responders if they thought the Stations of the Cross are an appropriate way to focus our attention on the sacrifice of our Lord. This question was asked, in part, to gauge any possible fear that the stations might move the congregation towards becoming more Roman Catholic. In the pre-project survey the raw score was

3.37 with five responders indicating that they just didn't know one way or the other. The post-project survey's raw score was 4.5 with all responses being a three or above. The movement was a statistically significant positive 34%, again remarkable due to the relatively high rating given this question by the pre-project survey.<sup>144</sup> In the comparison between Group One and Group Two in the post-project survey, the raw score dropped a bit from 4.8 to 4.69, a statistically insignificant negative movement of 0.02%.

Considering the very high raw scores, it is safe to conclude that the congregation considers the stations to be an appropriate way to focus our attention on the sacrifice of our Lord. Therefore, one is warranted in concluding that the congregation had no fear that the stations were too "Roman Catholic" for us to use. The congregation, in fact, feels the Stations of the Cross are an appropriate way to focus our attention on the sacrifice of our Lord and the use of them strengthened this belief.

In general, therefore, the results from the analyses of questions seven, eight, nine and eleven indicate that our stations are viewed by the congregation as useful in their spiritual formation.

The remaining questions addressed specific activities that the researcher believes are important in one's spiritual life. The first sub-section deals with attending worship services of various kinds. These are questions four, fifteen, nineteen, twenty-one and twenty-three. The second sub-section deals with inviting people to attend different church events, including worship services. These are questions five, thirteen, fourteen, sixteen, seventeen, twenty-four and twenty-five. These questions were included because the researcher feels sharing our life in Christ, as it is expressed in a local church, is an

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<sup>144</sup> The high opening ratings could be attributed to the fact that the congregation knew the stations were being introduced and they had confidence that their leadership would not introduce something that did not have value.



important element in our spiritual life. The third sub-section deals with devotional questions. These are questions three, eighteen and twenty-two. The general results again support the use of the stations as a valuable tool in the spiritual formation of a congregation.

As indicated, the first sub-section deals with attending worship services of various kinds. These are questions four, fifteen, nineteen, twenty-one and twenty-three. The results indicate a positive impact in this area, but only very modestly.

Question four asked if the Stations of the Cross have motivated the responder to attend worship services. In considering the information gathered by comparing the pre- and post-project surveys with the information gathered by comparing Group One and Group Two in the post-project survey, one discovers mixed results. In the comparison between the pre- and post-project surveys, the change between the first and second survey was a statistically significant positive movement of 87%. However, the difference between Group One and Group Two in the post-project survey was a statistically significant decrease of 10.3%. On the face of it, then, the information gathered from the Group One and Group Two comparison actually indicates a decrease in how our stations impacted the responders' motivation to attend worship. While the researcher is inclined to accent the comparison between the pre- and post-project surveys, the comparison between Group One and Group Two adds a significant note of caution. Therefore, the best analysis of this information is to say further research is needed and no conclusion can currently be drawn about the impact our stations have on the desire to attend worship services from this question.

Question fifteen asked if the congregation held an annual Stations of the Cross service during Holy Week, how likely the responder would be to make it a regular part of their Holy Week devotional practice. Both ways of analyzing the data revealed a statistically significant positive movement. In comparing the pre- and post-project surveys, the average raw numbers went from 3.03 to 3.94, a 30% increase. In comparing Group One with Group Two in the post-project survey, the average raw numbers went from 2.6 to 4.31, a 65.7% increase. The Group One/Two comparison indicates that those who attended the services were strongly motivated to use the stations in the future. The results from both ways of analyzing the surveys, therefore, indicate that the congregation would support having the stations as a regular part of their worship life.

Question nineteen was included to show how many people intended to attend the Lenten services (including the actual Stations of the Cross service) and compared it with how many actually did attend the services. The movement between the pre- and post-project surveys was a statistically significant positive movement of 16%. When dividing the post-project survey into the two groups, the difference between Group One and Group Two is a statistically significant positive 1,515%.<sup>145</sup> In this case, the division of the post-project survey into two groups based on their attendance has produced an expected result, but reveals no useful information. Therefore, one would conclude that there were a few who, initially didn't intend to attend the services, which in fact did attend some of them.

Question twenty-one asked if the responder had actually attended a Stations of the Cross service.<sup>146</sup> As one would expect, in comparing the pre- and post-project surveys

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<sup>145</sup> This is actually the greatest difference recorded between Group One and Group Two.

<sup>146</sup> This is distinct from question twenty-three, which asked if the responder had ever attended a series of services *about* the Stations of the Cross. The difference might be compared to asking if someone

there was a statistically significant increase in positive response from the pre- to the post-project survey, in this case a positive movement of 172%. In the internal comparison of Survey Two between Group One and Group Two, the increase was a statistically significant increase of 120.82 %.<sup>147</sup> Therefore, the project did increase the number of individuals that have attended a Stations of the Cross service in a statistically significant way. However, this does not translate to expecting a greater attendance in other worship opportunities. It just means that members attended our stations service.

Question twenty-three was to determine if the responder had ever attended a series of services focused on the Stations of the Cross. In the pre-project survey only 18.5% of the responders indicated they had attended such a series of services, while the post-project survey indicated 58.8% of the responders had attended such a series. That is an increase of 217%. In the post-project survey, 20% of Group One indicated they had attended such a series and 60 % of Group Two indicated the same. The movement was 200%, almost the same as between the pre- and post-project surveys.<sup>148</sup> Therefore, this project did, in a statistically significant way, increase the numbers of individuals who have attended a series of services focused on the Stations of the Cross.

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had ever attended a series of presentations on the Holy Lands verses whether or not they had ever actually been to the Holy Lands.

<sup>147</sup> I know from conversations with members that, at least for a few, our Stations of the Cross service was not the first time they became aware of the Stations of the Cross. Some of them might have attended a stations service offered by a different congregation. This question didn't differentiate between our stations and others.

<sup>148</sup> This result supports the decision to include the individuals who did not respond to question 19 in Group One. As such it also adds credibility to comparing the Group One and Group Two division in the post-project survey as a check against the comparison of the pre- and post-project surveys.

The result of the stations on worship attendance, therefore, seems to be positive but minimal. Perhaps this is to be expected. Those who did not attend the Lenten services would not have been impacted by the Lenten services.

The next sub-section deals with inviting people to attend different church events, including worship services. The related questions are five, thirteen, fourteen, sixteen, seventeen, twenty-four and twenty-five. Questions sixteen and seventeen pose an analysis problem as they seem to have been misunderstood by many of the responders. How these questions have been dealt with will be covered below. The analysis reveals the stations as having a positive impact in this area.

Question five asked if our stations had motivated the responder to invite someone to church. Both ways of analyzing the data indicated a statistically significant positive correlation between our stations and the responders' motivation to invite someone to our church. In the comparison between the pre- and post-project surveys, the movement was a +56% (from a raw average score of 1.85 to a raw average score of 2.88). While this is certainly an improvement, it also indicates that the motivation to invite someone to our church only increased to a moderate level. In comparing Group One and Group Two in the post-project survey, the movement was a +15.4%. Therefore, taking the two ways of analyzing the data together, one concludes that the stations can be a valuable asset in encouraging the congregation to invite people to church, but should be considered as only a piece of an overall strategy.

Question thirteen asked if the responder felt that inviting people to a corporate worship service was important to them as a Christian. While our stations did provide a new worship opportunity to which our members could invite someone, and we did use

our Lenten services to explain them, nonetheless our stations were not designed to increase this specific sentiment. The question was included because the researcher believes this is an important element in a Christian's spiritual life. The two methods of analyzing the data gave consistent results. The raw average score in the pre-project survey was 3.55 and in the post-project survey 4.55, a statistically significant increase of 16%. Due to the high initial rating of Survey One, the possibility of a statistically significant increase was reduced, making this result even more impressive. The comparison between Group One and Group Two in the post-project survey reveals an average raw rating of 3.2 for Group One and 4.54 for Group Two, a statistically significant increase of 70.3%. Therefore, the data supports a surprise positive impact on aiding our members in seeing inviting others to our corporate worship services as an important part of the Christian life.

Question fourteen asked if the responder believed that, as a Christian, inviting people to non-worship activities at church was important. The stations were not designed to increase this sentiment. It was included because the researcher believes this is an important element in a Christian's spiritual life. The two methods of analyzing the data gave consistent results. The average rating in the pre-project survey was a relatively high 3.56. The average rating in the post-project survey was 4.04, a statistically significant increase of 14%. In the comparison between Group One and Group Two in the post-project survey, the movement between Group One and Group Two was a statistically significant 17.5% (raw average ratings of Group One: 3.6, raw average rating of Group Two: 4.23). Therefore, the results affirm a surprise positive impact of the stations on the

congregation's desire to invite non-members to non-worship activities as an important part of their Christian life.<sup>149</sup>

Questions sixteen and seventeen seem to have been misunderstood by many of the responders, as mentioned above.<sup>150</sup> Therefore, they are a challenge to analyze statistically. In each case, I have provided a straight analysis and a modified analysis in the charts, based on certain assumptions.<sup>151</sup> Even if the adjustments are not accepted, these questions are statistically significant.<sup>152</sup> However, if the adjustments are accepted, then the positive movement is more dramatic. Each of these questions, in the pre-project survey, asked the responder how likely they were to invite someone to "something." A scale of zero to five was used with zero meaning "I don't know," one meaning "no," two meaning "maybe, but not likely," three meaning "a 50/50 chance," four meaning "probably" and five meaning "yes, definitely." The post-project survey was intended to reveal whether or not the responder actually did invite someone. To keep the questions similar, the same scale of zero to five was used; however the only logical responses in the post-project survey would be zero (indicating that the responder simply didn't remember), one (indicating the responder did not invite someone), or five (indicating the responder did invite someone). It seems unlikely that, only a week or two after Easter, a person could not remember if they had invited someone to our stations service or one of our Lent services. Therefore a zero, on the post-project survey, should probably be

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<sup>149</sup> A possible reason for this surprise finding might be due to the responders having a positive spiritual experience through the stations, renewing a desire to share that spiritual life with others, and a view that non-worship activities are an easier access point to the congregation's spiritual life.

<sup>150</sup> The same misunderstanding seems to be present with question eighteen and the same solution is used when analyzing it.

<sup>151</sup> See footnotes in Appendix B.

<sup>152</sup> This is not the case with question eighteen.

understood as a one (“no, I didn’t do this”). This assumes the responder picked zero simply because it was the lowest number. Answers of two, three, and four should probably be understood as indicating frequency (I invited two, three, or four people), and be counted as a five (I did this).

In breaking the post-project survey responders into Group One and Group Two for the internal comparison, I did not create the above alternate evaluation to the responses. This was because the surveys were already broken into two groups. (It was noted that those who were confused by these questions tended to fall into Group One.) Furthermore, the internal comparison of the post-project survey between Groups One and Two would lend support to accepting the 16b and 17b evaluation as opposed to the unmodified answers.

Question sixteen asked whether or not one intended to invite or did invite, someone to attend one or more of the Wednesday Lenten services. It was intended to see if the project focus would motivate someone who initially did not intend to invite someone to attend a mid-week Lenten service, to actually invite someone to attend one of the services. Using the 16b answers there was an increase between the pre- and post-project surveys of 101%. This statistically significant movement would indicate that individuals who initially did not expect to invite anyone, after some exposure to the stations, decided to invite someone. If we take the unmodified responses, the change between the pre- and post-project surveys is a +13%, which would be statistically significant even though the increase is more modest. The difference between Group One and Group Two in the post-project survey is an increase of 125%. Not only does this tend to support accepting 16b over sixteen, but also indicates that those who attended the

services were much more inclined to tell/invite someone else to the services. Therefore, the responses indicate that the project did increase the likelihood of members inviting others to our mid-week Lenten services.

Question seventeen asked whether or not one intended to invite, or did invite, someone to attend the Stations of the Cross service held on Holy Saturday. It was intended to see if the project focus would motivate one who initially did not intend to invite someone to our Stations of the Cross service, to invite someone to the service. The increase from the pre- to the post-project survey responses is a statistically significant 14% when the unmodified answers are compared. If the apparent confusion among the responders is taken into consideration, and the 17b answers are used, then the difference is a statistically significant 125%, which is a much sharper increase. The inclination to accept 17b is further underscored by the difference between Group One and Group Two in the internal comparison done on the post-project survey. It was a positive movement of 375%. Taken together, these responses indicate that, as Lent progressed, desire to invite someone to attend the Stations of the Cross service on Holy Saturday increased significantly. Therefore, as the project continued and the congregation continued to be exposed to the Stations of the Cross, the desire to share this experience with others increased.

Question twenty-four asked if the responder had invited someone who does not regularly attend Lamb of God to one of our regular worship services over the last year. In comparing the results of the pre- and post-project surveys with the two groups in the post-project survey, the results are mixed. In the pre-project survey, 66.67% of the responders indicated that they had invited someone to one of our worship services over



the past year. In the post-project survey, that percentage dropped to 64.0%, which is statistically insignificant. Based on this comparison, then, the stations had no impact on the responders in reference to inviting someone to worship with us during Lent.

However, the comparison between Group One and Group Two in the post-project survey showed a movement from 20% to 88.3%, a statistically significant increase of 341.6%.

Perhaps the best way to understand this obvious disparity is to say our stations didn't impact people's motivation to invite someone to join us in worship, but those who were motivated to participate in our stations are also motivated to invite people to join us in worship.

Question twenty-five asked if the responder had invited someone who is not a regular attendee at Lamb of God to one of our non-worship events over the past year. The researcher didn't expect to find a positive correlation, but included it because he felt this is an indicator of a healthy spiritual life. Therefore, the comparison between the pre- and post-project surveys came as a surprise. There was a statistically significant increase of 58% from the pre- to the post-project surveys. This was further supported by the comparison of Groups One and Two in the post-project survey, where a statistically significant increase of 150 % was reported. Perhaps this increase was due to a positive spiritual experience through the stations, renewing a desire to share that spiritual life with others, and a view that non-worship activities are an easier access point to the congregation's spiritual life. Whatever the reason, the results indicate that the stations had a positive impact on one's desire to invite people to our non-worship events.

In reviewing the questions in this sub-section, it seems that this project had a positive impact on the spiritual formation of the congregation. It affirmed and encouraged

the congregation in viewing the activity of inviting people to Lamb of God for worship or other events.

The next sub-section deals with devotional issues. It includes question three, eighteen and twenty-two. The analysis indicates the stations had a general positive impact.

Question three asked if the Stations of the Cross had motivated the responder to read more in the Bible. The researcher did not expect a significant movement in this question. It was added because the researcher feels reading the Bible is a mark of a healthy spiritual life, not because he thought the stations would have a significant impact on this discipline. Therefore, the comparison between the pre- and post-project surveys came as a surprise. There was a statistically significant 85% increase from the pre- to the post-project survey. This was further supported by the comparison of Groups One and Two in the post-project survey where a statistically significant increase of 18.5 % was reported. It seems probable to the researcher that the design of our stations had an impact on these results, as they not only depict the well-known events in the final hours of the life of Jesus, but also parallel events from the Old Testament, some of which are not well-known. Those who used the stations might have been motivated to research those lesser known stories, especially as biblical references were provided. Whatever the reasons might be, the responses to this question indicate our stations had a positive impact on the congregations' desire to read the Bible.

As mentioned above, question eighteen is a challenge to analyze statistically as it appears to have been misunderstood by some of the responders.<sup>153</sup> The method used to

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<sup>153</sup> See footnotes in Appendix B.

analyze the answers for this question is the same as discussed for questions sixteen and seventeen above.

Question eighteen asked whether or not one intended to, or actually did, use the Stations of the Cross posted in our yard for personal devotion. It was intended to determine if our stations had a positive impact on the personal devotional life of the members of Lamb of God. The question deliberately distinguished between our stations and other stations one might find in other settings. The analysis that did not take into account the apparent confusion of the responders gave a statistically insignificant 1.6% increase between the pre- and post-project surveys. However, if the apparent confusion is taken into consideration, then the movement is a statistically significant 103% increase. The comparison between Group One and Group Two in the post-project survey supports accepting the adjusted analysis found in 18b, as the difference between the two groups is a 78% increase from Group One to Group Two. Therefore, this question indicates that exposure of the congregation to our particular stations throughout Lent increased their desire to use them for personal devotion or meditation and thus strengthened their personal devotional life.

Question twenty-two was asked to determine if the responder had ever used the Stations of the Cross as a devotional exercise. There was a statistically significant positive movement of 165 % between the pre- and post-project surveys. However, in the internal comparison between Groups One and Two in the post-project survey, there was no movement whatsoever. It would seem that those who filled out the post-project survey, whether or not they attended the Lenten services, were more inclined to use the stations as a devotional exercise as compared to the congregation prior to our focus on

the stations. Therefore, the general focus on the Stations of the Cross increased the congregation's likelihood of using the stations for private devotion, whether or not they attended the Lenten services or the corporate Stations of the Cross service.

The results indicate that the stations had a positive impact on the spiritual formation in the three devotional areas measured.

In summing up, the specific areas that were measured that the project designer believes are indicators of a healthy spiritual life all showed positive movement, even some that surprised the researcher. This included, worship attendance, reading the Bible, inviting people to worship services and other activities, an increase in seeing how the Old and New Testaments relate to each other, an increase feeling that the death of Christ is connected with our lives today, and an increase in the general feeling that the stations have had a positive impact on one's spiritual life. Therefore this way of analyzing the data collected indicates that the anticipated result of this project, which was to enhance the spiritual formation of the members of Lamb of God by bring people closer to Jesus and the central place of his atoning death, seems to have been achieved.

## C Interpreting the Interviews

The anticipated result of this project was to bring people closer to Jesus and the central place of his atoning death thereby strengthening their spiritual formation. The artwork was intended to bring out a connection between the themes of the Passion and themes in the Old Testament. The interviews indicated that the individuals being interviewed did increase in this area of understanding, especially in relating to the

different stories and events portrayed. That is to say, after the project, those who participated were better able to see Passion themes in the Old Testament stories used.

The symbolism used in our stations was explained in our Wednesday Lenten services. The pre- and post-project interviews revealed a strong correlation between attending the services and learning and retaining the meaning of the Stations. “Adam and Alice Applegate,” one of the couples who participated in the interviews, did not attend any of the services, making this comparison possible. The messages given during the Lenten services, which were the primary teaching element for the meaning of the Stations, can be found in Appendix H.

The triangle was easily identified as representing the Triune God in the pre-project interviews. In the post-project interviews, only “Carol Champion” added the idea of God’s guiding presence. Therefore the full meaning the symbol was intended to convey was not generally reported. The presence of a “divine” hand stretching forth from the Triangle might make the idea stronger.

“Mrs. Applegate,” in the pre-project interview, thought the increasing darkness of the passion cross might symbolize “sin.” “Adam” thought the increasing darkness of the passion cross represented Jesus completing his mission. “Betty” suggested it indicated that Jesus was “closer to death.” These ideas would be salutary, even if unintended, ways to view this symbol. This brings out both a strength and a weakness in symbolic art. One might not understand the depiction as intended. That misunderstanding might be an excellent thought, as in the case of those mentioned, or possibly out of place.<sup>154</sup> As the

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<sup>154</sup> Another salutary idea came from “Carol,” in her pre-project interview. She identified Jesus’ central location in Station Three as representing “Christ as the center of our faith, who he is and what he did, what kind of authority he has.” The general link was thought to be that people get in trouble when they stand up for the Lord. This unintended understanding can also apply to the designer of the stations, which is

“Applegates” did not attend any of the services, the idea of Christ’s growing isolation did not occur to them in the post-project interview. In the post-project interview, “Carol” identified the passion cross filling up as “movement towards the cross, darker as man progresses downward.” The symbolism of the filling passion cross was the symbol most likely to have some original interpretation (that is, an interpretation not originally intended). The growing isolation of Jesus was not a major interpretation of any of the couples.

In general, the repeating elements in the art had a cumulative effect. None of the couples made much of the passion cross in Station One. At various times in the pre-project interviews, they each noted that the cross was filling up. Each couple returned to the previous pieces to confirm their suspicion. At Station Six “Bob” and “Betty” realized that both Jesus and Satan had been in each of the scenes.

Each of the three couples that were interviewed for this project did find the biblical references a real aid in identifying the biblical stories, when they were not able to identify the stories immediately. However, the biblical reference in Station VIII to Solomon praying for foreigners (1 Kings 8:41-43) proved to be inadequate. Each of the couples were able to identify the King Solomon image after reading the larger context.

Adding verse 22 to the reading might help people in identifying the image.

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the author of this report. “Carol,” in our interviews, wondered about the slight appearance of the angel in Station Ten, as angels are depicted as mighty beings in the Bible. She used adjectives like “wimpy,” “Pixie,” “lacking strength,” and asked, “Why the fairy?” This was a choice of the artist, but it seemed like a teachable moment. I offered the explanation that God’s ways often seem upside down to us. In the humiliation and death of Jesus, the greatest victory of all time was being achieved by our Lord. His weakness hid great strength. So the angel can be thought of as appearing weak, but hidden under that appearance is the might of an angel of God. This thought was not originally intended to be carried by the depiction of the angel. Yet one other idea occurred to the researcher while personally meditating on the stations. Stations ten through fourteen have the large station cross crushing the head of the serpent. However in stations ten and eleven, while Christ is still alive, the serpent still shows life. In station twelve, when Jesus is finally dead, the serpent is also finally dead. With the final death of Jesus the final victory of the serpent is also achieved. Again, this was an artistic decision and not the idea of the researcher.

“Adam” and “Alice” were interviewed separately following the project, due to their schedules. They attended none of the Lent services and “Alice” read none of the material. She demonstrated no real growth in understanding the symbols. This was especially noticeable in the post-project interview as she didn’t have “Adam” to supply answers. “Alice” could not generally identify the stories, but recognized Jesus and a few others.<sup>155</sup> “Adam,” though he generally recognized the stories, still had trouble relating them to each other. “Bob” and “Betty” as well as “Carl” and “Carol,” all of whom attended most or all of the Lenten services and who read most or all of the material, gained in their understanding of the images. In the pre-project interviews, they needed to look up many of the passages. Even if they didn’t need to look them up, they often did. In the post-project interviews, they either knew the stories or referred to the notes they took during the Lenten homilies. In fact, “Betty” once commented, “Thank goodness for notes.” However, when discussing Station Seven, “Betty” spoke less than when discussing the other stations. This was due to the fact that she had few notes, “because the messages moved so fast.” I generally covered three stations in each homily and “Betty” was busy writing her notes on Station Six while I was speaking about Station Seven. In general “Bob,” “Betty,” “Carl,” and “Carol” were all able to make better connections between the stories in their post-project interviews over their pre-project interviews and expressed directly that their understanding was improved.<sup>156</sup> When relationships could not be made, I used the opportunity to teach in the post-project interviews.

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<sup>155</sup> “Alice” identified Pilate as “that bad guy who had Jesus done the way he did.”

<sup>156</sup> Concerning the scapegoat image in Station Five, for example, “Bob” said, “I didn’t know about the scapegoat in the first go around. I learned that.”

One of the goals of the images was to see the Old Testament in terms of the New Testament, and specifically in terms of Jesus. The post-project interviews with the “Butterworths” and “Champions” revealed a marked movement in this direction in reference to the stories covered. “Bob” even specifically indicated that the association of Joseph and Jesus in Station Fourteen was something he learned for the first time in this Lenten series. The “Applegates” showed no marked change in this area.

The most common misidentification was to identify the Old Testament stories as New Testament stories.<sup>157</sup> “Carol” also, at times, had difficulty in separating the three stories correctly. So, for example, in Station Three “Carol” initially thought four stories were represented, with the Station Cross separating the main picture into two separate stories. The story of Jeremiah in Station Six was unknown to anyone prior to the project. The subtle reference to Hebrews 13:11-13, in Station Seven, was unrecognized by all individuals interviewed prior to the project. Even after the project, this element remained a bit fuzzy, though “Bob,” “Betty,” “Carl” and “Carol” each remembered it as indicating that Jesus was crucified “outside the city.”

Minor points in the homilies, at times, were remembered in the post-project interviews. For example, in Station Eight, “Betty” remembered that we “don’t choose our own crosses,” which was a minor point, while not reporting the main idea of Christ being for all people. In fact, in the post-project interviews, “Carl” and “Carol” were the only ones who clearly identified the unifying theme in Station Eight as Christ being the savior for all people.

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<sup>157</sup> This can be demonstrated with Ruth and Naomi in Station Nine. They were misidentified as “the two Marys,” the “women at the cross” and even “Mary and John.” Interestingly, after looking up the Biblical references, the Ruth and Naomi story was the key story to introduce the concept of “loyalty” into the connecting theme. In the same station the “Butterworths” initially thought of the fall of Jerusalem to the Romans in 70 AD, an event that is not directly recorded in the Gospels.



In general, one has to say that the “Butterworths” and “Champions” showed a noticeable improvement in their understanding of the artwork between their two interviews. The “Applegates” remained rather static, though “Adam” did improve some. This probably reflects that he did read the printed material available, even though he did not attend the Lenten mid-week services. While no individual or couple noted all the major themes in the post-project interviews, all major themes were spoken of when all the interviews are taken together. Station Thirteen is a good example of this. In the homily I gave no concrete interpretation of the water and blood flowing from the side of Jesus but reported various salutary ways it has been understood (each of which could be considered a “theme” in the message). In the post-project interviews, each way was reported by different individuals, but no one reported them all.

In general, therefore, one can say that the individuals who attended the mid-week Lenten services grew in their understanding, or were strengthened in their understanding, of the central role of Christ and his Passion in the Bible. This was demonstrated, not only in recognizing the stories depicted in the stations, but also in being able to relate the themes from the Old Testament to Passion themes. This understanding is key to understanding the Bible and, in the researchers view, vital in a Christian’s spiritual formation.<sup>158</sup>

#### D. Evaluation of Advertising and Attendance

In order for any project to have an impact on the spiritual formation of others, those “others” must be brought into contact with the project. This section basically

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<sup>158</sup> “What is the key to the correct understanding of the Bible? Jesus Christ, the Savior of the world, is the heart and center of the Scripture and therefore the key to its true meaning.” SynCat, 49.

evaluates the effectiveness of the methods used to make the congregation and those outside the congregation aware of our stations. Some methods seem to have been effective, others not, and with others, an assessment is simply not possible.

The press releases were not effective, as the religious editor of the Herald-Journal chose not to use them. This may have been due to the joint Episcopal Stations of the Cross service, to which the paper gave extensive coverage. The Episcopal churches also purchased significant advertising space over several days, something we could not afford.

People who are non-members of Lamb of God were observed by me and other members of Lamb of God walking our Stations and using the devotional booklet, so the marquee advertising and information posted at colleges and the library seem to have reached some.

I received no feedback from local churches about them complying with our request to announce the display or services to their congregations. If they did comply perhaps some of the people observed using our stations for personal devotions might have come from that source. We did not have anyone attend our services from this source.

It is impossible for me to determine just how many people viewed the posts on the blog. This is because of how the blog counts views. If one goes to a specific post, it counts that post as being viewed. However, if one simply goes to the blog, the specific posts one reads are not counted, just a visit to the blog. Therefore, each page view recorded is of someone specifically going to that post. There were three main posts concerning the project. There were seven other posts which made reference to the project, but of which the project was not the main focus of the post. These were posts concerning

upcoming Sunday worship services. At the end of these posts, I included information concerning the Wednesday Lenten services. The post concerning Worship for Epiphany 6 – 2012 included information about the pre-project survey. These posts often, but not always, included art/pictures. The three main articles were: Stations of the Cross Blessed and Posted (12 page views, posted 2/19/12); Worship for Holy Saturday – 2012 (5 page views, posted 4/4/12); and Stations of the Cross service – 2012 (11 page views, posted 4/7/12). The seven posts that referred to the project, but for which the project was not the main focus, were: Worship for Epiphany 6 – 2012 (12 page views, posted 2/9/12; Worship for Transfiguration Sunday – 2012 (48 page views, posted 2/16/12); Worship for Lent 2 – 2012 (6 page views, posted 2/29/12); Worship for Lent 3 – 2012 (13 page views, posted 3/8/12); Worship for Lent 4 – 2012 (10 page views, posted 3/14/12); Worship for The Annunciation of Our Lord – 2012 (15 page views, posted 3/23/12); and Worship for Palm Sunday – 2012 (9 page views, posted 3/31/12). The blog itself ([www.Lutheran-in-SC.blogspot.com](http://www.Lutheran-in-SC.blogspot.com)) was visited 1,624 times in February, 1,594 times in March, and 1,798 times in April. That is a total of 5,016 visits to our blog over the three month period of time where the posts about this project were being placed on the blog. I do not know how many of those visits were from search engines. Nonetheless, these numbers represent the possibility of thousands of people from around the world reading about our Stations of the Cross.

I did receive one phone call about our stations where the caller specifically identified our blog as the source of her information. This individual did not attend our Stations of the Cross service.

The post-project surveys and interviews indicated that those who read the newsletter articles and other information concerning the Stations were more likely to attend the services. The newsletter articles, Sunday bulletin insert blurbs, announcements on Sunday morning, bulletin board display and marquee displays certainly kept the project in front of the congregation, even if they did not/could not go to the blog. These efforts would then be considered successful.

Our total attendance at our Wednesday services was 159, with an average attendance each Wednesday of 26.5. The average attendance at our Wednesday services over the previous five years was 19.75. The increase of an average 6.75 people at Wednesday services represents a 34.2% increase in average attendance. Total attendance at the 12:15 services was 39, with an average attendance of 6.5. The average attendance over the previous five years was 8.33. Total attendance at the 7:00 service was 120, with an average attendance of 20. Our average attendance over the previous five years was 11.42. This represents a 75% increase in attendance over the previous five years. The decrease in attendance at the 12:15 service is most likely due to the death of several elderly members over this past five years who were regular attendees of the 12:15 service. These numbers would indicate that the publicity for our Stations was successful with the internal publicity giving us the largest response.

## CHAPTER V

### Conclusion

In summarizing this analysis, one is warranted in saying that the data supports the conclusion that our Stations of the Cross had a positive impact on the spiritual life of the congregation. The stations increased the participants' sense of connection to Jesus and his atoning death; and increased the participants desire to invite people to Lamb of God. It also increased the participants desire to read their Bibles and the ability to see Passion themes in the Old Testament. Finally, evidence suggests the participants would find value in an annual Stations of the Cross service.

## Appendix A

## Evaluation Tools

## Stations of the Cross

## Evaluation Tool I

In partial fulfillment for a Doctor<sup>159</sup> of Ministry Degree

Pastor John Rickert

Gardner-Webb University

Description: Pastor Rickert is introducing the Stations of the Cross (also known as "The *Via Crucis*" "The Way of the Cross," "The Way of Sorrows," "The *Via Delarosa*," "The *Via Sacra*," and "The Sacred Way") at Lamb of God Lutheran Church during the 2012 Lenten Season. This tool will contribute to assessing the process and value of this devotional practice at Lamb of God. The results of this survey will be compared to a similar survey given to the congregation after Easter, 2012. Please fill it out even if you DO NOT plan to attend the Lenten Services or the Stations of the Cross service. If you do not attend these services, you are part of the "control" group. If you do not plan to attend, and then actually do attend some of the services, this information will be helpful in the evaluation process.

*All surveys will be kept confidential. No effort will be made to discover or disclose respondents' identities.*

The process for introducing the Stations of the Cross at Lamb of God will involve each of the Wednesday Lenten services as well as the Stations of the Cross service. The first Lenten service will be Ash Wednesday, February 22. The Stations of the Cross service will be Holy Saturday (the Saturday before Easter Sunday), April 7, at noon. The Lenten services will be each Wednesday throughout the Lenten season. There will be services at 12:15 and 7:00 PM.

Thank you.



## Section I

Please circle the number that most closely represents your response to the following questions.

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<sup>159</sup> Wording in title changed from "Doctorate" to "Doctor."

For the following statements the scale means 1 = no, 2 = only a little, 3 = moderately, 4 = quite a bit, 5 = very much (If you have never used the Stations of the Cross, then your answer would most likely be a "1".)

1. Are you familiar with the Stations of the Cross?

1                      2                      3                      4                      5

2. Have the Stations of the Cross given you a greater appreciation of the death of Jesus?

1                      2                      3                      4                      5

3. Have the Stations of the Cross motivated you to read more in the Bible?

1                      2                      3                      4                      5

4. Have the Stations of the Cross motivated you to attend worship more?

1                      2                      3                      4                      5

5. Have the Stations of the Cross motivated you to invite someone to church?

1                      2                      3                      4                      5

6. Have the Stations of the Cross brought you to a better understanding of salvation?

1                      2                      3                      4                      5

7. Have the Stations of the Cross brought you closer to Jesus?

1                      2                      3                      4                      5

8. Have the Stations of the Cross increased your desire to live more fully for Jesus?

1                      2                      3                      4                      5

## Section II

For the following questions the scale means: 0 = I don't know, 1 = strongly disagree, 2 = disagree, 3 = neither agree nor disagree, 4 = agree, 5 = strongly agree

9. I think the Stations of the Cross can have a positive impact on a Christian's life.

0                      1                      2                      3                      4                      5

10. I think the Stations of the Cross can enhance and/or increase a person's understanding of our Lord's suffering during his final hours.

0                      1                      2                      3                      4                      5

11. I think the Stations of the Cross are an appropriate way to focus our attention on the sacrifice of our Lord.

0                      1                      2                      3                      4                      5

12. I see a connection between our Lord's suffering and our life as a Christian.

0                      1                      2                      3                      4                      5

13. As a Christian, I think inviting people to a corporate worship service is important.

0                      1                      2                      3                      4                      5

14. As a Christian, I think inviting people to non-worship events at church is important.

0                      1                      2                      3                      4                      5

## Section III

For the following statements the scale means 0 = I don't know, 1 = no, 2 = maybe, but not likely, 3 = a 50/50 chance, 4 = probably, 5 = yes, definitely



15. If Lamb of God offered a Stations of the Cross service annually, do you think you would make it part of your typical Holy Week devotional practice?

0                      1                      2                      3                      4                      5

16. Will you invite someone to attend one or more of Lamb of God's Wednesday Lenten services?

0                      1                      2                      3                      4                      5

Do you think that person(s) will be (please check all that apply):

- ☐ A member/regular attendee at Lamb of God
- ☐ An active member/regular attendee at another Christian church
- ☐ Un-churched
- ☐ I do not know

17. Will you invite someone to attend the Stations of the Cross service, noon, Holy Saturday, March 3, 2012?

0                      1                      2                      3                      4                      5

Do you think that person(s) will be (please check all that apply):

- ☐ A member/regular attendee at Lamb of God
- ☐ An active member/regular attendee at another Christian church
- ☐ Un-churched
- ☐ I do not know

18. Are you planning to use the Stations of the Cross posted in the yard of Lamb of God this Lenten season<sup>160</sup> for personal devotion and meditation?

0                      1                      2                      3                      4                      5

#### Section IV

19. How many of the 2012 Wednesday Lenten services do you plan to attend? (Please check the appropriate box.)

- ☐ One
- ☐ Two
- ☐ Three

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<sup>160</sup> In Question 18, the word "seasons" has been changed to "season."

- ☐ Four
- ☐ Five
- ☐ Six
- ☐ Seven (includes The Stations of the Cross service)

If you don't plan to attend any of the Lenten services, including the Stations of the Cross service, why? (optional)

### Section V

The following questions are to be answered either, Yes (Y), No (N), or I Don't Know (IDK). Please circle your answer.

20. Have you ever read anything explaining the Stations of the Cross?

Y                      N                      IDK

21. Have you ever attended a Stations of the Cross service?

Y                      N                      IDK

22. Have you ever privately used a Stations of the Cross display as a devotional exercise?

Y                      N                      IDK

23. Have you ever attended a series of services focused on the Stations of the Cross?

Y                      N                      IDK

24. Have you invited someone who is not a regular attendee at Lamb of God to one of our worship services during the last year?

Y                      N                      IDK

25. Have you invited someone who is not a regular attendee at Lamb of God to one of our non-worship functions during the last year?

Y                      N                      IDK

## Section VI (Optional)

26. Briefly describe how you think the Stations of the Cross can impact your spiritual life.<sup>161</sup>

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<sup>161</sup> In Question 26, the ending question mark has been replaced with a period.

Stations of the Cross  
 Evaluation Tool II  
 In partial fulfillment for a Doctor<sup>162</sup> of Ministry Degree  
 Pastor John Rickert  
 Gardner-Webb University

Description: Pastor Rickert has introduced the Stations of the Cross (also known as "The *Via Crucis*" "The Way of the Cross," "The Way of Sorrows," "The *Via Delarosa*," "The *Via Sacra*," and "The Sacred Way") at Lamb of God Lutheran Church during the past 2012 Lenten Season. This tool will contribute to assessing the process and value of this devotional practice at Lamb of God. The results of this survey will be compared to the results from questionnaires completed at the beginning of the process. Please fill it out even if you DID NOT attend the Lenten Services or the Stations of the Cross service. If you did not attend these services, you are part of the "control" group. The answers in this survey will be compared to the answers received from the similar survey given prior to the beginning of Lent.

*All surveys will be kept confidential. No effort will be made to discover or disclose respondents' identities.*

Thank you.



### Section I

Please circle the number that most closely represents your response to the following questions.

For the following statements the scale means 1 = no, 2 = only a little, 3 = moderately, 4 = quite a bit, 5 = very much (If you have never used the Stations of the Cross, then your answer would most likely be a "1".)

1. Are you familiar with the Stations of the Cross?

1                      2                      3                      4                      5

2. Have the Stations of the Cross given you a greater appreciation of the death of Jesus?

1                      2                      3                      4                      5

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<sup>162</sup> In the title, the word "Doctorate" has been changed to "Doctor."

3. Have the Stations of the Cross motivated you to read more in the Bible?

1                      2                      3                      4                      5

4. Have the Stations of the Cross motivated you to attend worship more?

1                      2                      3                      4                      5

5. Have the Stations of the Cross motivated you to invite someone to church?

1                      2                      3                      4                      5

6. Have the Stations of the Cross brought you to a better understanding of salvation?

1                      2                      3                      4                      5

7. Have the Stations of the Cross brought you closer to Jesus?

1                      2                      3                      4                      5

8. Have the Stations of the Cross increased your desire to live more fully for Jesus?

1                      2                      3                      4                      5

## Section II

For the following questions the scale means: 0 = I don't know, 1 = strongly disagree, 2 = disagree, 3 = neither agree nor disagree, 4 = agree, 5 = strongly agree

9. I think the Stations of the Cross can have a positive impact on a Christian's spiritual formation.

0                      1                      2                      3                      4                      5

10. I think the Stations of the Cross can enhance and/or increase a person's understanding of our Lord's suffering during his final hours.

0                      1                      2                      3                      4                      5

11. I think the Stations of the Cross are an appropriate way to focus our attention on the sacrifice of our Lord.

0                      1                      2                      3                      4                      5

12. I see a connection between our Lord's suffering and our life as a Christian.

0                      1                      2                      3                      4                      5

### Section III

For the following statements the scale means 0 = I don't know, 1 = no, 2 = maybe, but not likely, 3 = a 50/50 chance, 4 = probably, 5 = yes, definitely

13. If Lamb of God offered a Stations of the Cross service annually, do you think you would make it part of your typical Holy Week devotional practice?

0                      1                      2                      3                      4                      5

### Section IV

14. How many of the 2012 Wednesday Lenten services did you attend?  
(Please check the appropriate box.)

- ☐ One
- ☐ Two
- ☐ Three
- ☐ Four
- ☐ Five
- ☐ Six
- ☐ Seven (includes The Stations of the Cross service)

If you didn't attend any of the Lenten services, including the Stations of the Cross service, why? (optional)

## Section V

The following questions are to be answered either, Yes (Y), No (N), or I Don't Know (IDK). Please circle your answer.

15. Have you ever read anything explaining the Stations of the Cross?

Y N IDK

16. Have you ever attended a Stations of the Cross service?

Y N IDK

17. Have you ever privately used a Stations of the Cross display as a devotional exercise?

Y N IDK

18. Have you ever attended a series of services focused on the Stations of the Cross?

Y N IDK

19. Did you invite someone to attend one or more of Lamb of God's Wednesday Lenten services?

Y N IDK

If yes, was that person(s) (please check all that apply):

- ☐ A member/regular attendee at Lamb of God
- ☐ An active member/regular attendee at another Christian church
- ☐ Un-churched
- ☐ I do not know

If yes, did any of the people you invited attend?

Y N IDK

20. Did you invite someone to attend the Stations of the Cross service, noon, Holy Saturday, March 3, 2012?

Y N IDK

If yes, was that person(s) (please check all that apply):

- ☐ A member/regular attendee at Lamb of God
- ☐ An active member/regular attendee at another Christian church
- ☐ Un-churched
- ☐ I do not know

If yes, did any of the people you invited attend?

Y                      N                      IDK

21. Did<sup>163</sup> you use the Stations of the Cross posted in the yard of Lamb of God this Lenten seasons for personal devotion and meditation?

Y                      N                      IDK

#### Section VI (Optional)

22. Briefly describe how you think the Stations of the Cross at Lamb of God impacted your spiritual life.<sup>164</sup>

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<sup>163</sup> In Question 21, the lowercase letter “d” was replaced with a capital letter “D.”

<sup>164</sup> In Question 22, the ending question mark was replaced by a period.



Stations of the Cross  
 Evaluation Tool III  
 In partial fulfillment for a Doctor<sup>165</sup> of Ministry Degree  
 Pastor John Rickert  
 Gardner-Webb University

Description: Pastor Rickert is introducing the Stations of the Cross (also known as ""The *Via Crucis*" "The Way of the Cross," "The Way of Sorrows," "The *Via Delarosa*," "The *Via Sacra*," and "The Sacred Way") at Lamb of God Lutheran Church during the 2012 Lenten Season. This tool will contribute to assessing the process and value of this devotional practice at Lamb of God. A form of this interview will be administered twice, once before the Lenten Season 2012 and once after. The results will be compared. This tool is an outline for interviews with select individuals.

*All information gathered will be kept confidential. No one reading Pastor Rickert's D.Min. paper should be able to discover the respondents' identities, and Pastor Rickert will not disclose this information.*

The process for introducing the Stations of the Cross at Lamb of God will involve each of the Wednesday Lenten services as well as the Stations of the Cross service. The first Lenten service will be Ash Wednesday, February 22. The Stations of the Cross service will be Holy Saturday (the Saturday before Easter Sunday), April 7, at noon. The Lenten services will be each Wednesday throughout the Lenten season. There will be services at 12:15 and 7:00 PM.



### Interview Questions

1. Have you ever participated in a Stations of the Cross service in the past?  
 If yes, when and where?

If yes, what was your impression?

If yes, do you feel it was a blessing to you?  
 If so, how?

If not, why not?

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<sup>165</sup> In the title the word "Doctorate has been changed to "Doctor."

If you have never attended a Stations of the Cross service, why? (lack of interest; not knowing when or where one was being offered; concern over the form used; etc.)

2. Are you planning to attend the Lenten services and Stations of the Cross services at Lamb of God in 2012?

If not, why not?

If yes, what are you expecting as a result of your participation?

3. Do you feel the Lenten series and the Stations of the Cross service will be a blessing in your Christian walk?

If so, how?

If not, why not?

4. The Stations of the Cross, as developed for use at Lamb of God, make a concerted effort to tie themes from the final hours of our Lord's life with themes from the Old Testament. Do you think this is appropriate?

Why or why not?

5. The Stations of the Cross, as developed for use at Lamb of God, have replaced non-biblical events/traditions with biblical ones. Do you think this is appropriate?

Why or why not?

6. What images/themes tie the Old Testament and New Testament together in the interpretation of the suffering of Christ?

Stations of the Cross  
 Evaluation Tool IV  
 In partial fulfillment for a Doctor<sup>166</sup> of Ministry Degree  
 Pastor John Rickert  
 Gardner-Webb University

Description: Pastor Rickert has introduced the Stations of the Cross (also known as "The *Via Crucis*," "The Way of the Cross," "The Way of Sorrows," and "The *Via Delarosa*") at Lamb of God Lutheran Church during the 2012 Lenten Season. This tool will contribute to assessing the process and value of this devotional practice at Lamb of God. This answers from interview will be compared to the answers given in the interview. This tool is an outline for interviews with select individuals.

*All information gathered will be kept confidential. No one reading Pastor Rickert's D.Min. paper should be able to discover the respondents' identities, and Pastor Rickert will not disclose this information.*

The process for introducing the Stations of the Cross at Lamb of God involved each of the Wednesday Lenten services as well as the Stations of the Cross service.



### Interview Questions

7. Have you ever participated in a Stations of the Cross service in the past?  
 If yes, when and where?

If yes, what was your impression?

If yes, do you feel it was a blessing to you?  
 If so, how?

If not, why not?

If you have never attended a Stations of the Cross service, why? (lack of interest; not knowing when or where one was being offered; concern over the form used; etc.)

8. Did you attend the Lenten services and Stations of the Cross services at Lamb of God in 2012?

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<sup>166</sup> In the title the word "Doctorate" was replaced with the word "Doctor."

If not, why not?

If yes, what did you expect as a result of your participation?

Were your expectations met? Exceeded?

9. If you attended the Lenten series and the Stations of the Cross service at Lamb of God this past Lenten season, do you feel they were a blessing in your Christian walk?

If so, how?

If not, why not?

10. The Stations of the Cross, as developed for use at Lamb of God, make a concerted effort to tie themes from the final hours of our Lord's life with themes from the Old Testament. Do you think this is appropriate?

Why or why not?

11. The Stations of the Cross, as developed for use at Lamb of God, have replaced non-biblical events/traditions with biblical ones. Do you think this is appropriate?

Why or why not?

12. What images/themes tie the Old Testament and New Testament together in the interpretation of the suffering of Christ?

## Appendix B

## Statistical Analysis of the Responses to the Surveys

Table A

## Responses to Evaluation Tool 1 (27 surveys filled out)

## Section 1

Question Number	Rating (1 through 5) (1 = no; 2 = only a little; 3 = moderately; 4 = quite a bit; 5 = very much)	Average Rating
1	1 – 11; 2 – 8; 3 – 5; 4 – 1; 5 – 2	2.07
2	1 – 13; 2 – 4; 3 – 4; 4 – 3; 5 – 3	2.22
3	1 – 17; 2 – 4; 3 – 2; 4 – 3; 5 – 1	1.59
4	1 – 18; 2 – 3; 3 – 1; 4 – 4; 5 – 1	1.77
5	1 – 17; 2 – 3; 3 – 3; 4 – 2; 5 – 2	1.85
6	1 – 17; 2 – 3; 3 – 1; 4 – 5; 5 – 2	2.07
7	1 – 15; 2 – 3; 3 – 0; 4 – 5; 5 – 2	1.88
8	1 – 17; 2 – 3; 3 – 1; 4 – 4; 5 – 2	1.92

## Section 2

Question Number	Rating (0 through 5) (0 = I don't know; 1 = strongly disagree; 2 = disagree; 3 = neither agree nor disagree; 4 = agree; 5 = strongly agree)	Average Rating
9	0 – 9; 1 – 0; 2 – 0; 3 – 1; 4 – 10; 5 – 7	2.88
10	0 – 7; 1 – 0; 2 – 0; 3 – 3; 4 – 6; 5 – 11	3.25
11	0 – 5; 1 – 0; 2 – 1; 3 – 5; 4 – 6; 5 – 10	3.37
12	0 – 4; 1 – 0; 2 – 3; 3 – 0; 4 – 9; 5 – 11	3.59
13	0 – 3; 1 – 2; 2 – 1; 3 – 3; 4 – 7; 5 – 11	3.55
14	0 – 3; 1 – 2; 2 – 0; 3 – 4; 4 – 8; 5 – 10	3.55

## Section 3

Question Number	Rating (0 through 5) (0 = I don't know; 1 = no; 2 = maybe, but not likely; 3 = a 50/50 chance; 4 = probably; 5 = yes, definitely)	Average Rating
15	0 – 5; 1 – 1; 2 – 5; 3 – 2; 4 – 5; 5 – 9	3.03
16	0 – 8; 1 – 2; 2 – 3; 3 – 7; 4 – 3; 5 – 3	2.07 <sup>167, 168</sup>
17	0 – 7; 1 – 2; 2 – 4; 3 – 6; 4 – 3; 5 – 2	1.85 <sup>169</sup>
18	0 – 6; 1 – 7; 2 – 1; 3 – 4; 4 – 7; 5 – 2	2.18

## Section 4

How many of the 2012 Wednesday Lenten services do you plan to attend?

19	1 – 2; 2 – 1; 3 – 3; 4 – 0; 5 – 4; 6 – 0; 7 – 13	4.953 <sup>170</sup>
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## Section 5

Question Number	Rating (Y, N, IDK) (Y – Yes; N – No; IDK – I Don't Know)	Average Rating
20	Y – 8	29.62 %
	N – 13	48.14 %
	IDK – 6	22.22 % <sup>171</sup>
21	Y – 7	25.92 %
	N – 17	62.96 %
	IDK – 3	11.11 % <sup>172</sup>

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<sup>167</sup> On one survey there was no response to this question

<sup>168</sup> Additional information about the person(s) that the responder hoped to invite was requested with this question.

<sup>169</sup> Additional information about the person(s) that the responder hoped to invite was requested with this question.

<sup>170</sup> Four surveys had no response to this question. One would assume that they did not plan to attend any of the services and so they have been factored in as zeros.

<sup>171</sup> On three surveys there was no response to this question and they were factored in as “I Don’t Know.”

<sup>172</sup> On two surveys there was no response to this question and they were factored in as “I Don’t Know.”

22	Y – 3	11.11 %
	N – 21	77.77 %
	IDK – 3	11.11 % <sup>173</sup>
23	Y – 5	15.51 %
	N – 18	66.66 %
	IDK – 4	17.81 % <sup>174</sup>
24	Y – 18	66.66 %
	N – 5	18.51 %
	IDK – 4	14.81 % <sup>175</sup>
25	Y – 7	25.92 %
	N – 16	59.25 %
	IDK – 4	14.81 % <sup>176</sup>

## Section 6

This section contains an open ended question that does not lend itself to statistical analysis and will be considered elsewhere in this paper.

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<sup>173</sup> On two surveys there was no response to this question and they were factored in as “I Don’t Know.”

<sup>174</sup> On two surveys there was no response to this question and they were factored in as “I Don’t Know.”

<sup>175</sup> On two surveys there was no response to this question and they were factored in as “I Don’t Know.”

<sup>176</sup> On two surveys there was no response to this question and they were factored in as “I Don’t Know.”

Table B

## Responses to Evaluation Tool 2 (18 surveys filled out)

## Section 1

Question Number	Rating (1 through 5) (1 = no; 2 = only a little; 3 = moderately; 4 = quite a bit; 5 = very much)	Average Rating
1	1 – 1; 2 – 0; 3 – 1; 4 – 9; 5 – 7	4.16
2	1 – 0; 2 – 0; 3 – 3; 4 – 7; 5 – 8	4.27
3	1 – 2; 2 – 3; 3 – 9; 4 – 2; 5 – 2	2.94
4	1 – 1; 2 – 3; 3 – 6; 4 – 5; 5 – 3	3.33
5	1 – 2; 2 – 4; 3 – 7; 4 – 4; 5 – 4	2.88
6	1 – 0; 2 – 1; 3 – 7; 4 – 5; 5 – 5	3.77
7	1 – 0; 2 – 0; 3 – 6; 4 – 8; 5 – 4	3.44
8	1 – 0; 2 – 2; 3 – 3; 4 – 9; 5 – 4	3.83

## Section 2

Question Number	Rating (0 through 5) (0 = I don't know; 1 = strongly disagree; 2 = disagree; 3 = neither agree nor disagree; 4 = agree; 5 = strongly agree)	Average Rating
9	0 – 0; 1 – 0; 2 – 0; 3 – 2; 4 – 4; 5 – 12	4.55
10	0 – 0; 1 – 0; 2 – 0; 3 – 1; 4 – 3; 5 – 14	4.72
11	0 – 0; 1 – 0; 2 – 0; 3 – 2; 4 – 5; 5 – 11	4.50
12	0 – 0; 1 – 0; 2 – 0; 3 – 2; 4 – 4; 5 – 12	4.55
13	0 – 0; 1 – 1; 2 – 1; 3 – 3; 4 – 3; 5 – 10	4.11
14	0 – 0; 1 – 1; 2 – 1; 3 – 4; 4 – 6; 5 – 7	4.05

## Section 3

Question Number	Rating (0 through 5) (0 = I don't know; 1 = no; 2 = maybe, but not likely; 3 = a 50/50 chance; 4 = probably; 5 = yes, definitely)	Average Rating
15	0 – 0; 1 – 0; 2 – 0; 3 – 5; 4 – 4; 5 – 8	3.94



16	0 – 3; 1 – 7; 2 – 1; 3 – 1; 4 – 0; 5 – 7	2.61 <sup>177, 178</sup>
16b		4.16
16c		2.89
17	0 – 3; 1 – 9; 2 – 0; 3 – 0; 4 – 1; 5 – 5	2.11 <sup>179, 180</sup>
17b		4.16
17c		2.21
18	0 – 1; 1 – 8; 2 – 1; 3 – 1; 4 – 3; 5 – 3	2.22 <sup>181, 182</sup>
18b		4.44
18c		2.52

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<sup>177</sup> This question seems to have confused the responders as the two appropriate responses would have been either a one or a five, with how many you invited provided with the second part of the question. An answer of zero might be possible, if the person simply could not remember if they invited someone to the Lenten services. Therefore 16b is an average assuming the “confused” respondents were indicating how many they invited. Zero indicating they invited no one, one indicating they invited one person, etc. For the purpose of the average, then, an answer of one through five equals a five. The analysis given in 16c assumes those who gave a response of one were not confused, but those giving a response of zero, two, three, or four were. Answers of zero were factored in as a one, Answers of two, three, or four were factored in as fives.

<sup>178</sup> Additional information about the person(s) that the responder invited was requested with this question.

<sup>179</sup> This question seems to have confused the responders as the two appropriate responses would have been either a one or a five, with how many you invited provided with the second part of the question. An answer of zero might be possible, if the person simply could not remember if they invited someone to the Lenten services. Therefore 17b is an average assuming the “confused” respondents were indicating how many they invited. Zero indicating they invited no one, one indicating they invited one person, etc. For the purpose of the average, then, an answer of one through five equals a five. The analysis given in 17c assumes those who gave a response of one were not confused, but those giving a response of zero, two, three, or four were. Answers of zero were factored in as a one, Answers of two, three, or four were factored in as fives.

<sup>180</sup> Additional information about the person(s) that the responder invited was requested with this question.

<sup>181</sup> This question seems to have confused the responders as the two appropriate responses would have been either a one or a five, with one meaning you did not use the stations for personal devotion and five indicating you did. A zero might be possible if the person simply cannot remember. It seems possible that the responders were indicating how many times they used the stations and therefore any response, other than a zero, would indicate the stations were used and would be rated a five. Therefore 18b is an average assuming the “confused” respondents were indicating how many times they used the stations for personal devotion and thus any response other than a zero is rated as a five. The analysis given in 18c assumes those who gave a response of one were not confused, but those giving a response of zero, two, three, or four were. Answers of zero were factored in as a one, Answers of two, three, or four were factored in as fives. No effort was made to determine how often an individual used the stations for personal devotion.

<sup>182</sup> On one survey there was no response to this question and it has been factored in as not using the Stations for personal devotions.

## Section 4

How many of the 2012 Wednesday Lenten services do you attend?

19                      0 – 2; 2 – 0; 3 – 0; 4 – 1; 5 – 0; 6 – 4; 7 – 8    5.73

## Section 5

Question Number	Rating (Y, N, IDK) (Y – Yes; N – No; IDK – I Don't Know)	Average Rating
20	Y – 14	82.35 %
	N – 3	17.64 %
	IDK – 0	0.00 %
21	Y – 12	70.58 %
	N – 5	29.41 %
	IDK – 0	0.00 %
22 <sup>183</sup>	Y – 5	29.41 %
	N – 12	70.58 %
	IDK – 0	0.00 %
23	Y – 10	58.82 %
	N – 7	41.17 %
	IDK	0.00 %
24	Y – 11	64.70 %
	N – 6	35.29 %
	IDK – 0	0.00 %
25.	Y – 7	41.17 %
	N – 9	52.94 %
	IDK – 1	5.88 %

## Section 6

This section contains two open ended questions that do not lend themselves to statistical analysis and will be considered elsewhere in this paper.

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<sup>183</sup> In comparing this answer to the answers given in question 18, it is even clearer that one or both of these questions was misunderstood. Perhaps the best approach here is simply to disregard both this question and question 18.

Table C

## Comparing the two survey instruments

## Section 1

Question Number	Survey one Average Rating	Survey two Average Rating	Movement	
Rating (1 through 5) (1 = no; 2 = only a little; 3 = moderately; 4 = quite a bit; 5 = very much)				
1	2.07	4.16	+ 2.09	+ 100 % <sup>184</sup>
2	2.22	4.27	+ 2.00	+ 92 %
3	1.59	2.94	+ 1.35	+ 85 %
4	1.77	3.33	+ 1.55	+ 87 %
5	1.85	2.88	+ 1.03	+ 56 %
6	2.07	3.77	+ 1.70	+ 82 %
7	1.88	3.44	+ 1.55	+ 82 %
8	1.92	3.83	+ 1.90	+ 99 %

## Section 2

Question Number	Survey one Average Rating	Survey two Average Rating	Movement	
Rating (0 through 5) (0 = I don't know; 1 = strongly disagree; 2 = disagree; 3 = neither agree nor disagree; 4 = agree; 5 = strongly agree)				
9	2.88	4.55	+ 1.66	+ 57 %
10	3.25	4.72	+ 1.46	+ 45 %
11	3.37	4.5	+ 1.13	+ 34 %
12	3.59	4.55	+ 0.96	+ 27 %
13	3.55	4.11	+ 0.55	+ 16 %
14	3.55	4.03	+ 0.47	+ 14 %

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<sup>184</sup> Throughout the tables comparing the two surveys the following formula was used to determine the percentage of change between the two surveys: New amount-original amount/original amount.

## Section 3

Question Number	Rating (0 through 5)			Average Rating
(0 = I don't know; 1 = no; 2 = maybe, but not likely; 3 = a 50/50 chance; 4 = probably; 5 = yes, definitely)				
15	3.03	3.94	+ 0.90	+ 30 %
16	2.07	2.61	+ 0.57	+ 13 % <sup>185, 186</sup>
16b	2.07	4.16	+ 2.09	+ 101 %
16c	2.07	2.89	+ 0.82	+ 39.59%
17	1.85	2.11	+ 0.25	+ 14 % <sup>187</sup>
17b	1.85	4.16	+ 2.31	+ 125 %
17c	1.85	2.21	+ 0.35	+ 19.38%
18	2.18	2.22	+ 0.03	+ 1.6 % <sup>188</sup>
18b	2.18	4.44	+ 2.25	+ 103 %
18c	2.18	2.52	+ 0.3	+ 15.36%

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<sup>185</sup> This question seems to have confused the responders as the two appropriate responses would have been either a one or a five, with how many you invited provided with the second part of the question. An answer of zero might be possible, if the person simply could not remember if they invited someone to the Lenten services. Therefore 16b is an average assuming the “confused” respondents were indicating how many they invited. Zero indicating they invited no one, one indicating they invited one person, etc. For the purpose of the average, then, an answer of one through five equals a five. The analysis given in 16c assumes those who gave a response of one were not confused, but those giving a response of zero, two, three, or four were. Answers of zero were factored in as a one, Answers of two, three, or four were factored in as fives.

<sup>186</sup> On one Pre-project survey there was no response to this question. It was included as a zero.

<sup>187</sup> This question seems to have confused the responders as the two appropriate responses would have been either a one or a five, with how many you invited provided with the second part of the question. An answer of zero might be possible, if the person simply could not remember if they invited someone to the Lenten services. Therefore 17b is an average assuming the “confused” respondents were indicating how many they invited. Zero indicating they invited no one, one indicating they invited one person, etc. For the purpose of the average, then, an answer of one through five equals a five. The analysis given in 17c assumes those who gave a response of one were not confused, but those giving a response of zero, two, three, or four were. Answers of zero were factored in as a one, Answers of two, three, or four were factored in as fives.

<sup>188</sup> This question seems to have confused the responders as the two appropriate responses would have been either a one or a five, with one meaning you did not use the stations for personal devotion and five indicating you did. A zero might be possible if the person simply cannot remember. It seems possible that the responders were indicating how many times they used the stations and therefore any response, other than a zero, would indicate the stations were used and would be rated a five. Therefore 18b is an average assuming the “confused” respondents were indicating how many times they used the stations for personal devotion and thus any response other than a zero is rated as a five. The analysis given in 18c assumes those who gave a response of one were not confused, but those giving a response of zero, two, three, or four were. Answers of zero were factored in as a one, Answers of two, three, or four were factored in as fives. No effort was made to determine how often an individual used the stations for personal devotion.

## Section 4

Question Number	Survey one Average # of Services	Survey two Average # of Services	Movement	
How many of the 2012 Wednesday Lenten services do you attend?				
19	4.95	5.73	+ 0.78	+ 16 %

## Section 5

Question Number	Survey one Percentage Rating		Survey two Percentage Rating	Movement
Rating (Y, N, IDK) (Y – Yes; N – No; IDK – I Don’t Know)				
20	Y = 29.62 %	82.35 %	+ 52.72	+ 180 %
	N = 48.14 %	17.64 %	- 30.50	- 36 %
	IDK = 22.22 %	0.000 %	- 22.22	- 100 % <sup>189</sup>
21	Y = 25.92 %	70.58 %	+ 44.66	+ 172 %
	N = 62.96 %	29.41 %	- 33.55	- 47 %
	IDK = 11.11 %	0.000 %	- 11.11	- 100 % <sup>190</sup>
22	Y = 11.11 %	29.41 %	+ 18.30	+ 165 %
	N = 77.77 %	70.58 %	- 7.189	- 0.092 %
	IDK = 11.11 %	0.000 %	- 11.11	- 100 % <sup>192</sup>
23	Y = 18.51 %	58.82 %	+ 40.30	+ 217 %
	N = 66.66 %	41.17 %	- 25.49	- 62 %
	IDK = 14.81 %	0.000 %	- 14.81	- 100 % <sup>192</sup>
24	Y = 66.66 %	64.70 %	- 1.96	- 0.03 % <sup>191</sup>
	N = 18.51 %	35.24 %	+ 16.73	+ 90 %
	IDK = 14.81 %	0.000 %	- 14.81	- 100 % <sup>192</sup>
25	Y = 25.92 %	41.176 %	+ 15.25	+ 58 %
	N = 59.25 %	52.941 %	+ 6.31	+ 11 %
	IDK = 11.11 %	5.882 %	- 5.22	- 53 %

<sup>189</sup> In the pre-project survey, three responders did not answer this question and they have been factored in as “I Don’t Know.”

<sup>190</sup> In the pre-project survey, two responders did not answer this question and they have been factored in as “I Don’t Know.”

<sup>191</sup> The limitations of comparing the pre-project and post-project surveys are clearly brought out in this question. Because I didn’t receive responses to the post-project survey from everyone who filled out a pre-project survey, the percentage of people who indicated they had invited someone to one of our services who is not a regular attendee actually dropped a little. One would assume that to be impossible.

<sup>192</sup> In the pre-project survey, two responders did not answer this question and they have been factored in as “I Don’t Know.”

Table D

Comparing the two survey instruments<sup>193</sup> Movement always is expressed in terms of the pre-project survey as the base.

Ranking	Question Number	Movement	Percent Change
1.	23	Y = + 40.30 N = - 25.49 IDK = - 14.81	+ 217 % - 62 % - 100 % <sup>194</sup>
2.	20	Y = + 52.72 N = - 30.50 IDK = - 22.22	+ 180 % - 36 % - 100 % <sup>195</sup>
3.	21	Y = + 44.66 N = - 33.55 IDK = - 11.11	+ 172 % - 47 % - 100 % <sup>196</sup>
4.	22	Y = + 18.30 N = - 7.18 IDK = - 11.11	+ 165 % - 0.092 % - 100 % <sup>197</sup>
5.	17b	+ 2.31	+ 125 % <sup>198</sup>
6.	18b	+ 2.25	+ 103 % <sup>199</sup>

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<sup>193</sup> This table contains the same information as in Table C; however, the responses are listed from the most to the least percentage movement, with negative movement considered less than any positive movement.

<sup>194</sup> In the pre-project survey, two responders did not answer this question and they have been factored in as "I Don't Know."

<sup>195</sup> In the pre-project survey, three responders did not answer this question and they have been factored in as "I Don't Know."

<sup>196</sup> In the pre-project survey, two responders did not answer this question and they have been factored in as "I Don't Know."

<sup>197</sup> In the pre-project survey, two responders did not answer this question and they have been factored in as "I Don't Know."

<sup>198</sup> Question 17 seems to have confused the responders as the two appropriate responses would have been either a one or a five, with how many you invited provided with the second part of the question. An answer of zero might be possible, if the person simply could not remember if they invited someone to the Lenten services. Therefore 17b is an average assuming the "confused" respondents were indicating how many they invited. Zero indicating they invited no one, one indicating they invited one person, etc. For the purpose of the average, then, an answer of one through five equals a five. The analysis given in 17c assumes those who gave a response of one were not confused, but those giving a response of zero, two, three, or four were. Answers of zero were factored in as a one, Answers of two, three, or four were factored in as fives.

<sup>199</sup> Question 18 seems to have confused the responders as the two appropriate responses would have been either a one or a five, with one meaning you did not use the stations for personal devotion and

7.	16b	+ 2.09	+ 101 % <sup>200</sup>
8.	1	+ 2.09	+ 100 %
9.	8	+ 1.90	+ 99 %
10.	2	+ 2.00	+ 92 %
11.	4	+ 1.55	+ 87 %
12.	3	+ 1.35	+ 85 %
13.	6	+ 1.70	+ 82 %
14.	7	+ 1.55	+ 82 %
15.	25	Y + 15.25	+ 58 %
		N = + 6.31	+ 11 %
		IDK = - 5.22	- 53 %
16.	9	+ 1.66	+ 57 %
17.	5	+ 1.03	+ 56 %
18.	10	+ 1.46	+ 45 %
19.	16c	+ 0.82	+ 39.59%
20.	11	+ 1.13	+ 34 %
21.	15	+ 0.90	+ 30 %
22.	12	+ 0.96	+ 27 %
23.	17c	+ 0.35	+ 19.39%
24.	19	+ 0.78	+ 16 %
25.	13	+ 0.55	+ 16 %
26.	18c	+ 0.34	+ 15.61%
27.	17	+ 0.25	+ 14 %
28.	14	+ 0.47	+ 14 %
29.	16	+ 0.57	+ 13 % <sup>201, 202</sup>

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five indicating you did. A zero might be possible if the person simply cannot remember. It seems possible that the responders were indicating how many times they used the stations and therefore any response, other than a zero, would indicate the stations were used and would be rated a five. Therefore 18b is an average assuming the “confused” respondents were indicating how many times they used the stations for personal devotion and thus any response other than a zero is rated as a five. The analysis given in 18c assumes those who gave a response of one were not confused, but those giving a response of zero, two, three, or four were. Answers of zero were factored in as a one, Answers of two, three, or four were factored in as fives. No effort was made to determine how often an individual used the stations for personal devotion.

<sup>200</sup> Question 16 seems to have confused the responders as the two appropriate responses would have been either a one or a five, with how many you invited provided with the second part of the question. An answer of zero might be possible, if the person simply could not remember if they invited someone to the Lenten services. Therefore 16b is an average assuming the “confused” respondents were indicating how many they invited. Zero indicating they invited no one, one indicating they invited one person, etc. For the purpose of the average, then, an answer of one through five equals a five. The analysis given in 16c assumes those who gave a response of one were not confused, but those giving a response of zero, two, three, or four were. Answers of zero were factored in as a one, answers of two, three, or four were factored in as fives.

<sup>201</sup> This question obviously confused the responders as the two appropriate responses in the post-project survey would have been either a one or a five, with how many you invited provided with the second part of the question. An answer of zero might be possible, if the person simply could not remember if they invited someone to the Lenten services. Therefore 16b is an average assuming the “confused” respondents

30.	18	+ 0.03	+ 1.6 % <sup>203</sup>
31.	24	Y = - 1.96	- 0.03 % <sup>204</sup>
		N = + 16.73	+ 90 %
		IDK = - 14.81	- 100 % <sup>205</sup>

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were indicating how many they invited. Zero indicating they invited no one, one indicating they invited one person, etc. For the purpose of the average, then, an answer of one through five equals a five in 16b.

<sup>202</sup> On one pre-project survey there was no response to this question. It was included as a zero (I Don't Know).

<sup>203</sup> In the post-survey, this question obviously confused the responders as the two appropriate responses would have been either a one or a five, with one meaning you did not use the Stations for personal devotion and five indicating you did. A zero might be possible if the person simply cannot remember. It seems possible that the responders were indicating how many times they used the Stations and therefore any response, other than a zero, would indicate the Stations were used and would be rated a five. Therefore 18b is an average assuming the "confused" respondents were indicating how many times they used the Stations for personal devotion and thus any response other than a zero is rated as a five. No effort was made to determine how often an individual used the Stations for personal devotion. One person did not answer this question in the post-project survey and they have been included as a zero.

<sup>204</sup> The limitations of comparing the pre-project and post-project surveys are clearly brought out in this question. Because I didn't receive responses to the post-project survey from everyone who filled out a pre-project survey, the percentage of people who indicated they have invited someone to one of our services who is not a regular attendee actually dropped a little. One would assume that to be impossible.

<sup>205</sup> In the pre-project survey, two responders did not answer this question and they have been factored in as "I Don't Know."



Table E

## Comparison with—in the post—project survey

For the purpose of attaining a more dependable statistical sampling, this table divides the responders to the post-project survey into two groups. The first group, in answering question 19, indicated that they attended three or fewer of the mid-week Lenten services, and includes three surveys that did not answer the question (group size: 5). The second group indicated they attended four or more mid-week Lenten services (group size: 13). While the first group would have been exposed to the stations through newsletter articles, conversations, and a few of our Lenten services, they would, nonetheless, have had less exposure than the second group and therefore provide some basis of comparison to gauge the impact of our stations. A movement of +/- 5 % is considered statistically significant. This table can be used to help interpret tables C and D.

## Section 1

Question Number	Group one Average Rating	Group two Average Rating	Movement	
Rating (1 through 5) (1 = no; 2 = only a little; 3 = moderately; 4 = quite a bit; 5 = very much)				
1	3.4	4.38	+ 0.98	+ 29 %
2	4	4.38	+ 0.38	+ 9.5 %
3	2.6	3.08	+ 0.48	+ 18.5 %
4	3.6	3.23	- 0.37	- 10.3 %
5	2.6	3.0	+ 0.4	+ 15.4 %
6	3.8	3.77	- 0.03	- 0.01 %
7	3.6	4.0	+ 0.4	+ 11.11 %
8	3.6	3.92	+ 0.32	+ 0.09 %

## Section 2

Question Number	Group one Average Rating	Group two Average Rating	Movement	
Rating (0 through 5) (0 = I don't know; 1 = strongly disagree; 2 = disagree; 3 = neither agree nor disagree; 4 = agree; 5 = strongly agree)				
9	3.8	4.85	+ 1.05	+ 27.63 %
10	4	4.92	+ 0.92	+ 23 %
11	4.8	4.69	- 0.11	- 0.02 %

12	4.4	4.62	+ 0.22	+ 0.05 %
13	3.2	4.54	+ 1.34	+ 70.31 %
14	3.6	4.23	+ 0.63	+ 17.5 %

### Section 3

Question Number	Rating (0 through 5) (0 = I don't know; 1 = no; 2 = maybe, but not likely; 3 = a 50/50 chance; 4 = probably; 5 = yes, definitely)		Average Rating	
15	2.6	4.31	+ 1.71	+ 65.77 %
16	1.4 <sup>206</sup>	3.15 <sup>207</sup>	+ 1.75	+ 125 %
17	0.6 <sup>208</sup>	2.85 <sup>209</sup>	+ 2.25	+ 375 %
18	1.6 <sup>210</sup>	2.85 <sup>211</sup>	+ 1.25	+ 78 %

<sup>206</sup> The same confusion noted in the above tables concerning this question again appears. The possible answers are either a zero, with the person actually not remembering whether they invited someone to one or more of our mid-week Lenten services, one, with the person having not invited someone, or five, with the person having invited someone. The actual responses included one zero, one three (a 50/50 chance), and a two (maybe, but not likely). If we take the two and three responses to be equivalent to a zero (I Don't Know) then the average would be 0.4. If we take them to be equivalent a one (no), and take the zero as a one, then the average would be 1. Either of these averages is probably closer to reality with the average of one, in my opinion, being the most likely. It is worth noting that the confusion only existed in Group One, so this group is equivalent to the 16b category above.

<sup>207</sup> No adjustments to this average need to be made as only one survey gave an answer that indicated confusion, and that individual wrote in "no," indicating they should have answered the question with a one.

<sup>208</sup> Two of the surveys ranked this a zero, indicating that they didn't know whether or not they had invited someone to the Holy Saturday Stations of the Cross service. It seems likely to me that they picked zero because it was the lowest ranking and assumed that meant they had not invited someone. If this assumption is accurate, then the average here would actually be a one. It is worth noting that the confusion only existed in Group One, so this group is equivalent to the 17b category above.

<sup>209</sup> Two adjustments were made to this number. One survey answered with a four and one with a one. Appropriate answers would be a one, five, or possibly a zero if a person couldn't remember over the past six weeks if they invited someone to Stations of the Cross service. The zero was counted as a one and the four was counted as a five. I have considered these adjustments as so obvious as not needing to be placed in the footnote. The difference, if no adjustments are made, is only .03 % down in the percentage of movement.

<sup>210</sup> Again, confusion over this question seems to be reflected in the answers. Answers one would expect would be a one, five, or (very unlikely) a zero because the individual couldn't remember whether or not they used our stations over the past six weeks for a personal devotional exercise. The actual answers were: 0 – 1; 1 – 2; 2 – 1; 4 – 1. As an answer of four indicates "probably" it seems reasonable to me to take it as a five, indicating that the individual did use our Stations for private devotions. It seems reasonable to me to take the zero and the two as equivalent to ones, indicating that the responders didn't use our Stations for a private devotional time. If these assumptions are valid, then the average rating would be 1.8. It is

## Section 4

Question Number	Group one Average # of Services	Group two Average # of Services	Movement	
How many of the 2012 Wednesday Lenten services do you attend?				
19	0.4	6.46	+ 6.42	+ 1515 %

## Section 5

Question Number	Group one Percentage Rating	Group two Percentage Rating	Movement
Rating (Y, N, IDK) (Y – Yes; N – No; IDK – I Don’t Know)			
20	Y = 60 %	91.97% <sup>212</sup>	+ 53.28 %
	N = 40 %	8.03 %	- 79.92 %
	IDK = 0 %	0.00 %	0 %
21	Y = 40 %	88.33 %	+ 120.82 %
	N = 60 %	11.67 %	- 80.55 %
	IDK = 0 %	0.00 %	0 %
22	Y = 40 %	40.00 %	0 %
	N = 60 %	60.00 %	0 %
	IDK = 0 %	0.00 %	0 %
23	Y = 20 %	60 %	+ 200 %
	N = 80 %	40 %	- 50 %
	IDK = 0 %	0.00 %	0 %
24	Y = 20 %	88.33 %	+ 341.65 %
	N = 80 %	11.67 %	- 85.40 %
	IDK = 0 %	0.00 %	0 %
25	Y = 20 %	50 %	+ 150 %
	N = 80 %	41.67 %	- 47.91 %

---

worth noting that the confusion only existed in Group One, so this group is equivalent to the 18b category above.

<sup>211</sup> Confusion on how to answer this question appeared in this group's answer. The appropriate responses were one, indicating our Stations were not used by the individual for personal devotion, and five, indicating that the individual did use them for a personal devotional exercise. A possible answer of zero might be given if the person simply couldn't remember if they had used our stations for such a devotion practice. There were two surveys that answered with a four and they have been averaged as a five. There was one survey that responded with a three, and it has been averaged as a one. The final average is unchanged.

<sup>212</sup> One individual did not answer any questions in section 5. Presumably, they accidentally skipped the page. Therefore, for the sake of this section, group two consists of 12 surveys.

IDK = 0 %

8.33 %

+ 833 %<sup>213</sup>


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<sup>213</sup> As you can't divide by zero, the mathematics for this problem cannot actually be performed. I therefore took the number for Group One to be .001 and then rounded.

Table F

## Comparison within the post-project survey

For the purpose of attaining a more dependable statistical sampling, this table divides the responders to the post-project survey into two groups. The first group, in answering question 19, indicated that they attended three or fewer of the mid-week Lenten services, and includes three surveys that did not answer the question (group size: 5). The second group indicated they attended four or more mid-week Lenten services (group size: 13). While the first group would have been exposed to the stations through newsletter articles, conversations, and a few of our Lenten services, they would, nonetheless, have had less exposure than the second group and, therefore, provide some basis of comparison to gauge the impact of our stations. A movement of +/- 5 % is considered statistically significant. This table can be used to help interpret tables C and D. The information in this table is essentially the same as in Table E, except the questions are arranged from greatest to least movement. Movement always is expressed in terms of the pre-project survey as the base with negative movement considered less than any positive movement.

Ranking	Question Number	Movement	Percent Change
1.	19	+ 6.42	+ 1515 %
2.	17	+ 2.25	+ 375 %
3.	24	Y = + 68.33	+ 341.65 %
		N = -136	- 85.40 %
		IDK = 0	0 %
4.	23	Y = + 40	+ 200 %
		N = - 40	- 50 %
		IDK = 0	0 %
5.	25	Y = + 30	+ 150 %
		N = - 38.33	- 47.91 %
		IDK = 8.33	+ 833 % <sup>214</sup>
6.	16	+ 1.75	+ 125 %
7.	21	Y = 48.33	+ 120.82 %
		N = - 48.33	- 80.55 %
		IDK = 0	0 %
8.	18	+ 1.25	+ 78 %
9.	13	+ 1.34	+ 70.31 %
10.	15	+ 1.71	+ 65.77 %
11.	20	Y = + 31.97 <sup>215</sup>	+ 53.28 %

<sup>214</sup> As you can't divide by zero, the mathematics for this problem cannot actually be performed. I therefore took the number for Group one to be .001 and then rounded.

<sup>215</sup> One individual did not answer any questions in section 5. Presumably, they accidentally skipped the page. Therefore, for the sake of this section, group two consists of 12 surveys.

		N = - 31.97	- 79.92 %
		IDK = 0	0 %
12.	1	+ 0.98	+ 29 %
13.	9	+ 1.05	+ 27.63 %
14.	10	+ 0.92	+ 23 %
15.	3	+ 0.48	+ 18.5 %
16.	14	+ 0.63	+ 17.5 %
17.	7	+ 0.4	+ 11.11 %
18.	5	+ 0.4	+ 15.4 %
19.	2	+ 0.38	+ 9.5 %
20.	8	+ 0.32	+ 0.09 %
21.	12	+ 0.22	+ 0.05 %
22.	22	Y = 0	0 %
		N = 0	0 %
		IDK = 0	0 %
23.	6	- 0.03	- 0.01 %
24.	11	- 0.11	- 0.02 %
25.	4	- 0.37	- 10.3 %

Table G

Comparing statically significant results of the pre- and post-project survey comparison with the post-project survey's Groups One and Two. The first adjusted answers for 16, 17, and 18 are used, marked as 16b, 17b and 18b.

Married – Questions that were statically significant in both analysis (Rankings from Tables D and F are given in parentheses with the pre- and post-project survey results given first.)

Question Number	Ranking	Rankings Averaged (20 in the group)
23	(1, 6)	3.5
17b/17	(5, 2)	3.5
21	(3, 7)	5.0
20	(2, 11)	6.5
16b/16	(7, 6)	6.5
18b/18	(6, 8)	7.0
1	(8, 12)	10.0
25	(15, 5)	10.0
19	(24, 1)	12.5
3	(12, 15)	13.5
2	(10, 19)	14.5
9	(16, 13)	14.5
15	(21, 10)	15.5
7	(14, 17)	15.5
24	(28, 3)	15.5
10	(18, 14)	16.0
13	(25, 9)	17.0
5	(17, 18)	17.5
12	(22, 21)	21.5
14	(28, 16)	22

Single Parent – those that were statically significant in only one analysis.

Question Number	Ranking (5 in the group)
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Statically significant in the pre/post-survey comparison but not in the Groups One/Two comparison

22 (4<sup>th</sup> in the comparison between pre- and post-project surveys; 22<sup>nd</sup> in the comparison between Groups One and Two; Rankings Average: 13.0)

- 8 (9<sup>th</sup> in the comparison between pre- and post-project surveys; 20<sup>th</sup> in the  
comparison between Groups One and Two; Rankings Average: 14.5)
- 4 (11<sup>th</sup> in the comparison between pre- and post-project surveys; 25<sup>th</sup> in the  
comparison between Groups One and Two; Rankings Average: 18.0)
- 6 (13<sup>th</sup> in the comparison between pre- and post-project surveys; 23<sup>rd</sup> in the  
comparison between Groups One and Two; Rankings Average: 18.0)
- 11 (19<sup>th</sup> in the comparison between pre- and post-project surveys; 24<sup>th</sup> in the  
comparison between Groups One and Two; Rankings Average: 21.5)



## Appendix C

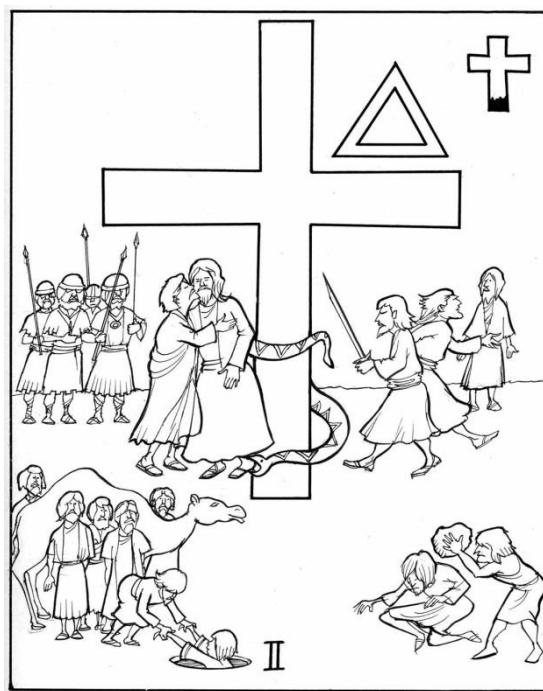
## Depictions of the Stations Used at Lamb of God



Genesis 32:22-30

Matthew 26:36-46

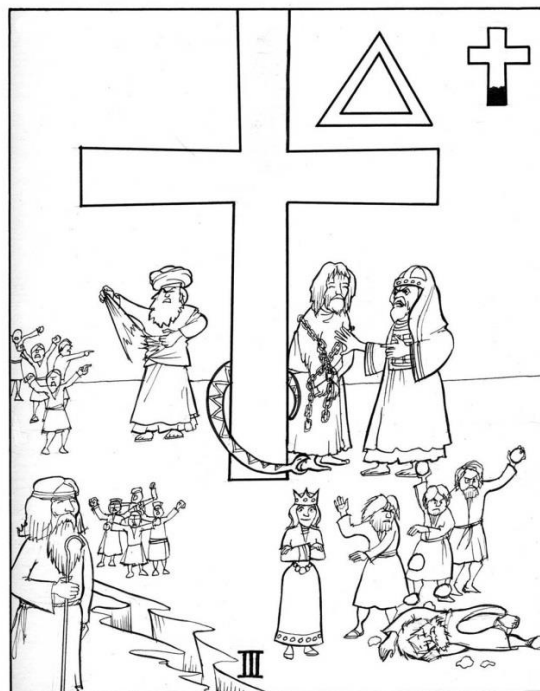
Genesis 3:1-6



Genesis 37:1-35

Matthew 26:47-56

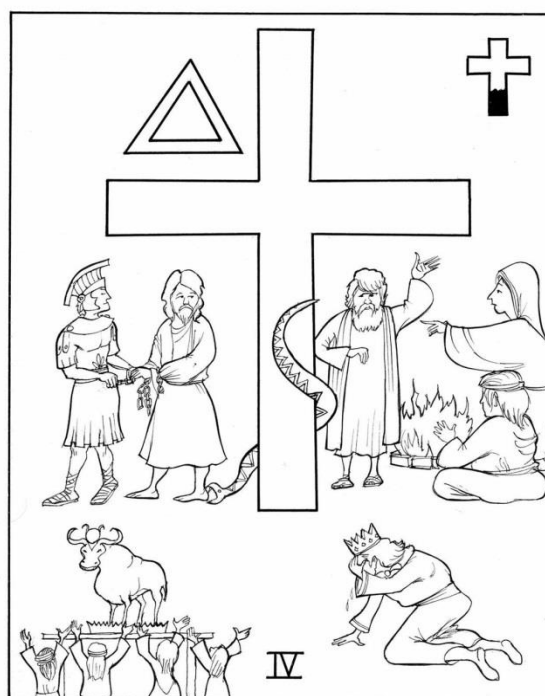
Genesis 4:1-8



Numbers 16

Matthew 26:57-68

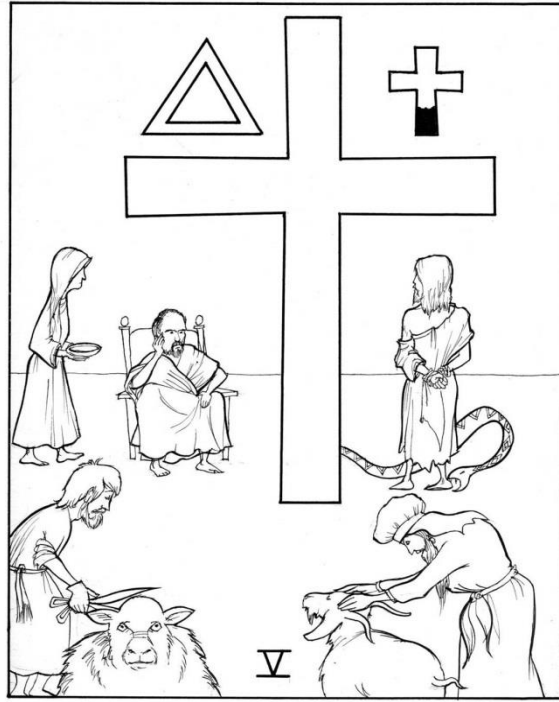
1 Kings 21:1-16



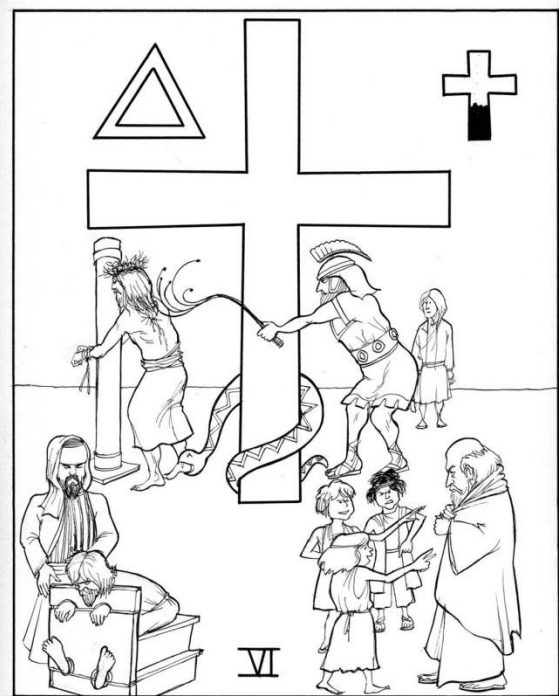
Exodus 32:1-8

Luke 22:54-62

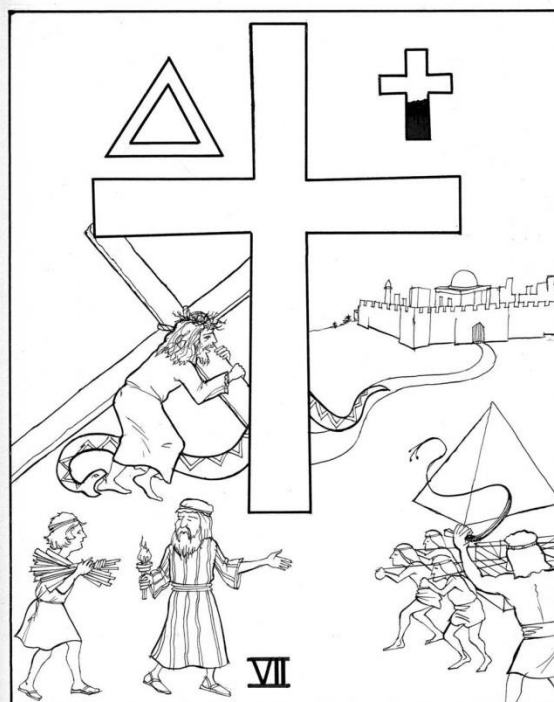
2 Samuel 12:13-17



Isaiah 53:7    Matthew 27: 11-26    Leviticus 16:7-10, 21-22



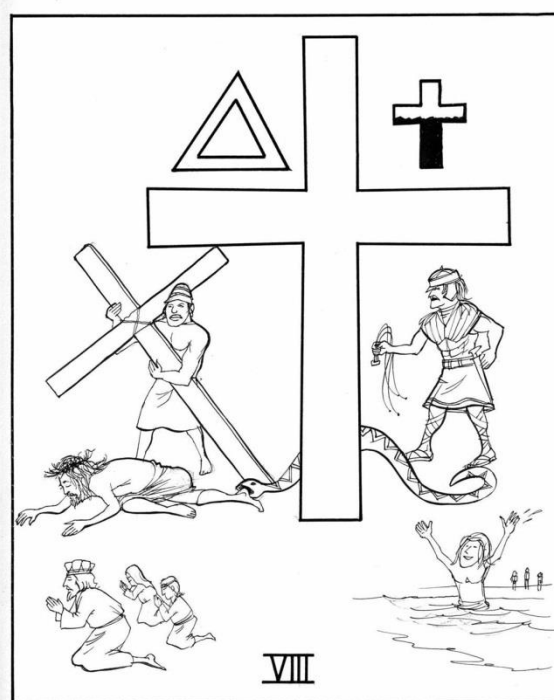
Jeremiah 20:1-2    John 19:1-3    2 Kings 2:23-25



Genesis 22:6-14

John 19:16-17

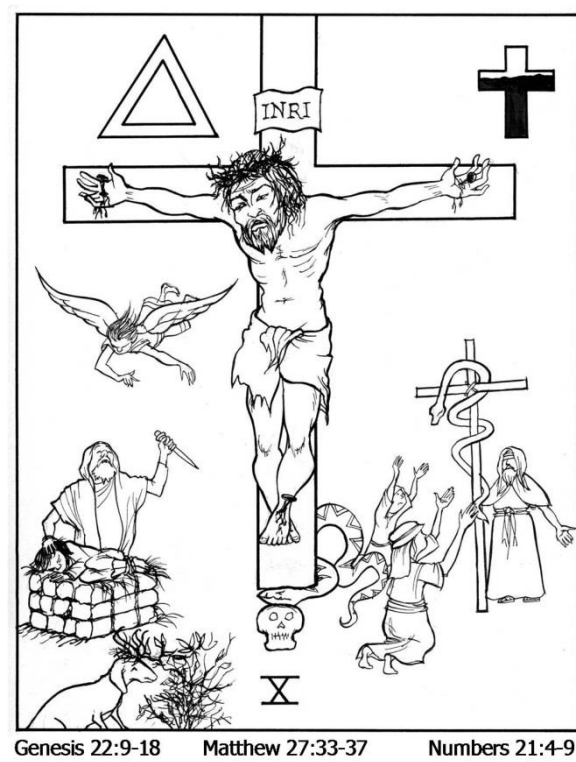
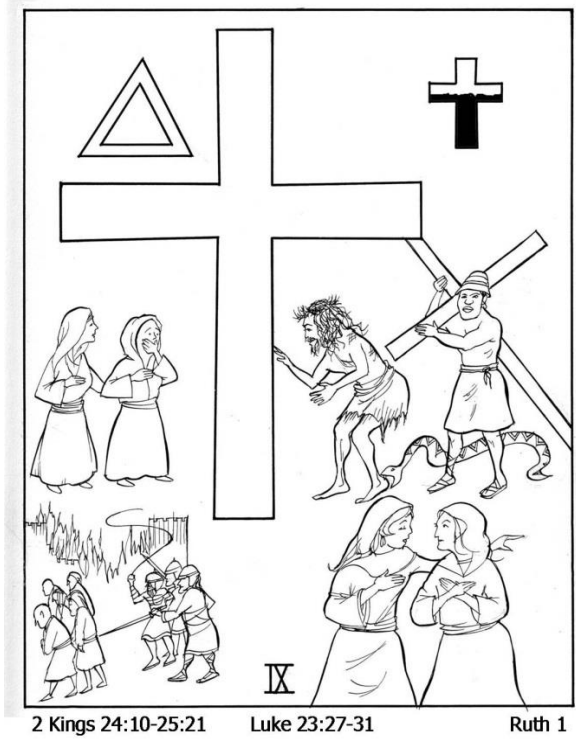
Exodus 1:8-14

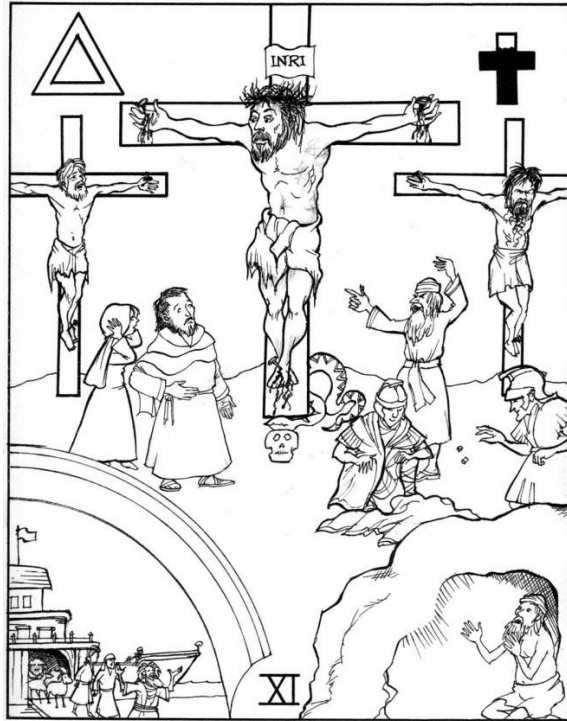


1 Kings 8:41-43

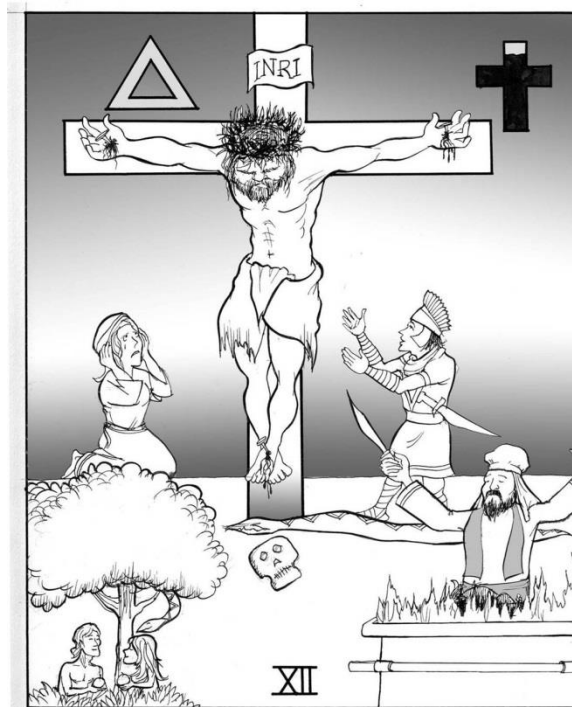
Matthew 27:32

2 Kings 5:1-19





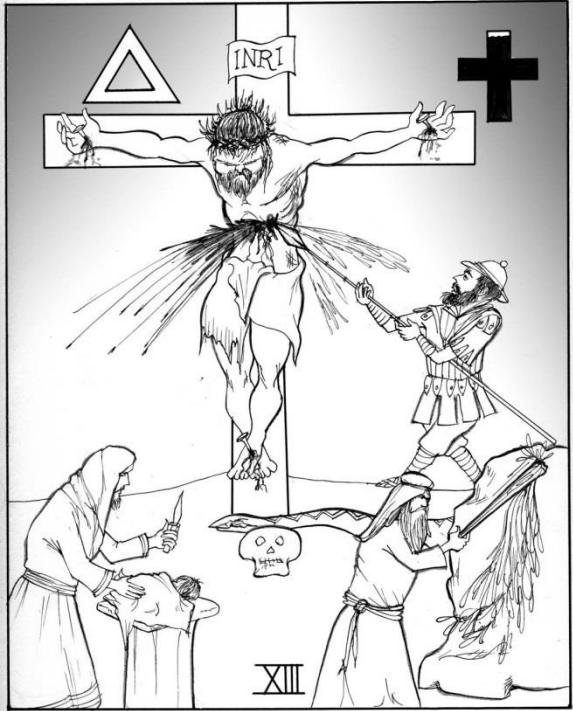
Genesis 9:8-17 Luke 23:32-43; John 19:18-27 1 Kings 19:9-18



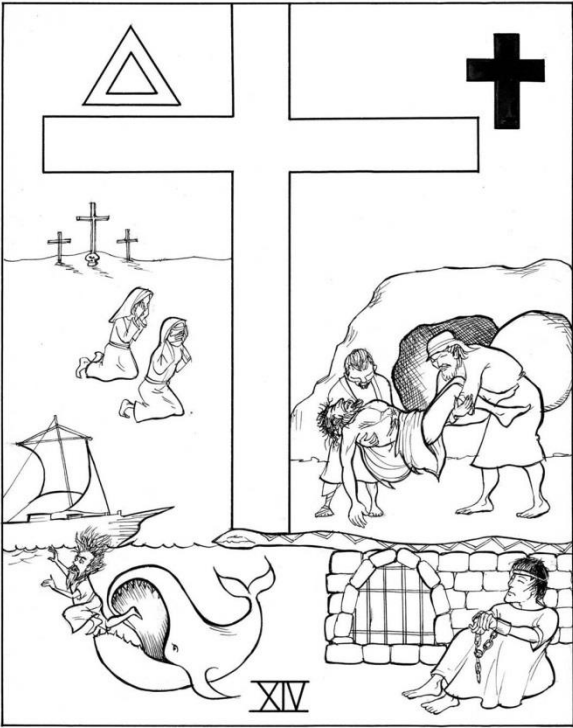
Genesis 3:1-8

Luke 23:44-49

Leviticus 4:22-35



Genesis 17:9-13      John 19:31-37      Exodus 17:1-17



Jonah 1; Matthew 12:39-40      John 19:38-42      Genesis 39

## Appendix D

### Pamphlet for Private Use of the Stations

The following devotional pamphlet was placed in our literature box outside, next to our mailbox. It was printed on 8.5" x 11" paper, folded in half and stapled as a booklet. The pamphlet was intended to assist the general public in using our stations for private devotion and meditation.

#### An Invitation

These Stations are the focus of the Wednesday Lenten services at Lamb of God. All are welcome to attend and make these Stations a little more meaningful. There is a half-hour service at 12:15 in the afternoon. There is a forty-five minute service at 7:00 in the evening. Dates are:

February 22—Introduction, Stations 1 & 2  
 February 29—Stations 3, 4 & 5  
 March 7—Stations 6, 7 & 8  
 March 14—Stations 9 & 10  
 March 21—Stations 11 & 12  
 March 28—Stations 13 & 14

Everything culminates with a *Stations of the Cross* service at noon on Holy Saturday, April 7. This service will be conducted outside, traveling from station to station. Again this service is open to all.

This booklet has been provided by Lamb of God for personal reflection on our Stations of the Cross. If you desire, you may keep it. If you do not wish to keep it, please return it to the box so others may use it.

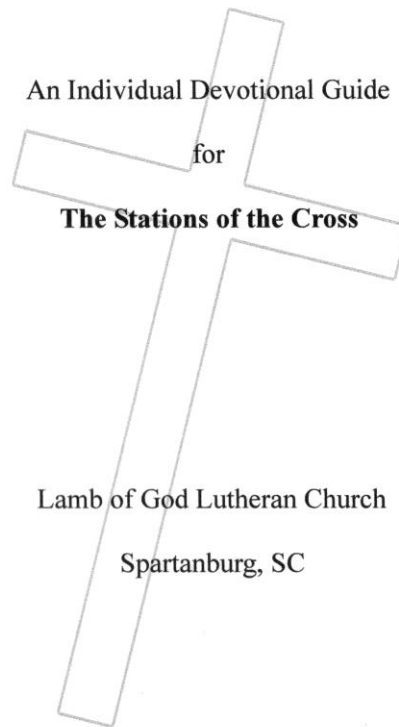
Lamb of God Lutheran Church (LC-MS)  
 (864) 579-2062

[www.Lutheran-in-SC.blogspot.com](http://www.Lutheran-in-SC.blogspot.com)

An Individual Devotional Guide  
 for

**The Stations of the Cross**

Lamb of God Lutheran Church  
 Spartanburg, SC





### Introducing the Stations at Lamb of God Lutheran Church

The Stations of the Cross are an historic imitative devotional practice, based on the final hours of the life of Jesus, the Christ. Through the use of imagination, art and liturgy, the participant devotionally takes a pilgrimage across time and distance to follow our Lord on the way to his cross. Different stations depict different points in time during his final hours.

Hidden under the Cross of Christ we find the glory of God (John 12:23; 1 Corinthians 1:18; Galatians 6:14). This is a mystery of God that must be revealed. Natural humanity could never look at so shameful a death and understand it as "glory." In these hours of agony, Christ battles the forces of sin, death, and the devil. In his death, he paradoxically achieved victory over these ancient foes of ours.

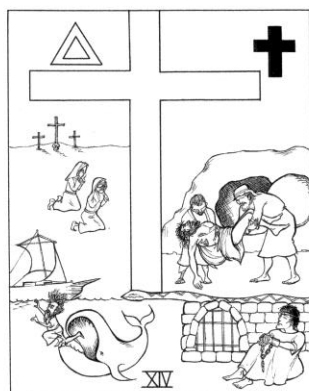
Historically the number of stops in this devotional has varied from as few as four to over thirty, eventually settling at fourteen. The Stations of the Cross at Lamb of God differ from other such devotional stations found in contemporary churches, as some of the stops accent events not represented in those stations.

Each of these Stations incorporates three scenes from the Bible. The largest scene comes from the final hours of the life of our Lord. The two smaller scenes are drawn from the Old Testament and relate in some fashion to the larger scene.

There are other common design elements. In each scene there is a large cross. This keeps our focus on the passion of our Lord.

There is also a small triangle near the top. This represents the providential guidance of God. Though things might look like God has lost control, he has not. All is proceeding according to plan. Jesus will triumph and earn salvation for humanity.

A small cross near the top is a third common ele-



Jesus is Buried

Matthew 27:57-61; Mark 15:42-47; Luke 23:50-56; John 19:38-42; Jonah 1; Matthew 12:39-40; Genesis 39

After these things Joseph of Arimathea, ... asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. Nicodemus also, ... came bringing a mixture of myrrh and aloes, ... So they took the body of Jesus and bound it in linen cloths with the spices, ... Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So ... they laid Jesus there. (John 19:38-42)

Mary Magdalene and the other Mary were there, sitting opposite the tomb. (Matthew 27:61)

Then [the sailors] said to [Jonah], "What shall we do to you, that the sea may quiet down for us?" ... He said to them, "Pick me up and hurl me into the sea; then the sea will quiet down for you, for I know it is because of me that this great tempest has come upon you." ... So they picked up Jonah and hurled him into the sea, and the sea ceased from its raging. Then the men feared the LORD exceedingly, and they offered a sacrifice to the LORD and made vows. And the LORD appointed a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. (Jonah 1:11-17)

But [Jesus] answered them, "An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth." (Matthew 12:39-40)

And Joseph's master took him and put him into the prison, ... After two whole years, ... Pharaoh sent and called Joseph, and they quickly brought him out of the pit. And ... he came in before Pharaoh. (Genesis 39:20; 41:1, 14)

#### Prayer

Lord Jesus, though You died and were buried, and remained in that prison for three days, we know that You were raised up, giving a testimony that all who die with faith in You will be raised on the Last Day. Grant that on that Day we will stand with You. In Your name. Amen.

ment. In the first scene the cross is blackened-in just a little bit at the bottom. As we move from scene to scene the small cross slowly fills up, until station fourteen when it is completely black. This represents the growing pain, isolation, burden, rejection, etc., of our Lord throughout the events depicted.

There is also a serpent in each station. This image is from Genesis 3:15 and represents Satan as he attacks Jesus.

The final common element is the biblical references at the bottom of each illustration. These references should be enough to identify each scene.

Jesus, I will ponder now  
On Your holy passion;  
With Your Spirit me endow  
For such meditation;  
Grant that I in love and faith  
May the image cherish  
Of Your sufferings, pain, and death  
That I may not perish.

Graciously my faith renew;  
Help me bear my crosses,  
Learning humbleness from You,  
Peace mid pain and losses,  
May I give You love for love!  
Hear me, O my Savior,  
That I may in heav'n above  
Sing Your praise forever.

Sigismund von Birken (1626-1681)  
Lutheran Service Book, 440:1, 6  
Public Domain

(All quotes from the Bible are from the English Standard Version, © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers, Wheaton, Illinois. Slight alterations have been made by Rev. John Rickert.)



Jesus Prays

Matthew 26:36-46; Mark 14:32-42; Luke 22:39-46; John 18:1; Genesis 32:22-30; Genesis 3:1-7

And he withdrew from them about a stone's throw, and knelt down and prayed, saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done." ... And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground. (Luke 22:41-42, 44)



Jesus is Pierced

John 19:31-37; Genesis 17:9-12, 22-23; 21:1-7; Exodus 17:1-7; 1 Corinthians 10:4

Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath ... the Jews asked Pilate that their legs might be broken and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne wit-

ness—his testimony is true, ... —that you also may believe. For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken." And again another Scripture says, "They will look on him whom they have pierced." (John 19:31-37)

And God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you ... Every male among you shall be circumcised. You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. ... Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your offspring." (Genesis 17:9-12)

The people quarreled with Moses and said, "Give us water to drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" But the people thirsted there for water, and the people grumbled against Moses ... So Moses cried to the LORD, ... And the LORD said to Moses, "Pass on before the people, ... and take ... your ... staff ... and ... strike the rock, and water shall come out of it, and the people will drink." And Moses did so ... (Exodus 17:1-7)

[A]nd all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. (1 Corinthians 10:4)

#### Prayer

Lord Jesus, You who are the Rock of our salvation, from your side poured both blood and water, fulfilling the types of Old Covenant and pointing to the Sacraments of the New Covenant, grant that we may partake in faith of Your precious gifts. In Your name. Amen.

And Jacob was left alone. And a man wrestled with him until the breaking of the day. ... Then he said, "Let me go, for the day has broken." But Jacob said, "I will not let you go unless you bless me." And he said to him, "What is your name?" And he said, "Jacob." Then he said, "Your name shall no longer be called Jacob, but Israel, for you have striven with God and with men, and have prevailed." ... And there he blessed him. So Jacob called the name of the place Peniel, saying, "For I have seen God face to face, and yet my life has been delivered." (Genesis 32:24-30)

But the serpent said to the woman, "You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that ... the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. (Genesis 3:4-6)

#### Prayer

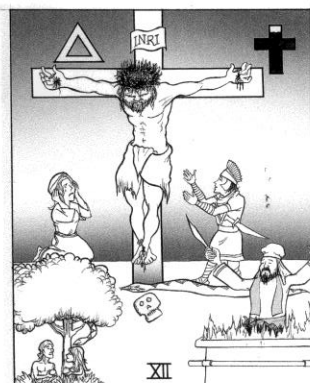
Lord Jesus, when Adam and Eve were faced with their will or Yours, they chose theirs and brought sin and death into creation. Since then men have wrestled with Your will. As You faced the cross You wrestled with the will of Your Father and chose the path that led to our salvation. Give us strength to follow Your will. In Your name. Amen.



Jesus is Betrayed

Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12; Genesis 37:1-35; Genesis 50:15-21; Genesis 4:1-8; Genesis 4:10; Hebrews 12:24

...Judas came, ... and with him a great crowd with swords and clubs ... And he came up to Jesus ... [and] kissed him. ... Then they came up and laid hands on Jesus and seized him. ... one of those who were with Jesus ... drew his sword and struck the servant of the high priest ... Then Jesus said to him, "Put your sword back into its place." (Matthew 26:47-52)



Jesus Dies

Matthew 27:50-56; Mark 15:37-42; Luke 23:44-49; John 19:30; Genesis 3:1-8; Leviticus 4:22-35; Hebrews 7:26-28

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." (John 19:28)

When Jesus had received the sour wine, he said, "It is finished." (John 19:30)

It was now about the sixth hour, and there was darkness ... until the ninth hour, ... And the curtain of the temple was torn in two. Then Jesus, calling out ..., said, "Father, into

your hands I commit my spirit!" And having said this he breathed his last. Now when the centurion saw what had taken place, he praised God, saying, "Certainly this man was the Son of God!" And all the crowds ... returned home beating their breasts. And all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things. (Luke 23:44-49)

Now the serpent ... said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?" And the woman said to the serpent, "... God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden ... lest you die.'" But the serpent said ... "You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So ... the woman ... took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. ... And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God ... (Genesis 3:1-8)

"When ... anyone ... sins unintentionally ... and realizes his guilt, or the sin which he has committed is made known to him, he shall bring for his offering a goat, ... for his sin ... And he shall lay his hand on the head of the sin offering and kill the sin offering in the place of burnt offering. ... And atonement [shall be made] for him, and he shall be forgiven." (Leviticus 4:22-31)

#### Prayer

Lord Jesus, You who by a tree overcame him who once overcame us by a tree, becoming our sacrifice for atonement, grant to us a faith that recognizes You as the Son of God. In Your name. Amen.

So when Joseph came to his brothers, they stripped him of his robe, ... And ... threw him into a pit. ... And looking up they saw a caravan ... Then Judah said to his brothers, "... Come, let us sell him to the Ishmaelites ..." And they drew Joseph up ... out of the pit, and sold him to the Ishmaelites ... They took Joseph to Egypt. (Genesis 37:23-28)

... Joseph's brothers ... said, ... to Joseph, "Please forgive the transgression of your brothers and their sin, because they did evil to you." ... But Joseph said to them, "Do not fear, for am I in the place of God? ... you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive ... (Genesis 50:15-21)

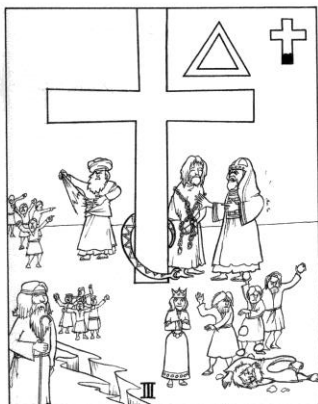
And when they were in the field, Cain rose up against his brother Abel and killed him. Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground." (Genesis 4:8-10)

But you have come to ... Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. (Hebrews 12:22-24)

Abel's blood for vengeance; Pleaded to the skies;  
But the blood of Jesus; For our pardon cries  
"Glory Be to Jesus" LSB 433:4

#### Prayer

Lord Jesus, with a kiss You were betrayed unto death, but the evil intent of others led to the salvation of all. Give us grateful hearts for Your sacrifice. In Your name. Amen.



Jesus Condemned by the Religious Authorities

Matthew 26:57-68; Mark 14:53-65; Luke 22: 63-71; John 18:13-14, 19-24; Numbers 16; 1 Kings 21:1-16

Now ... the whole council were seeking false testimony against Jesus that they might put him to death, but they found none, ... And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." Then the high priest tore his robes and said, "He

ber me when you come into your kingdom." And he said to him, "Truly, I say to you, today you will be with me in Paradise." (Luke 23:39-43)

When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" (John 19:26-27)

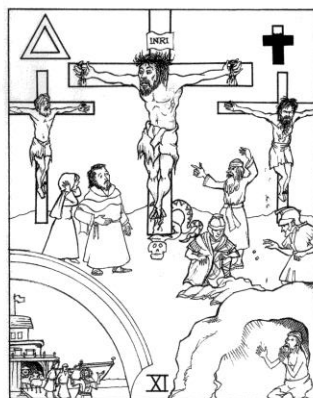
And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" (Matthew 27:46)

Then God said to Noah and to his sons with him, "Behold, I establish my covenant with you and your offspring after you, and with every living creature ... that never again shall all flesh be cut off by the waters of the flood ..." And God said, "This is the sign of the covenant that I make between me and you and every living creature ... I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth." (Genesis 9:8-13)

And after the earthquake a fire, but the LORD was not in the fire. And after the fire the sound of a low whisper. And when Elijah heard it, he wrapped his face in his cloak and went out and stood at the entrance of the cave. And behold, there came a voice to him and said, "What are you doing here, Elijah?" (1 Kings 19:12-13)

#### Prayer

Lord Jesus, from the cross You spoke, in an unexpected way, words of comfort as You established a new covenant by Your blood and reconciled us with God. Grant that as we hear Your words we may take them to heart. In Your name. Amen.



Jesus Speaks From His Cross

Matthew 27:45-49; Mark 15:33-36; Luke 23:34-43; John 19:23-30a; Genesis 8:13-22; 9:8-17; 1 Kings 19:9-18; Matthew 26:53

And Jesus said, "Father, forgive them, for they know not what they do." And they cast lots to divide his garments. And the people stood by, watching, but the rulers scoffed at him. (Luke 23:34-37)

One of the criminals who were hanged railed at him, ... But the other rebuked him, ... And he said, "Jesus, remem-

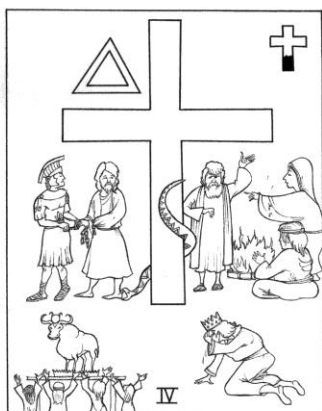
ber me when you come into your kingdom." And he said to him, "Truly, I say to you, today you will be with me in Paradise." (Luke 23:39-43)

Now Korah ... and Dathan and Abiram ... and On ... rose up before Moses, with ... 250 chiefs of the congregation, ... assembled themselves together against Moses ... and said ... "You have gone too far!" ... And Moses said, "Hereby you shall know that the LORD has sent me to do all these works, ... If these men die as all men die... then the LORD has not sent me. But if the LORD creates something new, and the ground opens its mouth and swallows them up ... and they go down alive into Sheol, then you shall know that these men have despised the LORD." And as soon as he had finished ... the ground under them split apart. And the earth opened its mouth and swallowed them up ... (Numbers 16)

[Jezebel] wrote letters in Ahab's name and ... sent the letters to the elders and the leaders who lived with Naboth in his city. And she wrote ... "Proclaim a fast, and set Naboth at the head of the people. And set two worthless men opposite him, and let them bring a charge against him, saying, 'You have cursed God and the king.' Then take him out and stone him to death." And the men of his city, ... did as Jezebel had sent word to them. (1 Kings 21:8-14)

#### Prayer

Lord Jesus, worthless men rose up against You, the Prophet Moses spoke of, and accused You falsely in order to take your life; as we follow in Your steps grant us the strength to humbly stay true to You our Savior and Lord. In Your name. Amen.



Jesus Denied by Peter

Matthew 26:58, 69-75; Mark 14:54, 66-72; Luke 22:54-62; John 18:15-18, 25-27; Exodus 32; Psalm 51; 2 Samuel 11:1-12:23

Peter was following ... And when they had kindled a fire ... Peter sat down among them. Then a servant girl, ... said, "This man also was with him." But he denied it, ... And ... later someone else ... said, "You also are one of them." But Peter said, "Man, I am not." And ... another insisted, saying, "Certainly this man also was with him,

been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel... (2 Timothy 1:8-10)

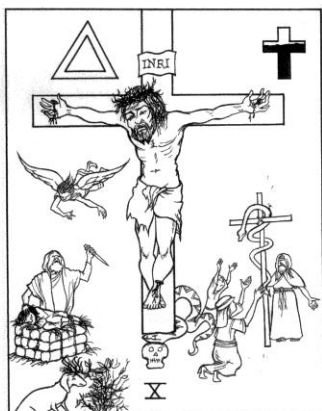
And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called the name of that place, "The LORD will provide"; as it is said to this day, "On the mount of the LORD it shall be provided." (Genesis 22:10-14)

And the [Israelites] ... spoke against God and against Moses, ... Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died. And the people came to Moses and said, "We have sinned, for we have spoken against the LORD and against you. Pray to the LORD, that he take away the serpents from us." So Moses prayed for the people. And the LORD said to Moses, "Make a fiery serpent and set it on a pole, and everyone who is bitten, when he sees it, shall live." So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live. (Numbers 21:4-9)

And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. (John 3:14-15)

#### Prayer

Lord Jesus, as the ram was a substitute for Isaac, so You are a substitute for us, that all who look to You in faith are healed from the bite of sin. May we so look to You in faith. Amen.



Jesus is Crucified

Matthew 27:33-37; Mark 15:22-32; Luke 23:32-33, 38; John 19:18-22; 2 Timothy 1:10; Genesis 22:9-18; Numbers 21:4-9; John 3:14-15

And when they came to the place that is called The Skull, there they crucified him, ... There was also an inscription over him, "This is the King of the Jews." (Luke 23:32-38)

God, who saved us and called us to a holy calling, ... because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, and which now has

..." But Peter said, "Man, I do not know what you are talking about." And immediately ... the rooster crowed. And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, ... "Before the rooster crows today, you will deny me three times." And he went out and wept bitterly. (Luke 22:54-62)

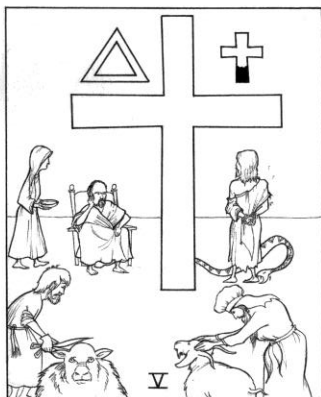
When the people saw that Moses delayed to come down from the mountain, the people ... said to [Aaron], "Up, make us gods who shall go before us. As for this Moses, ... we do not know what has become of him." So Aaron ... made a golden calf. And they said, "These are your gods ... And the LORD said to Moses, "Go down, for your people, ... have corrupted themselves. They have turned aside quickly ..." (Exodus 32)

David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has put away your sin; you shall not die. Nevertheless, because by this deed you have utterly scorned the LORD, the child who is born to you shall die." ... And David fasted and went in and lay all night on the ground. (2 Samuel 12:13-17)

Hide your face from my sins,  
and blot out all my iniquities.  
Create in me a clean heart, O God,  
and renew a right spirit within me. (Psalm 51:9-10)

#### Prayer

Lord Jesus, You faced Your cross alone, denied by all, and earned forgiveness for all who deny You, that we may return to You in repentance and find forgiveness. Grant this to us all. Amen.



Jesus Condemned by the Political Authorities

Matthew 27:1-2, 11-26; Mark 15:1-15; Luke 23: 1-7, 13-25; John 18:28-40; 19:4-16a; Isaiah 53:7; Acts 8:26-35; Mark 15:4-5; Luke 23:9; Leviticus 16:7-10, 21-22

Now Jesus stood before the governor, and ...when he was accused ... he gave no answer ... so that the governor was greatly amazed. ... Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified!" ...So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I

hills, 'Cover us.' For if they do these things when the wood is green, what will happen when it is dry?" (Luke 23:27-31)

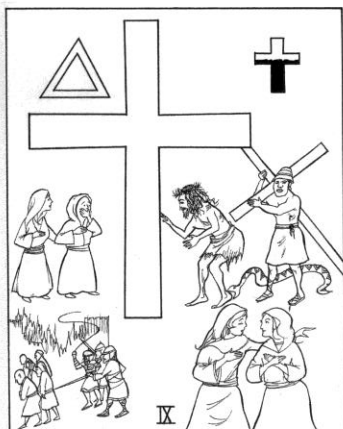
"Because your fathers have forsaken me, declares the LORD, and have gone after other gods and have served and worshiped them, and have forsaken me and have not kept my law, and because you have done worse than your fathers, for behold, every one of you follows his stubborn, evil will, refusing to listen to me. Therefore I will hurl you out of this land into a land that neither you nor your fathers have known ..." (Jeremiah 16:11-13)

Nebuchadnezzar king of Babylon came with all his army against Jerusalem and laid siege to it. ...Then they captured the king ... and bound him in chains and took him to Babylon. ... And he burned the house of the LORD and the king's house and all the houses of Jerusalem ... And ... broke down the walls around Jerusalem. And the rest of the people who were left in the city ... [were] carried into exile. But ...[he] left some of the poorest of the land to be vinedressers and plowmen. (2 Kings 25:1-12)

But Ruth said, "Do not urge me to leave you or to return from following you. ... Your people shall be my people, and your God my God. ..." And ... Naomi saw that she was determined to go with her... So the two of them went on until they came to Bethlehem. (Ruth 1:16-19 ESV)

#### Prayer

Lord Jesus, even in days of great apostasy, when the consequences of our sin bear down on us, You show compassion for those who mourn over sin and remain faithful to You. Grant that we may heed Your word and receive Your compassion. Amen.



Jesus Speaks to the "Daughters of Jerusalem"

Luke 23:27-31; Jeremiah 16:1-13; 2 Kings 24:10-25:21; Ruth 1

And there followed him a great multitude of the people and of women who were mourning and lamenting for him. But turning to them Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, 'Blessed are the barren and the wombs that never bore and the breasts that never nursed!' Then they will begin to say to the mountains, 'Fall on us,' and to the

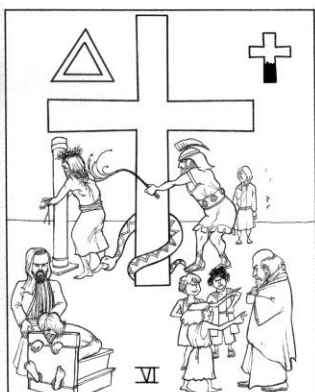
am innocent of this man's blood"; ... and having scourged Jesus, delivered him to be crucified. (Matthew 27:11-26)

He was oppressed, and he was afflicted,  
yet he opened not his mouth;  
like a lamb that is led to the slaughter,  
and like a sheep that before its shearers is silent,  
so he opened not his mouth. (Isaiah 53:7)

And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins. And he shall put them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness. The goat shall bear all their iniquities on itself to a remote area, and he shall let the goat go free in the wilderness. (Leviticus 16:21-22)

#### Prayer

Lord Jesus, silently You stood before Pilate and were condemned to death, but what eye could not see is that Your death was for the sins of all people, transferred to You in the miracle of our salvation. Grant that we, with repentant hearts, may always find in You our scapegoat for our sins and iniquities. Amen.



Jesus is Abused

Matthew 27:27-31; Mark 15:16-20; John 19:1-3; Jeremiah 20:1-2; 2 Kings 2:23-25; Deuteronomy 18:15-19

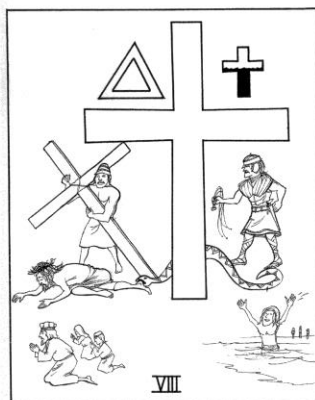
Then Pilate took Jesus and flogged him. And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. (John 19:1-3)

they shall hear of your great name and your mighty hand, and of your outstretched arm), when he comes and prays toward this house, hear in heaven your dwelling place and do according to all for which the foreigner calls to you, in order that all the peoples of the earth may know your name and fear you, as do your people Israel, and that they may know that this house that I have built is called by your name." (1 Kings 8:41-43)

Naaman, commander of the army of the king of Syria, was a great man with his master and ... a mighty man of valor, but he was a leper. Now ... a little girl from the land of Israel ... worked in the service of Naaman's wife. She said ... "Would that my lord were with the prophet who is in Samaria! He would cure him of his leprosy." ... So Naaman came with his horses and chariots and stood at the door of Elisha's house. And Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall be restored, and you shall be clean." ... So he went down and dipped himself seven times in the Jordan ... and his flesh was restored ... Then he returned to the man of God, ... and he said, "Behold, I know that there is no God in all the earth but in Israel." ... [Elisha] said to him, "Go in peace." (2 Kings 5:1-19)

#### Prayer

Lord Jesus, as Solomon prayed when the Temple was dedicated, as Naaman discovered when he went to Elisha, and as we see with Simon giving You aid, the salvation You earned is now, and always has been, for all people. Grant that we may never view someone as beyond the reach of Your grace and mercy. Amen.



Jesus' Cross Bearer—Simon of Cyrene

Matthew 27:32; Mark 15:21; Luke 23:26; 1 Kings 8:41-43; 2 Kings 5:1-19a

And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. (Mark 15:21)

"Likewise, when a foreigner, who is not of your people Israel, comes from a far country for your name's sake (for

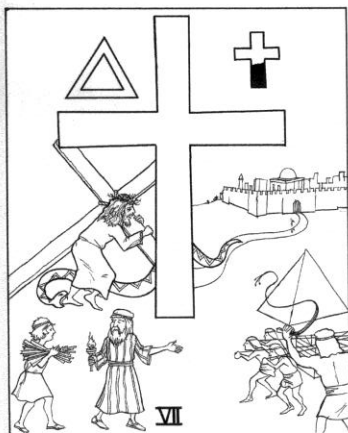
Now Pashhur the priest, ... who was chief officer in the house of the LORD, heard Jeremiah prophesying these things. Then Pashhur beat Jeremiah the prophet, and put him in the stocks that were in the upper Benjamin Gate of the house of the LORD. (Jeremiah 20:1-2)

[Elisha] went up from there to Bethel, and while he was going up on the way, some ... [teen-age] boys came out of the city and jeered at him, saying, "Go up, you baldhead! Go up, you baldhead!" (2 Kings 2:23-25)

"The LORD your God will raise up for you a prophet like me [Moses] from among you, from your brothers—it is to him you shall listen—just as you desired of the LORD your God at Horeb on the day of the assembly, when you said, 'Let me not hear again the voice of the LORD my God or see this great fire any more, lest I die.' And the LORD said to me, 'They are right in what they have spoken. I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. And whoever will not listen to my words that he shall speak in my name, I myself will require it of him.'" (Deuteronomy 18:15-19)

#### Prayer

Lord Jesus, as with the prophets that preceded You, You suffered abuse and rejection from all, even though You are the Prophet Moses foretold, whose very word is the word of God so that the sin of wandering from Your word might be forgiven and the way to return may be opened. Grant that we may return to Your word. Amen.



Jesus Bears His Cross

John 19:16b-17; Hebrews 13:11-13; Genesis 22:6-14;  
Exodus 1:8-14; 1 Peter 2:24

So they took Jesus, and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. (John 19:16-17)

For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the people through his

own blood. Therefore let us go to him outside the camp and bear the reproach he endured. (Hebrews 13:11-13)

And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took ... the fire and the knife. ... And Isaac said to his father Abraham, "... Behold, the fire and the wood, but where is the lamb for a burnt offering?" Abraham said, "God will provide for himself the lamb" ... When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood. Then Abraham ... took the knife to slaughter his son. But the Angel of the LORD called to him ... and said, ... "Do not lay your hand on the boy ..., for now I know that you fear God, seeing you have not withheld ... your only son, from me." (Genesis 22:6-14)

[The Egyptians] set taskmasters over [the Hebrews] to afflict them with heavy burdens. They built for Pharaoh store cities ... they ruthlessly made the people of Israel work as slaves and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves. (Exodus 1:11-14)

[Jesus] bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. (1 Peter 2:24)

#### Prayer

Lord Jesus, as Isaac bore the wood for his sacrifice, so You bore the wood of Your cross, and as the Israelites toiled with the burden of slavery so You toiled with the burden of our slavery to sin, that we might be freed and live for You in righteousness. Grant this to us all. Amen.



Appendix E  
Advertising Materials

The following material was used to bring this project to the attention of the community and the members of Lamb of God.

First press release:

February 6 – 10

Lamb of God Lutheran Church  
1645 Fernwood-Glendale Road  
Spartanburg, S.C. 29307

Andrew Doughman

In the Pews

Herald-Journal

P.O. Box 1657

Spartanburg, SC 29304

The Lord be with you

The following is a Press Release. Also provided is a copy of one of the Stations (Station 10) spoken of in the release. If you would like further information please feel free to contact me, Pastor John Rickert at: Office: 864-579-2062 or Home: 864-582-5405.

Blessings in Christ,

Pastor John Rickert

Lamb of God Lutheran Church

Spartanburg, SC

\* \* \* PRESS RELEASE \* \* \*

Lamb of God Lutheran Church of Spartanburg will be dedicating a custom “Stations of the Cross” display, asking God to bless their use, in their Sunday morning worship service, February 19. After the service the stations will be posted in their yard which adjoins Fernwood-Glendale Road, for public use.

The Stations of the Cross is a centuries old devotional practice by which the participants, with the aid of art, readings, and their imagination, travel across time and distance, to walk with Jesus during his final hours. “It is something of a devotional pilgrimage to Jerusalem, during Holy Week, for those of us who cannot afford the trip,” said Pastor John Rickert.

While popular in Roman Catholic churches for a long time, it is only in recent decades that the devotional practice has been making the transition to Protestant denominations. “I know of no other Protestant church in Spartanburg that has a Stations display,” said Rickert.

Historically the subject matter and number of stations have varied greatly. The ones at Lamb of God begin with Jesus in the Garden of Gethsemane and end at the Garden Tomb.

A devotional pamphlet will be available outside for people who wish to view the stations privately. They will also be the focus of the Wednesday Lenten services at Lamb of God. The whole Lenten season will culminate with an outdoor Stations of the Cross service at noon, Holy Saturday, April 7. "I hope we have lots of visitors for this special event," Rickert said.

"Our Stations tie the Old Testament in with the Passion of Jesus by depicting many of the Old Testament types along with the event in Jesus' life," Rickert says. Mr. Joe Ruisi of Myrtle Beach, SC, and the editorial cartoonist for the *Myrtle Beach Herald*, is the artist. "What a blessing to have Joe do the drawings," Rickert said. "His work is truly amazing when you consider the stick figures I shared with him originally."

The stations at Lamb of God are the culmination of a Doctor of Ministry degree Rickert is earning at Gardner-Webb University (Boiling Springs, NC). They represent over two years of work. Part of the goal of this degree is to do something in the ministry that can be replicated. "Who knows," Rickert said, "maybe in twenty-five years we will find copies of this Stations of the Cross all around the country. Every time we see one, we will think, 'Just think, it all started in Spartanburg.'"

\* \* \* PRESS RELEASE \* \* \*

Second press release:

March 26, 2012

Lamb of God Lutheran Church

1645 Fernwood-Glendale Road

Spartanburg, S.C. 29307

Andrew Doughman

In the Pews

Herald-Journal

P.O. Box 1657

Spartanburg, SC 29304

The Lord be with you

Below is a Press Release announcing an upcoming outdoors Stations of the Cross worship service at Lamb of God Lutheran Church. If you would like further information please feel free to contact me, Pastor John Rickert at: 864-582-5405.

Blessings in Christ,

Pastor John Rickert

Lamb of God Lutheran Church

Spartanburg, SC

\* \* \* PRESS RELEASE \* \* \*

Lamb of God Lutheran Church of Spartanburg (1645 Fernwood-Glendale Road) invites the community to join with them in an outdoor “Stations of the Cross” worship service

April 7, the Saturday before Easter. Each biblically based station, or stopping point, represents events that transpired on the day Jesus was crucified. The service will begin at noon. The stations have already been posted outside for the community to view and perhaps use for private devotional meditation. Booklets to assist with this are located in the church's public information box found next to the mail box on Fernwood-Glendale Road.

\* \* \* PRESS RELEASE \* \* \*

The following letter was sent to area churches on letterhead paper.

Date

The Lord be with you

Lamb of God Lutheran Church will be dedicating a custom Stations of the Cross display in their worship service Sunday, February 19. These Stations will then be posted outside, in our yard, for public use during daylight hours. They will be left out during the Lenten season, and then taken down until next year. A devotional booklet to aid in the use of the stations by individuals can be found in our literature box next to our mailbox, on Fernwood-Glendale Road.

Would you be kind enough to place the following announcement in your worship bulletin, beginning February 19, for as long as you deem appropriate? Thank you.

A custom Stations of the Cross has been posted in the yard of Lamb of God Lutheran Church (1645 Fernwood-Glendale Road) and is open for

public use during daylight hours throughout the Lenten Season. These Stations are a way for people to travel with Jesus from the Garden of Gethsemane to his Garden Tomb. A devotional booklet can be found in their literature box, next to their mailbox on Fernwood-Glendale Road. The members of Lamb of God pray that these stations will be a special way for you to share the Gospel with a friend.

Blessings in Christ,

Pastor John Rickert

The following Public Service Announcements were sent to local radio Stations.

#### PSA # 1

Lamb of God Lutheran Church will be posting a custom Stations of the Cross display in their front yard, Sunday, February 19. These stations depict various points in time during the last day of Jesus, beginning in the Garden of Gethsemane and ending at the Garden Tomb. The public is invited to use them for personal prayer and meditation during daylight hours. A devotional pamphlet is available in their literature box, next to the mailbox. The stations will remain up until Easter. For more information, call 864-579-2062 or logon to [Lutheran-in-sc.blogspot.com](http://Lutheran-in-sc.blogspot.com).

#### PSA # 2

Lamb of God Lutheran Church invites the community to join them in a Stations of the Cross service Saturday, April 6, beginning at noon. The service is a “spiritual pilgrimage”

where the participants walk with Jesus from the Garden of Gethsemane to his Garden Tomb and will be conducted outside. Lamb of God Lutheran Church is located at 1645 Fernwood Glendale Road, Spartanburg. The Stations are already on display, and may be used for personal reflection prior to the service. For more information, call 864-579-2062 or logon to [Lutheran-in-sc.blogspot.com](http://Lutheran-in-sc.blogspot.com).

The following quotes were posted on our marquee in front of our church.

Post the week of February 19 (Ash Wednesday is February 22)

STATIONS OF THE CROSS

HERE

Post the week of February 26

TRAVEL THE STATIONS

HERE

Post the week of March 4

WALK THE

WAY OF THE CROSS

HERE

Post the week of March 11

WERE YOU THERE?

WALK HIS FINAL DAY

Post the week of March 18

JOURNEY

JESUS' FINAL HOURS

HERE

Post the week of March 25

NOON, APRIL 7

STATIONS OF THE CROSS

SERVICE

Posted April 1 (Palm Sunday)

MAUNDY THURSDAY SERVICE

12:15 & 7:00

Posted April 5 (Maundy Thursday)

GOOD FRIDAY

PRAYER 12 - 3

SERVICE 7:00

Posted April 6 (Good Friday)

STATIONS SERVICE

SATURDAY NOON

Posted April 7 (Holy Saturday)

EASTER SERVICE

10:00

Alternates not used:

EXPERIENCE

JESUS' LAST DAY

HERE

---



WALK IN HIS STEPS

HERE

---

FOLLOW THE PATH

JESUS TROD

HERE

The following was our message on our answering machine.

Hi, you've reached Lamb of God Lutheran Church, John Rickert, pastor. Travel with us the Way of the Cross at our Wednesday services, 12:15 and 7:00 PM; soup supper at 6:15. We are at the corner of Fernwood-Glendale and Mockingbird Lane. If you would like to leave a message, please wait for the tone. May Jesus bless you.

The following announcements were placed in our weekly bulletins.

For February 5

Stations to be Dedicated: On Sunday, February 19, our custom Stations of the Cross will be dedicated in our worship service. After the service they will be posted outside, in our yard. May the Lord bless these Stations and their use.

For February 12

Our custom Stations of the Cross will be dedicated in next Sunday's worship service.

Along with them will be a devotional booklet about our stations to be used by individuals

who may use our stations after we post them in our yard. Please keep in your prayers all who may so use our stations.

For February 19

Our Stations of the Cross will be dedicated for use at Lamb of God today in our worship service. They will be posted in our yard for public use after the service. A special “Thank You” to Bob Pike, for designing and making the displays that house the stations.

For February 26

Have you invited a friend to walk our Stations of the Cross? They are posted in our yard for just such use. Devotional pamphlets can be found in the literature box by the mailbox, to help in the devotional use of the stations.

For March 4

You can walk the “Way of Sorrows” with Jesus, from the Garden of Gethsemane to his Garden Tomb this Lenten Season by using our Stations of the Cross any day of the week during daylight hours. They are posted in our yard. Devotional pamphlets can be found in the literature box by the mailbox to aid you in this spiritual pilgrimage.

For March 5

Our Stations of the Cross are a unique way for us to share the Gospel with others. Invite a friend to take this spiritual pilgrimage with you any day of the week during daylight

hours. Devotional pamphlets can be found in the literature box by the mailbox to aid you as you walk the “Way of the Cross.”

For March 11

Invite a friend to our upcoming “Stations of the Cross” service, to be conducted outside, Holy Saturday, April 7. We will pilgrimage, as a group, from garden to garden as we travel with our Lord his “Way of Sorrows.” The service will begin at noon.

For March 18

Walk our Stations of the Cross with a friend. It is a unique way to share with them the central message of our Christian Faith.

For March 25

Can there be a more fitting way to prepare for the resurrection of our Lord then to remember why he died? Our Stations of the Cross service, Holy Saturday, April 7, at noon, can help anyone do this. Invite a friend.

For April 1

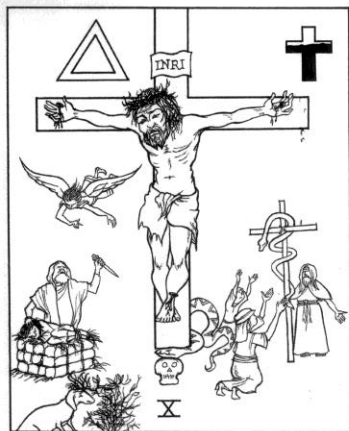
This week we have added a Stations of the Cross service to our Holy Week observances. Travel with other “pilgrims” from the Garden of Gethsemane to the Garden Tomb with our Lord. The service will be Holy Saturday, April 7, beginning at noon.

For April 8

Our Stations of the Cross have been taken down. They will be put on display in our hallway. The current plan is to place them outside again, next year, during Lent. It is hoped that they have been used by God to bring people closer to Jesus. Thank you to Joe Ruisi of Myrtle Beach for drawing our stations and to Bob Pike for designing and building our display cases.

The following flyers were placed in our bulletins. Extra copies were printed for our members to use in inviting others. They were printed on 8.5" x 11" paper, which was then cut in half, producing 8.5" x 5.5" (half-page) flyers.

**Lamb of God Lutheran Church**  
Introduces a custom  
**Stations of the Cross**



The Stations of the Cross are an historic devotional aid. With them, the believer may take a "spiritual pilgrimage" across time and distance to that fateful day when our Lord Jesus died. They are posted in our yard for your private use. Each Wednesday in Lent our services will focus on specific Stations. On Holy Saturday (4/7/12), at noon, we will travel together with our Lord from Garden to Garden. All are welcome.

1645 Fernwood-Glendale Road \* Spartanburg 29307

**Lamb of God Lutheran Church**  
Invites You to a  
**Stations of the Cross Service**



On Holy Saturday, April 7, travel the "Way of Sorrows" with our Lord Jesus from the Garden of Gethsemane to his Garden Tomb. Witness, through this "spiritual pilgrimage," the event that changed all history.



Along the way discover many Old Testament links to his suffering.

If you can't travel to Jerusalem to prepare for Easter, move beyond the usual and travel there in spirit with the Stations of the Cross.



**Time: Noon**

**Date: April 7**

**Location: Outside at —**  
**Lamb of God Lutheran Church**  
**1645 Fernwood-Glendale Rd**  
**Spartanburg, SC**

**Everyone is Welcome**

The following article was the “lead” article in the February newsletter.

### In His Steps

Jesus prayed through the night, struggling with the path that lay before him. Perhaps, just perhaps, some option had been overlooked in the Divine Council. Perhaps, just perhaps, there was a different way to atone for the sins of humanity. Jesus was committed to achieving the impossible, reversing the results of Adam and Eve’s transgression, but maybe there was a different method by which it could be accomplished. Of course he knew it was a useless hope. No option had been overlooked. But the prayer was not in vain. The Father heard his Son and sent an angel from heaven to give him strength (Luke 22:43). And so Jesus stepped forth to meet his captors. Jesus would go from the Garden of Gethsemane to his Garden Tomb. He would be rejected, betrayed, slandered, condemned, crucified and buried. All this he did “for us men and for our salvation.”

What would it have been like if we could have walked with him? That thought, I expect, has been behind many a pilgrim through the centuries as they visited the holy sites in Jerusalem and walked in the steps of Jesus. Here, in this garden, is where Jesus prayed, “If it be possible, let this cup pass from me. However, not my will, but your will be done.” Here, in this very place, Pilate washed his hands. Here, in this very place, Jesus carried his cross. Here, in this very place, Jesus was crucified and spoke his final words. Here, in this very place, Jesus was laid in his tomb.

The simple fact is that most of us will never make a trip to Jerusalem. We just don’t have the money. This has been true throughout time. Friends may go, but most cannot. In the middle ages this was especially true. So, in Europe, a devotional practice

gradually took shape. Those who went would try to share their experience with those who could not go. Sometimes they kept journals which they published. Others sought to recreate the experience in a physical way. If their friends and neighbors could not go to Jerusalem, they could come to the local chapels or shrines that commemorated the holy places. They even tried to make the distances between places the same. That way if you walked from the shrine for the judgment seat of Pilate to the shrine for Golgotha, you would be walking the same distance. Often places were chosen that resembled the topography of Jerusalem. In this way the people could make a pilgrimage to the holy sites, even if they couldn't leave home.

There are names attached to this practice today. It has been called "The Via Crucis" "The Way of the Cross," "The Via Delarosa," "The Way of Sorrows," "The Via Sacra" and "The Sacred Way." It has also been called "The Stations of the Cross." The word "stations" comes from a military background. A soldier would be "stationed" at his post, which is where he stood. The Stations of the Cross has different places where we stop and ponder the sacrifice of our Lord.

This Lent Lamb of God will be using its' own, custom designed, Stations of the Cross as we prepare for Easter. While the number of Stations has varied dramatically over the centuries, our set has fourteen, which became common by the 1700s. Over the centuries the subject of each station has also varied dramatically. Ours are all biblical, starting in the Garden of Gethsemane and ending at the Garden Tomb. They will be dedicated in our worship service Sunday, February 19, and then posted in our yard outside. They will remain there throughout Lent for personal meditation and devotion,

not only by the members of Lamb of God but also the community. A booklet will be in the literature box outside to assist in this.

Our Wednesday Lenten Services will focus on the stations, taking us deeper into the meaning behind their design. Then, at noon on Holy Saturday, we will have a Stations of the Cross service outside. We will follow in the steps of our Lord from Gethsemane to Grave. We will have our own “pilgrimage.”

Along with building the faith of the members of Lamb of God, it is hoped that our members will share this with their family, neighbors and friends. This is a unique experience for Spartanburg, and one we should be eager to share with others. Through this the Lord just may touch the heart of that certain someone who you think would never come to a church service.

So this Lent, as we prepare for the Resurrection, let us walk with Jesus, let us take our own pilgrimage to the Holy Land, with the aid of our stations.

Blessings in Christ,

Pastor

The following article was the “lead” article in the March newsletter.

What Are the Stations of the Cross?

About 2,000 years ago, the Roman Empire stretched across most of Europe (they never did quite get all of Germany or the areas further north), the Balkans (Romania, Yugoslavia and places like that), the Anatolia Peninsula (modern Turkey) east to the Tigris and Euphrates Rivers (modern Iraq and Kuwait), south through modern Syria, Lebanon, Jordan and Israel, and into and across northern Africa (modern Egypt, Libya,

Tunisia, Algeria and Morocco). Rome changed the world, how it governed, how it spoke, how it did business, how it thought, and even what was considered entertainment. The Roman Peace made travel relatively safe, and therefore the exchange of ideas relatively quick. Who would have thought that the events, transpiring in a troubled province named Palestine, would have an even greater impact on the world than all the glory of Rome? But they did.

Sometime around the year 30, Jesus of Nazareth was put to death on a cross like a common criminal. But Jesus was no ordinary man. He was the incarnate God. His death could have easily been avoided. He could have called down 12 legions of angels for his defense at any moment (Matthew 26:53). But he didn't. Instead he bore his cross, and in doing so merited salvation for all who receive him. These hours changed history, not just religious history, but all of history. (I recommend the book "How Christianity Changed the World," by Alvin J. Schmidt, if you have any doubt about this.) The hours between the Garden of Gethsemane and the Garden Tomb, when our Lord suffered for our sake, are the focal point of God's activity in history on our behalf.

However we are not to think of these hours in merely historical terms. That is because they are also the focal point of our life in Christ. Consider that the Bible depicts baptism as being baptized into the death and resurrection of Jesus (Romans 6:3). Consider that with the Lord's Supper we receive the Body given for us and the Blood shed for us, both of which happened on the cross (Matthew 26:28; Luke 22:19). Consider how our Lord describes the life of Christian discipleship as one of taking up our cross and following Jesus (Mark 8:34). All of this, and more, speaks to the fact that these hours



have an ongoing reality for us as Christians. They have an ongoing power to change us, to transform us into the image of Christ (Romans 12:1-2).

It is not surprising at all, then, that the sites where these history shaping events transpired became sites of special devotion to God. By visiting these places believers have, throughout the centuries, enhanced their feeling of connection to our Lord. They have had their faith strengthened. Even today, trips to the “Holy Land” draw countless “pilgrims” who always seem to report that their faith has been strengthened, that the Bible has been made more alive, and that their connection with Jesus has been rejuvenated.

The first truly famous person to visit the sites of our Lord was Helena, the mother of Emperor Constantine. (Constantine was the emperor who legalized Christianity, but he didn’t make it the state religion.) Helena identified many of the sites made sacred by our Lord’s presence and Constantine had many churches and shrines built in those locations. Most of the sites Helena identified have stood the test of time, and why shouldn’t they? She consulted with the local Christians, who had kept alive the events of the life of Jesus. These sites became the focal point of many pilgrims, and remained so throughout the centuries.

However, such a trip is mainly for the privileged few, especially before the twentieth century. The yearning to walk the “Way of the Cross” (*Via Crucis*) with Jesus on his “Way of Sorrows” (*Via Dolorosa*) was alive in the hearts of many who could not make the trip to Jerusalem. The Bishop of Bologna, in the fifth century, desired to provide his people the opportunity to walk this “Sacred Way” (*Via Sacra*). To provide this opportunity, he had a series of chapels constructed and connected them into a single

building at the monastery of San Stefano. These chapels represented different stopping points (stations) along the way to the cross of Jesus. This was a “pilgrimage for the poor.” Thus began the “Stations of the Cross” (though that name would not appear until the 1800s).

Over the centuries “stations” were erected everywhere the Church spread, though the number and exact subject matter varied quite a bit. The heart of them, the idea behind them, has always been the same: They provide an opportunity for the individual believer to walk with Christ during his final hours. Such is the thought behind the new stations that have been posted at Lamb of God. They are a “poor man’s” pilgrimage to the sites sanctified by our Lord’s presence so many years ago.

Join us each Wednesday during Lent as we go deeper into the symbolism found in our stations. Join us also on Holy Saturday (the Saturday before Easter) for a noon Stations of the Cross service. During this special service we will take a spiritual pilgrimage, walking with our Lord Jesus, as he faced the greatest challenge of all time.

As with all our worship services, these special services are open to all. Is there someone you would like to bring with you as you travel the *Via Dolorosa*?

Blessings in Christ,

Pastor John Rickert

The following article was the “lead” article in the April newsletter.

“Remembering” Holy Week

April begins with Holy Week; the time we, as Christians, remember the week that changed history. In much of the modern Western world, past events are seen primarily in terms of “happenedness,” that is, a certain action happening at a certain time and place.

Events can be described by the data-based mode of thought that answers the questions of what, when, who, where, and how. Often the question of why is addressed only incidentally. Yet the question of why, the question of enduring significance of events is usually the most important question. This is certainly true when it comes to remembering the great events of our Faith, and even more true when remembering the central events of Holy Week. If we remember the “historical facts” only, if we approach the week from the perspective of “happenedness,” we miss the reason to remember, as Christians, this week. Without denying the importance of the “facts of the case,” what is most important is remembering how these events figure in the larger, ongoing story of God and our own story. For believers, remembering includes how to appropriate the event in terms of its ongoing significance for the continuing community; for us.

Throughout the Old and New Testaments, God’s people are called to remember. In the Upper Room, when Jesus instituted the Lord’s Supper, He said, “Do this in remembrance of Me” (Luke 22:19). Psalm 105 is all about the importance of “remembering” the great saving events in the history of Israel. But we are not called to remember events for the sake of the event, like some high school history class. We are called to remember because those events are part of who we are, and what we will become. To fail to remember in this way is to fail to remain in the Faith; it is to lose our identity as children of God. (Consider Moses’ words in Deuteronomy 32.) This way of remembering, of re-presenting the events of the past as part of a living story that has not yet ended, a story in which we still participate, is more than dates and facts. What is remembered becomes markers of a journey, a journey of people who once were no people, but have become a people (Exodus 6:7; 1 Peter 2:10), as those who grope

awkwardly in the darkness come into the light of God's presence (Isaiah 9:2; John 8:12), as those who were far off are drawn ever nearer to God and his grace.

The journey of our Faith as modern Christians is not just a journey through history that can be marked by events in the past. It is also a journey of our own personal commitment to God, of our own growth as a community of Faith and as individuals maturing from self-centered children into faithful servants. It is a journey that we need to remember just as deeply and profoundly as we remember the journey of God's people across 3,000 years of human history, or the journey of Jesus from Pilate's Hall to Golgotha.

Most Protestants, especially in the West, are used to thinking of the crucifixion and resurrection of Jesus as events that happened at a certain time and place. Of course, they were such events. But they are more than that. It is a truth about God and how he works in the world with human beings. They are the truth about God revealed in Jesus and his actions that provide us with an important touchstone for our own journey. They go together like husband and wife. One, without the other, is impossible.

In our eagerness to celebrate Easter and the resurrection, Protestants often rush too quickly through Holy Week, the week between Palm Sunday and Easter Sunday. Too much of the week, especially as it draws to an end in Good Friday and Holy Saturday, is much too messy for Christians accustomed to the language of triumph and praise to give it much attention. In doing so, we miss the tremendous significance of the Cross as something more than a symbol of the crucifixion and death of Jesus, as prologue to the resurrection. It is part of our story, just as surely as Easter is part of our story, made ours

in our baptism (Romans 6:3). The two cannot be separated without rendering both meaningless, and opening both up to distorted thinking.

Beyond all the dogmas and the sentimentalism associated with the Cross, finally it is about faithfulness, servanthood, the commitment of One to another that will not abandon that commitment even when rejected. In a real sense, the cross is about the power of love, the commitment of God to humanity, the faithfulness and grace of God that knows no limits and will yield to no boundary; that will risk even death itself for the sake of new life.

The journey that Jesus makes to the cross is not easy. Most such journeys of faithfulness and servanthood are fraught with great risk. There is suffering, and the death is real. It is not the end of the story. For that matter, Easter is not the end either. But it is part of the journey. If we are to remember Easter honestly, we must remember the entire journey, honestly. There will be a Sunday morning, and we cannot forget that part of the story. But the journey winds through Holy Week, from the singing crowds on Palm Sunday to the darkness of Good Friday. Sunday will come. But not without the journey through Good Friday and the Cross. The journey from Sunday to Sunday will have little meaning without the journey through Good Friday.

At Lamb of God, our Holy Week services are intended to help us remember, not just the facts, but the meaning of the facts for us and who we are in Christ. On Sunday, April 1, we will remember the triumphal entry of Jesus into Jerusalem. The stage is set. On Maundy Thursday, April 5, we will remember Jesus' time in the Upper Room with special communion services that include the traditional stripping of the altar (in the evening service). The services will be at 12:15 and 7:00 PM. On Good Friday, April 6, our

sanctuary will be open from noon to 3:00 PM, which corresponds to the hours of darkness while Jesus hung on the cross. This will be a time for personal prayer and meditation. People are encouraged to drop by, though few stay for the entire three hours. We will also have a Tenebrae Service (service of darkness), beginning at 7:00 PM. On Holy Saturday, April 7, we will have a Stations of the Cross service, outside. In this service we will walk with Jesus from the Garden of Gethsemane to His Garden Tomb. In the evening we will again participate in the Great Easter Vigil with other area Lutheran Churches. The service begins at 7:00 PM and will be at the Lutheran Church of the Good Shepherd in Greenville. On Easter Sunday (more correctly identified on liturgical calendars as The Resurrection of our Lord), April 8, we will celebrate with Christians worldwide the proclamation of Christ's victory over the grave. Breakfast will be at 9:00 AM and our worship service will be at 10:30 AM.

Who are you as a baptized Christian? As we remember Holy Week, we remember the answer to that question, we remember our own history as members of Christ, and in remembering, we find our place in history and where our own personal history is going. This is not a "once done and over" remembering. It is a remembering that is done for a lifetime. Remember again, this Holy Week, by joining in our special services.

Blessings in Christ,

Pastor

## Appendix F

### Rite for Blessing of Sacred Art

This appendix contains the rite that was used to bless our Stations of the Cross display on Sunday, February 19, 2012. The rite can be found in the *Lutheran Service Book Agenda*.<sup>216</sup> The rite was used prior to the general prayers. The number “652” following the Collect refers to a collection of Collects. This is the 652<sup>nd</sup> Collect in the collection.

#### BLESSING OF SACRED ART

P: Beloved in the Lord, in His great love for us the eternal God has taken on human flesh and joined Himself to His own creation. Heaven and earth are now filled with His glory as He uses the things of this world to bring us His blessing. “He has made everything beautiful in its time” so that we may behold the beauty of the Lord and inquire in His holy temple.

Ecclesiastes 3:11 [Psalm 27:4]

It is fitting, then, that our Stations of the Cross be sanctified by Word and prayer for use in the Lord’s house.

P: Our help is in the name of the Lord,

**C: who made heaven and earth.**

P: The Lord be with you.

**C: And also with you.**

---

<sup>216</sup> *Lutheran Service Book Agenda*, 306.

P: Let us pray.

Heavenly Father, Your Son is the express image of Your glory so that when we behold Him we contemplate Your unending mercy. Bless and sanctify this Stations of the Cross display, which is offered in honor of Your only-begotten Son, our Lord Jesus Christ. Grant that all who behold it may, by Your grace, be strengthened in the true faith and worship You with a steadfast heart; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. (652)

**C: Amen.**

P: The Lord Almighty, the Father, the ☩ Son, and the Holy Spirit, bless our Stations of the Cross and those who behold it.

**C: Amen.**

(The service will continue with the general prayers of the congregation.)



## Appendix G

### Lenten Services

This appendix relates to the worship format used in our Wednesday Lenten services. Each Wednesday we had two services, one at 12:15 PM and the other at 7:00 PM.

The 12:15 service use Responsive Prayer I (Suffrages) for the liturgy. The service can be found in the *Lutheran Service Book* beginning on page 282. Responsive Prayer I is part of the Public Domain. “Responsive Prayer” is a newer name for this service.

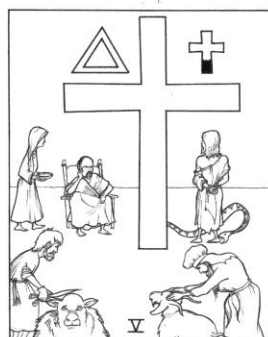
“Suffrages” is the older name. “Suffrages” means “permit” or “allow” and can be found with this meaning in the King James Version of the Bible in Matthew 19:14. Forms of this “prayer” are available for morning, noon, or evening. As it is laid out in the *Lutheran Service Book*, one service is offered with options the participants can choose from to customize it for the particular time of day the service is being used. The service consists of some versicals, appropriate prayers, the Lord’s Prayer and the Apostles’ Creed. At the 12:15 service we sang one hymn.

Below is a copy of one of the bulletins used for one of the 12:15 services.

Station Four



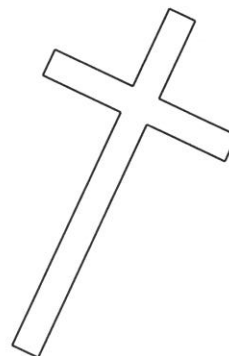
Station Five



## Wednesday Lent Service

12:15 PM

February 29, 2012



## Lamb of God Lutheran Church

1645 Fernwood-Glendale Road

Spartanburg, SC 29307

Church Phone: (864) 579-2062

bolg: www.Lutheran-in-SC.blogspot.com

Rev. John Rickert, Pastor

## Wednesday Lent Service

Welcome to this Wednesday Lenten service. This year's theme is the Stations of the Cross. Each week we travel deeper into the meaning of select stations. Today we consider stations three, four, and five. Join us each week as we travel the "Way of Sorrows" with our Lord.

Prayer Before Worship: Lord Jesus, You who are forever faithful, in Your final hours You were denied by Your religion, Your followers, and by Your government, as You traveled to Your cross; grant that we who follow in Your steps may learn from You to be faithful unto the end. In Your name we pray. Amen.

## Responsive Prayer 1 (Suffrages)

Opening Versicle	page 282
The Lord's Prayer	page 282
The Apostle's Creed	page 282
Scripture Lesson:	Mark 14:53-15:15
Homily Hymn	"Lamb of God" LSB 550
Homily:	"Denied"
Versicles and Prayers	page 283
Benedicamus and Blessing	page 284

✠ ✠ ✠

To keep this service as short as possible no opportunity to worship the Lord with your offerings has been provided. If you desire to worship the Lord in this fashion you may leave your gift in the offering plate near the entrance of the sanctuary.

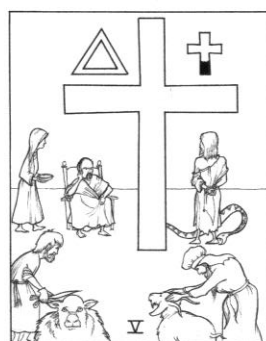
Next Week: "Carry That Weight" (Stations 6-8)

Station Three

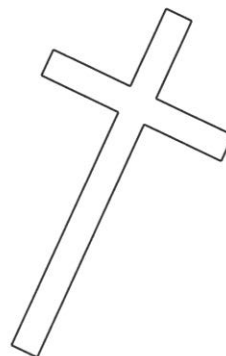


The 7:00 PM service used Evening Prayer for its liturgy. This service can be found in the *Lutheran Service Book* beginning on page 243. It is a modification of a service that began in the Church of England. That service was drawn from the afternoon and evening Prayer Hours of the monastic tradition. Some simply consider this service a different setting of Vespers, but as the *Lutheran Service Book* has a specific Vespers service,<sup>217</sup> calling Evening Prayer “Vespers” can be confusing. In Evening Prayer most of the liturgy is chanted by the congregation or pastor. The congregation sang three hymns.

Below is a copy of one of the bulletins used for one of the 7:00 services.



Wednesday Lent Service  
7:00 Service  
February 29, 2012



Lamb of God Lutheran Church  
1645 Fernwood-Glendale Road  
Spartanburg, SC 29307  
Church Phone: (864) 579-2062  
bolg: [www.Lutheran-in-SC.blogspot.com](http://www.Lutheran-in-SC.blogspot.com)  
Rev. John Rickert, Pastor

<sup>217</sup> *Lutheran Service Book*, 229.

Wednesday Lent Service

Welcome to this Wednesday Lenten service. This year's theme is the Stations of the Cross. Each week we travel deeper into the meaning of select stations. Today we consider stations three, four, and five. Join us each week as we travel the "Way of Sorrows" with our Lord.

Prayer Before Worship: Lord Jesus, You who are forever faithful, in Your final hours You were denied by Your religion, Your followers, and by Your government, as You traveled to Your cross; grant that we who follow in Your steps may learn from You to be faithful unto the end. In Your name we pray. Amen.

Evening Prayer — Lutheran Service Book

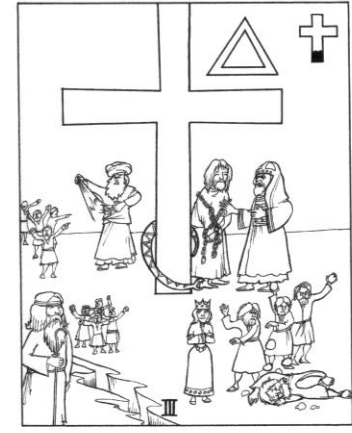
Hymn	<i>"When I Behold Jesus Christ "</i>	LSB 542
SERVICE OF LIGHT		pg 243
PHOS HILARON — Hymn of Light		pg 244
THANKSGIVING FOR LIGHT		pg 245
Psalms 141 (all)		pg 245
Prayer		pg 247
Hymn	<i>"Lamb of God"</i>	LSB 550
Lesson	Mark 14:53-15:15	
Response		pg 247
Homily	"Denied"	
Offering		
MAGNIFICAT — Son of Mary		pg 248

LITANY	pg 249
COLLECT FOR PEACE	pg 251
LORD'S PRAYER	pg 251
BENEDICAMUS	pg 252
BENEDICTION	pg 252
Hymn	<i>"What Wondrous Love Is This "</i> LSB 543



Next Week: "Carry That Weight" (Stations 6-8)

Station Three



## Appendix H

### Lenten Homilies

The first homily, delivered Ash Wednesday, February 22, 2012.

Homily: “In the Garden”

Text: 1 Peter 2:21

Theme: Introduction to the Stations of the Cross and the first two stations.

For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. (1 Peter 2:21)

It was sometime around the 370s, a time before the rise of nations like Spain and France. Europe was still part of the Roman Empire, but the empire had been undergoing great religious changes. Only about fifty years earlier, maybe 10 % of the Empire had been Christian. Then Constantine the Great had become emperor. He legalized the religion and supported it. Constantine’s mother, Helena, had traveled to the Holy Lands and identified many of the places where sacred history had been made. Places like where Jesus had been born, where Jesus had died, and where Jesus had been buried and subsequently risen three days later. The Emperor himself had seen to it that churches were constructed on these sacred sites, ensuring that their location would be remembered.

Now, some fifty odd years later, the last great Roman persecution of Christians, driven by the Emperor Julian the Apostate in the 360s, was over. Now, over 50 % of the Roman Empire had become Christian. That included a group of nuns that lived in southern Europe, on a tract of land that would sometimes belong to France and sometime

belong to Spain. Like many Christians, they longed to see the places where Jesus had walked. Haven't you felt the same way? Wouldn't it be great to walk the path Jesus walked from the Garden of Gethsemane to the place where Pilate washed his hands, to where Jesus was crucified, ending up where he was buried and later rose from the grave? Such a pilgrimage would certainly make the events feel more real. You could, through your imagination, even visualize yourself there that week when Jesus bore our sins on the cross and hear him say, "Father, forgive them. For they know not what they do."

But, like most of us, such a dream was beyond the reach of the nuns in southern Europe back in 370. So they did what was the next best thing. They selected one of their own, Egeria, and sent her as a representative. Egeria kept a diary of her four-year trip. She wrote in it everything her fellow nuns would want to see if they could make the trip. When Egeria returned, she read her diary to her sisters in the convent. Ah, how they would gather around for the readings. "Read again that part about Gethsemane." "Read again about the Garden Tomb." They all had their favorite parts. And as Egeria read, the sisters would take their own spiritual pilgrimage.

Skip ahead with me maybe another 100 years, give or take a few, to the city of Bologna in Italy. Now the Roman Empire is officially Christian. Emperor Theodosius I, in 380, had made Christianity the state religion. In the city of Bologna the believers had the same desire as the nuns in Egeria's convent. The same desire we often have. To see the places of the Holy Land. To walk in the sacred steps of our Lord. But, like us, most simply could not afford the money or time to travel to the Holy Lands. Petronius, the Bishop of Bologna, had a solution. At the monastery of Saint Steven he had constructed a series of chapels and connected them together. Each of these chapels commemorated a

different place during the final hours of Jesus' life. He even sought to duplicate the distances and geography of the Holy Land. Now the people, in a spiritual pilgrimage shaped by the chapels and their imagination, could travel across distance and back in time to Jerusalem during Holy Week. What a gift for the people in the city, and for believers for the rest of time; for this was the beginning of the Stations of the Cross.

Over the centuries such Stations began to be erected all over Europe. Though the specific scenes changed, the idea remained the same. Through these Stations, worshipers could take a pilgrimage back to the week our salvation was won. That is also the essence of our stations. With them we will travel back to when Jesus bore our sins. We will walk with him those last hours. We will stand with the horrified crowds as he carried his cross. We will watch with the ladies as Joseph of Arimathea and Nicodemus bury Jesus. And we will wait, like those early disciples, for Easter.

But our trip will be enriched with stories from the Old Testament, stories that foreshadowed the cross of Christ and its meaning for us. For it is true that the Cross of Christ is the central event of history, and therefore key to understanding the entire Bible, indeed, in understanding history. Representing this guiding hand of God is a triangle near the top of our stations. This reminds us that the Triune God is never really out of the picture. These events are never really out of his control, even if they seem to be. Just as surely as he guided all of history to this central event of all time, just as surely as he is guiding all of history to the Second Coming of Jesus, so he was guiding the events during our Lord's final hours.

In our first station we find the story of Adam and Eve being tempted in the Garden of Eden and the story of Jacob wrestling with the Lord at the brook of Jabbok.

The main event depicted is Jesus wrestling in prayer while in the Garden of Gethsemane. The hours Jesus spent struggling in prayer, resisting the temptation to abandon his mission, accepting the will of his Father, is where we begin our trip with our Lord along his Way of Sorrows. The serpent that tempted Adam and Eve into abandoning the will of God is present in Jesus' garden scene. However he has dropped the fruit on the ground, because he has failed to dissuade Jesus from his purpose. Unlike the picture of Adam and Eve, who receive the fruit and abandon the Father's will.

Adam and Eve were given a promise after the Fall. It was a promise that Jesus would overcome the serpent that beguiled them. In Genesis 3:15 Jesus is symbolically referred to as the Seed of the woman. The serpent would strike the heel of the seed, but the seed would crush the head of the serpent. This greatest battle of all time unfolded during the hours we will spend with our Lord over the next six weeks. Therefore the serpent will be in each main picture. Aside from the first station, he will either be striking the heel of Jesus, or having his head crushed.

Jacob wrestled with the Lord at the brook of Jabbok. I certainly hope we have all wrestled with the Lord in prayer. Following the will of God is often not easy. Discerning that will is often not easy. No one, though, has ever wrestled with the will of the Father in such a desperate situation as Jesus did on that frightful night. Alone, misunderstood, bearing the sins of the world and soon to be crucified, Jesus had very real, very human reasons to wonder if there was another way.

This, though, was only the beginning of his isolation, the beginning of his burden, the beginning of his pain. Each step he takes in the upcoming hours will increase the load he is bearing for us. This growing reality, as the weight of our sins bear down on the Son



of God, until he is finally dead and buried, is represented by the small cross in each Station. Watch it in each station as it slowly fills up with the darkness of our Lord's experience. Remember, as you see it, that it is for our sins that he endures this separation from His beloved Father, that he bears the wrath against sin we all deserve.

Each station also has a large cross. This is a constant reminder that we are focused on the Passion of our Lord in these scenes. The cross of Christ may well be foolishness to those who are perishing, as St. Paul tells us, but it is the power of God to those of us who are being saved. By it, God achieved victory over sin, death and the devil, and opened to us the door to everlasting life.

Our second station also takes place in the Garden of Gethsemane. Was there ever a betrayal as despicable as when Judas betrayed Jesus unto death with a kiss? Joseph was betrayed by his brothers and sold into slavery, but at least they changed their plan to murder him. Just as the betrayal of Joseph ended up with many people being saved and kept alive during a famine many years later, so Jesus' betrayal and death has led to our lives being saved many years after the event. Just as Joseph forgave his brothers for their treachery, so Jesus forgives us. In fact, Jesus extended the hand of forgiveness to Judas, when he called Judas his friend. Judas, though, did not accept the offer.

Betrayed unto death, that is what happened in Genesis 4 when Cain betrayed and murdered his brother Abel. Innocent blood shed by the guilty, as it would be when our Lord was crucified. Abel's blood "cried" to the Lord, and the Lord heard. Jesus' blood also cries to the Father, but his blood does not cry for vengeance but for forgiveness. God hears that cry of the blood of Jesus, and grants forgiveness to all who trust in our Lord's atoning death.

How easy it is for us to misunderstand, to let unenlightened human reason or passion guide us. Peter rushes forward with a sword, seeking to prevent salvation. Others run away or stand dumfounded, fearing the workers of darkness or not comprehending what is happening. Some that night might simply say, "I was just following orders." Mistaken ideas of self-interest, or greed, or just plain pettiness, drove the events that evening from a human perspective. Satan sunk his venomous fangs into the Lord. All seemed out of control as Jesus walked closer to the cross, the cross on which he would bear all these sins, and all the sins like them that have been committed since the fall. But things were not out of control. God was working our salvation. Amen.

The second homily, delivered February 29.

Homily: “Denied”

Text: Psalm 71:10-11

Theme: Stations 3, 4, and 5

Where do you turn when you are in trouble? At an early age most of us learn that we can turn to our family and friends. From that trusted source we learn of other people we can turn to when we are in trouble. I remember my mother telling me, “If you are ever in trouble, find a policeman.” The police are a symbol of “law and order.” They represent the political authorities, the court system, and so forth. We know that we should be able to turn to the governing authorities for a fair and impartial hearing. A third place people often turn when they are in trouble is the Church. Here they expect a compassionate hearing, help in troubled times, a clear word from God that may well cut, but always brings healing. Three sources of help: the Church, family and friends, and the political authorities.

In our next three stations, Jesus’ case is tried. Will he find support in the Church, from his friends, or from the political authorities? Sadly, in all three areas of support, he is denied. Those who oppose him will believe God has forsaken our Lord. They will pursue him. They will believe none will deliver Jesus. Our Savior will stand alone, denied by all.

The main scene in station three represents Jesus before the religious authorities of his day. He is in chains, representing that he is in bondage. One of the priests is accusing him, which would be something like having the judge in a case serve as a prosecuting attorney. The High Priest, Caiaphas, is tearing his robe, indicating that Jesus is being

condemned for blasphemy. What was the blasphemy? Jesus' claim to be the Messiah, the Second Person of the Trinity, the incarnate Son of God. Yes, Caiaphas called the truth a lie, and condemned Jesus because he spoke the truth about who he was. The small figures to the left represent the rest of the Jewish Sanhedrin, along with the false witnesses they brought in, who joined with Caiaphas in condemning Jesus. The Church lined up against God and his anointed.

In the lower left we have depicted the story of Korah's rebellion from Numbers 16. It helps to understand who these rebels are by remembering what happened in Exodus 18. Moses was the lone dispenser of justice among the Israelites. He made decisions about things both great and small. His father-in-law, Jethro, told him that he needed help or he would burn himself out. Moses accepted the advice of Jethro, and the people appointed leaders from each tribe, and a system of appeals was developed so Moses only had to deal with the most difficult cases. A second group that shared leadership roles in Israel was the descendants of the patriarch Levi. These Levites served in the Tabernacle. So, while we typically think of Moses and Aaron when we think of the leadership of the Hebrews as they wandered in the wilderness, in reality they had lots of leaders. The rebellion in Numbers 16 is led by people from these two groups of leaders, the Levites and those appointed to help hear cases.

As it was with Jesus, the leaders of the Hebrews rose up against God and his anointed. As it was with the Jesus, the leaders who challenged God's leadership did it in the name of God. Moses told the people, "Hereby you shall know that the LORD has sent me to do all these works, and that it has not been of my own accord. If these men die as all men die ... then the LORD has not sent me. But if the LORD creates something new,

and the ground opens its mouth and swallows them up with all that belongs to them, and they go down alive into Sheol, then you shall know that these men have despised the LORD.” (Numbers 16:28-30)

Now, in the case of Jesus, no earthquake opened up for Caiaphas to fall into, but God did do something new. Jesus would rise from the dead, never to die again. By this we know that the Jewish leaders actually despised the Lord. By this we know that the Father sent Jesus to do all the works he did. By this we know his message is true.

In the lower right of station three we find depicted a scene from the stories about Jezebel. She was the queen of the northern nation of Israel, after the Hebrews divided into two nations, Israel and Judah. She was the wife of King Ahab and the daughter of the king of the Sidonians. Through her the worship of Baal was introduced and promoted in Israel. Her husband, Ahab, went along.

In this story, King Ahab was upset because he wanted to acquire a field that belonged to Naboth, but Naboth refused to sell. Jezebel orchestrated events to have Naboth murdered. There was a religious festival called, to which Naboth was treated as a man of honor. Then several false witnesses were brought forth that accused Naboth of cursing God and the King. Thus falsely accused and convicted, Naboth was stoned to death. In like manner Jesus was falsely accused of blasphemy by false witnesses and condemned to death. It is worth pointing out that when Jesus is brought up for trial in front of Pontius Pilate, the charge is just as political as when Naboth was accused of cursing the king.

So, in each of these stories the religious leaders, the Church if you will, deny the Lord and his anointed. The people of God deny their God. The Church, where we all might go for sanctuary, denies the Lord of Life a fair hearing. Jesus is condemned.

Concerning Jesus' trials, he actually first appeared before Annas, the former high priest and still the real religious power in Jerusalem. He then was taken to the Sanhedrin, the official religious power in the land. From there he was taken to Pontius Pilate, Rome's representative and the only one who could legally execute Jesus. Pilate sent him to Herod, who was the political leader in Jesus home district and the killer of John the Baptist. Herod sent Jesus back to Pilate. Our stations cannot depict each of these trials, so they are represented with stations three and five.

While Jesus was being tried, Peter had slipped into the courtyard to see how things would turn out. Jesus was his friend and Lord. Though it was dangerous, he just felt like he had to see things through to the end. In station four, we have his story depicted. Jesus is being led away to yet another trial. While in the courtyard, Peter is recognized as a disciple of Jesus three times. In each case Peter denies knowing Jesus. The final time Peter denied knowing Jesus, our Lord was being led to another trial and was passing by. Knowing what was happening, Jesus turned his head and looked at Peter. What sorrow must have been in our Lord's eyes, knowing his dear friend was denying him? Peter saw the look of Jesus and immediately felt remorse, running out into the night weeping.

In the lower left of station four is depicted the Children of Israel as they denied the Lord and built for themselves an idol while Moses was on Mount Sinai receiving the Ten Commandment. Moses had been on the mountain for quite some time and the people

lost faith, they lost hope, in Moses and his return. Even Aaron, the brother of Moses, was seduced away.

In the lower right corner is an illustration of King David repenting in tears after his adulterous relationship with Bathsheba and the murder of her husband Uriah. The story is found in 2 Samuel 11 and 12. Nathan, the prophet who spoke the word of God to David that brought him to repentance, said that David had utterly scorned the Lord. Through his actions he denied the Lord. But, like Peter, he was truly repentant of his sin. Indeed, his words of repentance are well known to us for we use them in our worship services. Psalm 51 is David's great song of repentance, and we use verses 10-12: "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and uphold me with Thy free spirit."

David, like Peter, denied the Lord. David, like Peter, repented, shedding tears of sorrow. David, like Peter, received forgiveness and a renewed calling to serve the Lord.

Station five has Jesus before Pontius Pilate, a serving girl is bringing a bowl of water in which Pilate will ceremonially wash his hands as he condemns Jesus to death. In the lower left the prophecy of Isaiah about Jesus, which says the Messiah would be silent like a sheep is silent when it is sheared, is depicted. At one point, Pilate marvels that Jesus does not make any defense. Pilate's confusion and frustration are evident on his face.

In the lower right, the scapegoat is depicted. In this religious practice the High Priest would place his hands on the goat, transferring the sins and iniquity of the people onto the goat. Then the goat was driven out into the wilderness carrying the sins of the

people away from them. In like manner our sins are transferred to Jesus, and he carried them outside and away from the people. He still does so today for all who come to faith in him.

Jesus is denied by the three most natural places for a person to look to for help. The political authorities deny him justice. His friends deny him, failing to stand by him. The religious leaders deny him and turn on him with utter rejection. He stands alone, but he stands for us, for all humanity. Because he was denied, we will not be denied when we stand before the Lord on the Last Day.

In each scene, we again have the triangle; it reminds us that the Triune God is not absent but is, in fact, in charge. In each scene, the small cross fills with a little bit more darkness, as Jesus grows more and more isolated. In each scene, the serpent is striking the heel of Jesus, reflecting Genesis 3:15. And with each scene, we walk with our Lord a little bit closer to his death, his burial, and his resurrection. Amen.



The third homily, delivered March 7.

Homily: "Abused for All"

Text: Isaiah 53:8

Theme: Stations 6, 7, and 8

In contemporary action movies there are only a couple of plot lines. A very common one goes like this: A person is somehow abused, maybe murdered. Unfortunately for the criminal this person has a friend or family member who will stop at nothing to save or avenge the abused person. After overcoming numerous challenges the hero seems to be out of options and will fail. There is but one chance left, a chance in a million, to succeed. The hero must risk all, which he does. Surprise, surprise, the impossibly risky move works and the bad-guy is either caught or killed.

While the hero in such movies does many things we would consider wrong, the redeeming feature in their character is that they are sacrificing for someone else. Often they have more than one chance to quit, leaving the victims at the mercy of the bad guys. But the plight of the victim compels the hero to put it all on the line. In spite of bullet wounds, cuts, broken bones, or whatever, the hero perseveres.

Tonight/today, as we continue with our Lord on his way of sorrows, we see him abused. But, like the hero in action movies, he does not undergo his suffering for himself but for others whom he holds dear and are in dire circumstances. And who are those dear ones that are in deadly peril? All humanity. So he was oppressed for all. He was stricken for all. He was abused for all.

In station six we see our Lord being flogged by a Roman soldier. He is wearing the crown of thorns. A bystander watches, not even interested in stopping the injustice he

sees. As Isaiah wrote, “He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted.” (53:3-4) Faithfulness to his call, for our Lord, meant suffering abuse for his dear ones, for us, to rescue us from our deadly peril.

In the lower left-hand corner is depicted a rather small incident from the Old Testament. Jeremiah had told the people that Babylon was coming because of their sins. There was no stopping Babylon because the people would not repent of their idolatry. It wasn't that they didn't recognize the true God as “a” God, it was that they considered him as only one God among many. Pashhur was a priest, a chief officer in the Temple, and a false prophet. Having heard Jeremiah, Pashhur had him beat and then put in the stocks. So Jeremiah, like our Lord, was abused for being faithful to his call.

In the lower right-hand corner is another rather small incident from the Old Testament. This comes from the stories about Elisha and happened shortly after Elijah had been taken up to heaven. Elisha was traveling to Mount Carmel, and was passing by Beth-el, which means “house of god.” At Beth-el there was a major shrine for the idol Baal. A mob of the boys who served as acolytes at the shrine came out and began to ridicule the prophet of God. Most of these boys would have been teen-agers or in their early 20s. This story is best known for what happened to the acolytes of Baal. Two bears came out of the wilderness and killed 42 of them. The point of comparison in the station, though, has nothing to do with the bears. What we see is that Elisha was abused and

ridiculed for being faithful to his calling, just as Jesus was abused and ridiculed for being faithful to his calling.

In such cases like Jeremiah and Elisha, and so many others, the abuse and ridicule received by those who are faithful to their calling foreshadows the abuse our Lord received. The abuse our Lord received, though, had a far greater benefit, a benefit that reaches forward to this day, and beyond, to the Second Coming. Elisha was ridiculed by faithless people for being faithful, as was Jesus. However, Jesus suffered the ridicule by faithless people for the benefit of those very faithless ones. He was faithful to compensate for their faithlessness. Jeremiah suffered because he warned the people, as did Jesus who preached that the people should repent and believe the gospel. However, the gospel Jesus preached, the gospel he actually suffered and died for, was taking the consequences of the people's sins on himself.

In station seven, Jesus bears the burden of his cross outside the city. The inclusion of Jerusalem is not a simple artistic adornment, but reflects the message of Hebrews 11:10-14. There we learn that Old Testament sacrifices like those spoken of in Exodus 29:14, Leviticus 16:27, and Numbers 19:3, all of which took place outside the encampment of Israel, foreshadowed Jesus' crucifixion outside the city. The crucifixion happening outside the city also points to the reality that we have no lasting city in this life, but that we seek the city that is to come, the heavenly Jerusalem.

In the lower left we see a portion of the story of Abraham and his son Isaac, found in Genesis 22. Abraham was told by the Lord to sacrifice his "only son Isaac," whom Abraham loved, as a burnt offering. The portion of the story depicted is where Isaac is carrying the burden of the wood to be used in his own sacrifice while his father,

Abraham, carries the fire to be used. The parallel to our Lord has been seen by many throughout the centuries. Isaac's father Abraham is prepared to offer his beloved son as a sacrifice. God the Father offers his beloved son as a sacrifice. Isaac carries the wood for his sacrifice. Jesus carries the wood for his sacrifice. Of course the difference, as we will see in station 10, is that Abraham does not have to go through with the sacrifice. A substitute is provided for Isaac. No such reprieve will be offered for Jesus because he is the Substitute, the Substitute for us all.

In the lower right of station 7 we see an illustration that reminds us of the time when the Hebrews were slaves in Egypt. We read in Exodus 1 that the Egyptians, "set taskmasters over the Israelites to afflict them with heavy burdens." As they were forced to bear heavy burdens, so Jesus bears heaven burdens, not only the wood on which he would be crucified, but even more so the heavy burden of our sins.

In station 8 Jesus has fallen. The Gospel accounts do not actually say that Jesus fell, though it is impossible to think otherwise. The Roman detail that was in charge of Jesus forced a man from the crowd, named Simon from the region of Cyrene, to carry the cross of Jesus. Having this happen when Jesus has fallen just makes sense. In the illustration Simon is depicted as a black man. This is done for several reasons. First, because he was from Cyrene, he probably was a black man. Second, tradition identifies him as a black man. Third, and this is the most important reason in reference to our stations, as a black man Simon certainly was not a physical descendant of Abraham. This reminds us that Jesus is the Savior of all, not just the physical descendants of Abraham.

This scene reminds us of several other things as well. Simon did not choose to carry the cross of Jesus. He was forced to by the Romans. So with us, we do not choose

our crosses. Another point we are reminded of is that following Jesus always comes with a cost. So Simon, who tradition tells us did become a believer in Christ, began his life of discipleship bearing the cross of Christ, a shameful job in the eyes of his contemporaries and one that made him unclean in the eyes of the Jews. You might think it only pious imagination that prompts tradition to indicate that Simon converted to Christianity. However, if this wasn't so, how is it that Mark knows the names of his two boys, Alexander and Rufus? (Mark 15:21)

In the lower left we see a scene from the dedication of the Temple by Solomon. At the dedication Solomon and the people pray. A part of the prayer easily missed goes, "Likewise, when a foreigner, who is not of your people Israel, comes from a far country for your name's sake (for they shall hear of your great name and your mighty hand, and of your outstretched arm), when he comes and prays toward this house, hear in heaven your dwelling place and do according to all for which the foreigner calls to you, in order that all the peoples of the earth may know your name and fear you, as do your people Israel, and that they may know that this house that I have built is called by your name." (1 Kings 8:41-43)

Already with the construction of the first Temple, the assumption is that the worship life of Israel is for all people, not just Jews. The temple and sacrificial system are for all people, not just Jews. And the Savior, to which the entire worship life of Israel pointed, was not just for the physical descendants of Abraham, but for all people, Jews and Gentiles, Israelites and foreigners.

In the lower right we see a story from the ministry of Elisha. Naaman was a commander in the army of Syria, a state which was generally an enemy of Israel. He was

afflicted with leprosy. Having heard about Elisha, he visits the prophet. Elisha tells him to “dip” himself seven times in the Jordan to be cleansed. Naaman does and he is cured. That is more than enough for the military commander, and he comes to faith in the one true God. Once again, we see that the God of the Old Testament is not just the God of the Jews, but the God of all humanity. That includes people that we might consider our enemies. As Simon was a foreigner, as Solomon prays for foreigners, as Naaman was a foreigner, so Jesus dies for all, even foreigners.

As the hero in an action film battles for the sake of others, suffering all sorts of abuse to accomplish the deliverance of those he loves, so Jesus suffered all sorts of abuse for those he loves. However, those he loves are far greater in number than a wife or a child. Those he loves is all humanity, including you and me.

Again, at each station, we have the triangle that reminds us the Triune God is not absent; nothing that is transpiring is out of control. At each station we also continue to find the small cross filling up, bit by bit, with more darkness, as Jesus grows more and more isolated, as the weight of our sins bears down on him. And, at each station, we find the serpent striking the heel of Jesus, reflecting Genesis 3:15.

Step by step, our Lord draws closer to death. Step by step, he draws closer to Golgotha. Step by step, he draws closer to his grave. And step by step, we travel with him to witness the greatest heroic act of all time, when the Son of God himself bore our judgment as he was cut off, out of the land of the living, that all people may live forever. Amen.

The fourth homily, delivered March 14.

Homily: “A Tear for Jesus”

Text: Zechariah 12:10

Theme: Stations 9 and 10

Solomon, in the book of Ecclesiastes, reminds us that there is “a time to weep, and a time to laugh; a time to mourn, and a time to dance” (3:4). I guess we don’t need the Bible to tell us that. A birthday party is a time to laugh. A funeral is a time to mourn. Zechariah looked forward to a time to mourn, and John tells us that the time Zechariah saw was when Jesus traveled his way of sorrows (19:37). Yes, Revelation 1:7, also written by John, points us to the ultimate fulfillment of Zechariah’s prophecy at the Second Coming of Jesus, but that in no way diminishes the time of mourning we are focused on today. Furthermore, those who mourn are different in the Gospel of John and in the book of Revelation. In Revelation, those who mourn are the ones who rejected Jesus. On the day our Lord was crucified, those who mourn are those who have believed in Jesus.

In station nine we have depicted some of those who mourned at the time of Jesus’ crucifixion. Jesus addresses these mourners, calling them “Daughters of Jerusalem,” hence the decision to depict the mourners as women. This also accents the prominent place of women in the Gospels, especially in the Gospel of Luke. However, Luke does make it clear that there was a great multitude of the people who followed Jesus, mourning. Among this multitude were women, but women were not the only ones who perceived the injustice of the day. There were men who mourned as well. This is worth remembering. Those Jews that demanded the death of Jesus were basically associated

with the ruling class. The rank and file Jew, while maybe not an active supporter of Jesus, nonetheless, was not antagonistic towards him. And many of those everyday Jews were actually supportive of Jesus. All of these “normal” first-century Jews were carefully excluded from the trials of Jesus. This explains why you see such attitude swings in the story. One minute the “Jews” are shouting “Crucify him” and the next minute the “Jews” are mourning Jesus. The “Jews” spoken of in these different passages are not the same people.

Jesus, in speaking to the mourning Daughters of Jerusalem, gives them a warning. It is a warning that will be fulfilled, in part, when the Romans come and destroy Jerusalem in the year 70. It is also a warning for believers throughout time. If the enemies of God are willing to treat the very Son of God in such a fashion, then the followers of the Son should not expect better treatment. You see, the wicked heart of fallen humanity never owns up to its own guilt. In this, fallen humanity mirrors Satan. There might be sorrow over being caught, but there is not sorrow over the sinful act itself. When caught, there might be formal apologies, but the heart doesn’t change. Instead, there is anger towards those who shine the light on sin. Punishment is always seen as being unjust, no matter how just it is. The nation of the Jews received their punishment, and another call to repentance, when Rome attacked. Many took that call to heart, but many did not. These Daughters of Jerusalem represent all who indeed were repentant. They are those that are loyal to the Lord during hard times.

In the lower left of station nine we see depicted the fall of Jerusalem in 587 BC to the Babylonians. The Jews were taken into captivity. We first found reference to this in station six, when Passhur put Jeremiah in the stocks for warning the people. Just as



judgment came on Jerusalem for rejecting the Lord in the days of Jeremiah, so judgment came to Jerusalem for rejecting the Lord in the days of the Early Church. Ultimately, judgment comes to all who reject the Lord at the Second Coming, and so all these “in-time” judgments point forward to the Last Judgment at the end of time.

It is true, though, that there are always those who remain loyal, even in hard times, those who mourn for sin and seek God’s way. Elijah complained to the Lord that he was the only true believer left (1 Kings 19). Sometimes it might feel that way. But the Lord informed Elijah that there were 7,000 who were also faithful. That may not have been a lot out of the nation of Israel, but it was the remnant, the true Church in a nation that had gone astray.

In the lower right of station nine we find depicted two such women, women who are loyal to the Lord in difficult times, Ruth and Naomi. While their story doesn’t take place during a time of general apostasy, it is none the less a time of affliction for them. First there was a famine, which led Naomi and her husband to move to the neighboring nation of Moab. There Naomi’s sons married two ladies. Things were looking fine, until Naomi’s husband and both her sons died. As a woman with no man in the home and living in a foreign country, things looked bad indeed. Naomi decided to return to Israel and her daughter-in-law, Ruth determines to go with her. Prospects in Israel are not good, but Naomi hopes for better treatment among her people. Ruth had come to believe in the Lord. Loyalty to Naomi and to the Lord compels her to move to Israel with Naomi.

These two women, like the Daughters of Jerusalem, remain loyal to the Lord even in difficult times. As such they foreshadow and typify not only the Daughters of Jerusalem, but all who stick to the Lord when everything seems to be against them. For

such believers, the words of Joshua always ring true: “if it is evil in your eyes to serve the LORD, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the LORD” (Joshua 24:15).

Station ten depicts Jesus crucified. Above his head is a sign representing the charge against him. It is an abbreviation, the first letters in Latin from the phrase “Jesus of Nazareth, King of the Jews.” Below the cross is the serpent which has been striking the heel of Jesus, now with its head crushed. This represents the fulfillment of the prophecy given to Adam and Eve in Genesis 3:15. It is by the cross, the death of the Son of God, that the power of the devil is broken. This is when the head of the serpent is crushed. Below the cross is also a skull. This is an ancient symbol. The skull represents both Adam and the death brought into the world through his sin. By a tree the First Adam brought death into the world and by the tree of the cross the Second Adam, the Son of God, defeated death and brought life and immortality to light. These two symbols will remain for the remainder of the stations and point to the victory our Lord has achieved.

In the lower left we return to the story of Abraham and Isaac. As you recall, Abraham was told to sacrifice his beloved son. In this illustration Abraham is just about to deliver the killing blow when he is stopped by an angel. There is a ram, caught in a bush, which will be the substitute for Isaac. We first encountered this story in station seven. This station depicts the climax of the story, just as the cross of Christ is the climax of the story of God’s redemptive work. The eternal death we deserve is stopped. The death of Christ goes forward, a death that has eternal value, a death that opens life to us and all humanity.

In the lower right we find depicted a scene from Israel's days in the wilderness. The Israelites were again rebelling against Moses and God, longing for the "good old days" when they were slaves in Egypt. Funny how faulty our sin degenerated memory is. The Israelites remembered the food of Egypt, but not the whip of the task-master. So we today can easily remember highlights from our past, longing for the good old days, while forgetting the low-lights. At any rate, poisonous snakes entered the camp and the people ran to Moses admitting their sin. Moses was instructed to make a bronze serpent and mount it on a pole. God promised that all who looked up to the serpent on the pole in faith would be healed from the bite of the serpents.

Jesus spoke about this to Nicodemus and said, "as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life" (John 3:14-15). The serpent, which represented the sin of the people, was lifted up for the people to behold. Jesus, who bore the sins of all humanity, was lifted up on the pole of the cross. All who repent of their sin and look to him in faith receive God's cure from the bite of sin.

Each station still has the triangle, which represents the continued guidance of God. Each station continues to have the small cross, slowly filling up with darkness, representing the growing isolation of Jesus as the weight of humanities sins bears down on the sinless Son of God.

As we continue to walk closer to our Lord's death and burial, may we be found among those who mourn over our sin, mourn because of the price Jesus paid for our forgiveness, and look in faith to the suffering Savior to receive God's ultimate remedy for our sinful hearts. Amen.

The fifth homily, delivered March 21

Homily: The Final Hour

Text: Matthew 27:54

Theme: Stations 11 and 12

The soldiers had done their work. Jesus hung on the cross, suspended between the earth and heaven, like a bridge between the two. On his left and right, were hanging two criminals. Below him were gathered a cross-section of society; the religious elite, Roman soldiers, many everyday Jews, and faithful followers of Jesus. Their reaction to our Lord's crucifixion was as varied as the people themselves.

Stations 11 and 12 depict much that transpired on that hill. In Station 11 we see the Roman soldiers gambling for the robe Jesus wore. These are the same men that crucified Jesus. These are the same men who heard Jesus say, "Father, forgive them, for they know not what they do." Of course, when Jesus prayed for the forgiveness of those who participated in his crucifixion, his prayer was not limited to the Roman guard. He was praying for the Jewish leadership, even the ones who came to the cross so they could continue to ridicule him, as we see one doing so in this station. He prayed for Pontius Pilate, who condemned him. He also prayed for everyone else for whose sins he was dying. Every time we sin unknowingly, and that is the majority of our sins, the absolution of Jesus from the cross reaches across time: "Father, forgive them, for they know not what they do."

Below the cross we also see Jesus' mother, Mary, and the Apostle John. They remind us of the story found in John's Gospel, where Jesus paired the two together, saying, "Woman, there is your son" and to John, "There is your mother." Mary was

certainly feeling that sword piercing her heart that Simeon foretold so many years earlier when Jesus was presented at the temple. She would certainly need the comfort and care John would provide her for the rest of her life. But they also remind us of other things. Just as neither John nor Mary expected these caring words from Jesus that day as our Lord brought them together, so the Lord brings people into our lives. As John cared for Mary, so we care for those the Lord brings to us. The love he has shown us compels us to love others. As John himself would later write in his first epistle, “We love because he first loved us.”

Jesus faces the thief that repented and pleaded for forgiveness. Jesus told him, “Today you will be with me in paradise.” The general words of forgiveness Jesus offered earlier were heard and acted upon by this thief. We too hear our Lord’s offer of forgiveness, forgiveness he merited on the cross, forgiveness offered to all who come to him asking to be remembered. We too hear the words of our Lord promising us Paradise. We know that all who die in the Christian Faith are, that day, with the Lord in Paradise. Those who reject Christ’s offer die in their sin, like the unrepentant thief.

In the lower left we see Noah, his family, and the animals leaving the ark after the flood. Above them is the rainbow, which ever since has represented God as a keeper of his word, his promises. So we know that the promises of God, attached to the death of Jesus, are kept.

To the right we see Elijah, lodged in a cave, on Mt. Horeb. He was hiding from Queen Jezebel. Elijah had been faithful to the Lord and had seen many mighty acts from God that demonstrated God’s mighty power. Perhaps the most famous was the showdown between him and the Prophets of Baal, when the Lord sent fire down to

consume the offering Elijah had prepared, but the idol Baal remained silent. The scene in Station 11 occurs right after that showdown. Unmoved by the miracle, Jezebel sought Elijah's life. Surely this would seem like a good time for another mighty act from God. But that is not what Elijah got. He waited for the Word of God. A mighty wind, powerful enough to dislodge great stones, ripped the mountain, but God wasn't in the wind. A supernatural fire burned the mountain, but God's word didn't come in the fire. An earthquake shook the mountain, but still Elijah didn't hear the word of God. Finally, in a wee small voice, a whisper, a weak and gentle murmur, the Word of God came to Elijah.

So also on the cross. Christ could easily have called down a legion of angels that day, but he didn't. Instead he spoke in weakness to those who were ready to hear the Word of God. Today he continues to speak through his weak Church, but those who hear him thus speaking, hear the life-giving Word of God.

God spoke words of hope to Elijah. He spoke words of hope to Noah and his family. And he spoke words of hope to us from cross.

In station 12 we have the final words of Jesus, his death, and the response to his death. As darkness enveloped the land Jesus called out, "My God, My God, why have you forsaken me?" We cannot comprehend the depth of this cry. He was separated from the Father by our sin, the One who knows what perfect communion with the Father is like, who always lived in that perfect relationship, could feel the separation in a far keener sense than we, for he knows just how great a fall it is from a personal perspective. Because we can never soar to the height of the fellowship Jesus knew all his life, nor will any person, in this life, ever experience the utter absence of God's love as Jesus did that

day, we can never comprehend the great gulf Jesus experienced that hour. We do know that he experienced that rejection so that we need never know what it means.

Jesus also said, “I am thirsty,” which is not depicted in our stations. Certainly, as John wrote, this fulfilled the prophecy in Psalm 69[:21], which is all about the crucifixion. However, we might draw an analogy to our need to drink from that spiritual well which is Jesus, and see a pointer towards eternity. Passages like Psalm 42:2, “My soul thirsts for God, for the living God. When shall I come and appear before God?”; Psalm 63:1 “O God, you are my God; earnestly I seek you; my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water.” and Psalm 143:6, “I stretch out my hands to you; my soul thirsts for you like a parched land” come to mind when we think of our current thirst for the Lord. When we think of how that thirst will be fully quenched in heaven, we might think of our Lord’s words in Revelation 21[:6] “And he said to me, ‘It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment.’”

Jesus then calls out, “It is finished.” All that needed to be accomplished for our salvation was done. Therefore Jesus quickly said, “Father, into Your hands I entrust My spirit.” Jesus no longer uses the less personal address of “God,” returning to the word “Father.” Bowing his head, Jesus died. As the hymn writer put it: “Mark the miracle of time, God’s own sacrifice complete. ‘It is finished!’” hear Him cry.”

The sky is darkened, representing, not only the supernatural darkness that fell over the land, but all the supernatural events that happened when Jesus died: the tearing in two of the curtain separating the Holy Place from the Holy of Holies in the Temple, the earthquake, and the rising again to life of many of the departed saints who shared the

message of Christ's victory to all who would listen. It is no surprise that the Roman centurion, pictured in station 12, confessed Jesus to be the Son of God. It is no surprise that the majority of the witnesses wept when Jesus died, represented by the woman in the picture. Together, these two witnesses represent all of humanity, the Jews and the Gentiles, men and women, privileged and underprivileged, everyone. All who confess that Jesus is Lord receive the benefit of his death.

In the lower left we return to the Garden of Eden. Adam and Eve are about to break the Lord's command, under the supervision of the very serpent that deceived them. The serpent, who once defeated humanity by a tree, now has been defeated by our Lord on the tree of the cross. The sin Adam and Eve brought into the world has lost its sting. The price of death has been paid. The Tree of Life, that is, the cross, is now open to all. Those who partake of its fruit truly become "like God" for they share in the nature of Jesus, who is the Son of God. As the ancient prayer puts it, "he became like us that we might become like him."

At the lower right is depicted an Old Testament Priest performing a sacrifice. While all sacrifices pointed to Jesus in one way or the other, the sacrifices for atonement were especially powerful in this regard. The biblical reference on the station is to one of my favorite atonement sacrifices, the one for when you sin and you don't know you have sinned. The one-year-old male goat, without blemish, pointed to the spotless Son of God, who would bear our sins. The sacrificing of the animal pointed to the death of Jesus. For centuries, through the sacrificial system, God proclaimed the coming Messiah. In Jesus, he had arrived.



We continue to see the triangle, representing God's presence, God's providential hand in all these events. The small cross continues to fill up, as Jesus continues on his way of sorrow. The serpent is under the cross, his head crushed by the atoning sacrifice of Christ. The skull of Adam, representing the death he brought into the world, also remains under the cross. The cross of Christ is now, and ever shall be, the death of death.

Together, these two Stations share with us the six hours Jesus hung on the cross. It is not a pretty picture, for it is filled with the agony of our Lord. And yet we call this day "Good Friday." Christians can use this name because we know that this is the day our salvation was earned, this is the day the serpent was defeated, this is the day full atonement was made for all humanity's sins. So we can join with the Psalmist and sing, "This is the day that the LORD has made; let us rejoice and be glad in it" (Psalm 118:24).

Yet the day is not quite over. Jesus has yet prophecies to fulfill in his death as he continues to identify with humanity, all the way to the grave. But that will have to wait until next week, when we consider our final two stations. Amen.

The sixth homily, delivered March 28

Homily: Dead and Buried

Text: John 19:31-42

Theme: Stations 13 and 14

Throughout Lent we have focused on our Stations of the Cross and the various images used in them. Today we continue that focus, looking at our final two stations. They represent the final steps in the humiliation of Jesus, which is all about his complete identification with us as humans. He was conceived, as we are conceived. He was born, as we are born. He grew up, as we grow up. He ate, slept, laughed, cried, had friends and enemies, all like us. He also died and was buried, like we will, like all humanity either has or will. The only exceptions to this rule will be those who are alive when Christ returns, and apparently Enoch and Elijah.

Station thirteen shows Jesus dead on the cross. One of the soldiers has thrust the spear into his side. Flowing to our left is blood. Flowing to our right is water. Modern medical science has taken over many commentaries on this point. We are told that this is a natural phenomenon. That blood separates after a person dies. So this becomes another sure sign that Jesus died. The evidence is used to counter the claim, made by a few over the years, that Jesus didn't really die on the cross, but that he just "swooned."

The so called "swoon theory" is a relatively recent development. Those closer to the event, those who know about crucifixion, never entertained the idea. They knew about the brutal efficiency of Roman crucifixion. John doesn't include this to assure us that Jesus died, though it certainly serves that purpose for us. His first reason is to assure us that Jesus, even after his death, continued to fulfill the prophecies concerning the

Messiah. That is why John cites Old Testament passages concerning the piercing, the lack of broken bones, and where Jesus was buried. His goal, though, in this documentation is not simply to provide us with interesting historical data, but that we might believe in Jesus.

Though not depicted in our stations, many over the centuries have seen the water and blood coming from the side of Jesus as pointing to the sacraments of baptism and communion. St. John Chrysostom, who lived and worked mostly in the 300s, spoke of communion by saying we are “drinking from His very side,” referring to the piercing of Jesus with the spear. Ambrosiaster, who also lived in the 300s, wrote a marvelous Easter hymn still used today and is hymn 633 in our hymnal. The first verse is:

At the Lamb’s high feast we sing  
Praise to our victorious King.  
Who has washed us in the tide  
Flowing from His pierced side.

It is easy enough to see how Ambrosiaster connected the water, coming from the side of Jesus when he was pierced, with the waters of baptism in which we were washed.

Others, over the years, have seen it differently. For example, Luther considered the blood to represent “the forgiveness of sins and our redemption.” He wrote that “the water is the Holy Spirit who daily washes and purifies us through the Word.” The lack of specific interpretative symbols in the station allows the viewer to draw their own, biblically based, associations.

In the lower left we see Abraham circumcising Isaac. This first shedding of blood pointed to our Lord’s shedding of his blood on the cross. The shedding of blood in

circumcision was the mark of the covenant in the Old Testament. The shedding of our Lord's blood is the mark of the New Covenant, established by Jesus' blood. That only male children were circumcised can be seen as pointing to the reality that the New Covenant was enacted by a male, Jesus.

In the lower right we see Moses striking the rock. Once he struck it, water flowed forth. In 1 Corinthians Paul identifies this rock as a type of Jesus. Of course, in the Bible God is often spoken of as our Rock, and Jesus most specifically. Water comes from the lifeless rock when Moses strikes it, and water comes from the lifeless body of Jesus when it is struck by a spear. The Rock is then seen as a symbol for the body of Christ from whose side flowed life-giving water. Many have also seen this as pointing to baptism.

In station fourteen our large "station cross" is once again empty. Jesus has been taken down by Joseph and Nicodemus. Soon they will lay him in the borrowed tomb behind them, and roll the stone in front of it. To the left we see the woman who witnesses the burial, weeping. In the background we see Golgotha, with the skull of Adam beneath Christ's cross. The serpent, with its crushed head, remains under the station cross. In burial, Jesus completes the final step of his identification with fallen humanity.

In the lower left we see Jonah as he is about to be swallowed by the sea creature. Jesus himself, in Matthew 12, pointed to this event as a type of his own time in the grave. However, the point of comparison is not burial, but resurrection. There is nothing unusual about a person being consumed by sea creatures. That has happened many times over the years. What is unusual is that such a person might escape with their life after being so consumed. Just as Jonah was only three days in the stomach of the great fish, so Jesus would only be three days in the belly of the earth.

As with all types, the reality is greater than the foreshadowing event. Though rare, incidents like Jonah's have been recorded throughout time, including at least one time of which I know in the mid-20<sup>th</sup> century. To come back from the dead, after being buried on Friday, lying there all Saturday, and into Sunday, is far more unique. The only thing close was the raising of Lazarus. However, even that is only a reflection of the resurrection of Jesus as Lazarus was raised, only to die again, while Jesus was raised to die no more.

In the lower right we see Joseph as he languished in prison. Tried and convinced on false charges, he was incarcerated, apparently with no chance of parole. However, he was released by Pharaoh when the monarch needed some dreams interpreted. Joseph was then elevated to a position of authority second only to Pharaoh, and considered his son. As Joseph was cast into the grave of prison, so Jesus was buried in the grave. As this was but the preamble for Joseph's exaltation to the right-hand of Pharaoh, so the burial of Jesus was just the preamble to his exaltation. As the exaltation of Joseph led to the saving of many lives, so the exaltation of Jesus has led to the salvation of many, in fact, all who will one day live in glory.

Again we have the triangle, reminding us of the Triune God. In station fourteen, the small passion cross is finally full. All has been accomplished.

I would like to spend the final few minutes sharing with you a weakness in all my homilies this Lenten season. I really had no choice. The time allowed for the homilies, and the scope of the material to be covered, forced this weakness on the messages. That weakness can be summed up with the two word question: "So what?"

Luther knew the importance of this question and so, in his Small Catechism, we constantly hear the question, "What does this mean?" His answers always focus on

“What does this mean for my life as a Christian?” and not so much on abstract theological truths. So, when we view the events of that first Good Friday, we need to ask what it means for our lives today as Christians. We need to ask “So what?”

One thing each of these stations seeks to proclaim is that the events of Good Friday echoed backward in time. From that, hopefully, we can draw the truth that they echo forward in time as well. They leave their mark in our lives, in your life.

This coming Holy Saturday, April 7, we will have a Stations of the Cross service. It will begin at noon. With fourteen Stations, we will not have time for a sermon, and certainly not fourteen sermons. However, at each station, there will be a time of silence. During that time, I ask you to meditate on how the events in that station impact your life. What does Jesus’ prayer in the Garden of Gethsemane mean for you? How is his prayer, your prayer? How does it change your prayer life? The same sort of questions can be asked at each station. What in the betrayal of Jesus by Judas reaches forward into your life? What in the trials, denial, condemnation, crucifixion and burial of Jesus, changes your life? What words that our Lord spoke from the cross makes a difference to you today?

In our Wednesday Lenten series we have covered a lot of information. However, if the series remains just information, a series of little history lessons, then our stations will not have achieved their purpose. We need to see the connections between those events and our lives today. We need to see them as part of our story, the key part that shapes our ongoing story today and into our future.

May the Holy Spirit so guide our hearts and minds this coming Holy Saturday, as we walk the Way of the Cross with our Lord Jesus. Amen.

## Appendix I

### Stations of the Cross Service

This appendix contains the bulletin with the liturgy used in the Stations of the Cross service. It also contains the opening comments made at the worship service.

Welcome and opening comments.

The Lord be with you (and also with you)

Welcome to this Stations of the Cross service. Before we begin our service today, a word of explanation is in order.

Stories are important. Just think of the stories told when families gather for Christmas, Easter, or Thanksgiving. They are often family stories, passing on the idea of who we are. The conversations we have with friends are, quite often, stories: the story about how the date went last night, the story about what happened at work, the story about the grandparents' last visit. Stories are the fabric of our lives.

A Stations of the Cross service is a special way to tell the story of the Last Day of Jesus' life. But it is more than that. Stories become powerful when they become our stories, and this day is also our story. St. Paul reminds us "that all of us who have been baptized into Christ Jesus were baptized into his death" (Romans 6:3). He goes on to say, "We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Romans 6:4).

So this day is not just Jesus' story, but it is our story, our history. It shapes us as Christians.

In this service we will travel from station to station, led by our crucifer. At each station we will engage in a liturgical conversation, with all our words drawn from the scriptures, accenting the scenes depicted. At each station there will be a moment of silence. During that time, you are encouraged to pray or meditate on the subject of the station. Consider how this station is, or should be, reflected in your own life. Consider how your union with Jesus at that hour, makes a difference this hour. Ponder how Jesus' story is your story.

Now, let us begin our pilgrimage together. Please open your worship bulletin to the first page.

Jesus (Stations 2-9), but Jesus "crushes" the head of the serpent (Stations 10-14), though to the eyes of the unspiritual it seems quite the reverse.

- Finally, the biblical references at the bottom of each Station should be enough to identify the various scenes. However, in this worship bulletin, additional references are provided.

The service itself was put together from a variety of sources, both Protestant and Roman Catholic. The Versicals and Responses are all taken from the *English Standard Bible*, with slight alterations from time to time. Using the Bible in this way has long been the practice of the Church. The prayers at the end of each station have been, for the most part, created especially to fit these particular Stations. While the service is intended for public corporate worship, it can just as easily be used as an individual devotion. While the Stations of the Cross may be used at anytime during the year, they are particularly appropriate during Lent.

To God Alone Be Glory

## The Stations of The Cross

*A Service  
To Remember  
The Passion of  
Christ our Savior*



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[www.Lutheran-in-SC.blogspot.com](http://www.Lutheran-in-SC.blogspot.com)

Easter Worship – 10:00 AM

Regular Sunday Schedule

Education Hour: 9:00 AM

Fellowship: 10:00 AM

Worship: 10:30 AM

Rev. John Rickert, Pastor

A member congregation of  
The Lutheran Church—Missouri Synod

New Testament was brought out powerfully by our Lord as he walked with two of his disciples to the village of Emmaus. On that trip Jesus, “beginning with Moses and all the Prophets, interpreted to them in all the Scriptures the things concerning himself” (Luke 24:27).

This “typological” use of the Old Testament was quite common in medieval times. The manna in the wilderness was seen as a metaphor for the Lord’s Supper. The visit of the three angels to Abraham to announce Isaac’s conception was seen as representing the Trinity. The announcement of the conception of Samuel to his mother Hanna was seen as foreshadowing the Annunciation to Mary. The treacherous killing of Abner was viewed as a prototype of Judas’ betrayal of Jesus. Of course, Jesus himself used Jonah’s stay inside the great fish as a metaphor for his own death and resurrection (as depicted in Station 14).

Aside from the Old Testament scenes, there are several other common elements in our Stations.

- Each scene has a large cross. This keeps our focus on the Passion of our Lord.
- There is also a small triangle near the top. This represents the providential guidance of God. Though things might look like God has lost control, he has not. All is proceeding according to plan. Jesus will triumph and earn salvation for humanity.
- There is a small cross near the top in each depiction. At Station 1 it is almost empty. Slowly it fills up until Station 14, where it is completely dark. This represents the growing suffering, isolation, pain, burden, and rejection of Jesus as he bears our burden.
- There is also a serpent in each Station. This image is taken from Genesis 3:15. The serpent represents Satan (Revelation 20:2). The Serpent “bruises” the heel of

## NOTES

The Stations of the Cross are also known as the Way of the Cross (*Via Crucis*), the Way of Sorrows (*Via Dolorosa*), and the Sacred Way (*Via Sacra*). It is an imitative devotion based on the final hours of the life of Jesus, the Christ. The origin dates back to the fifth century, when a series of connected chapels, representing various sites in Jerusalem, were constructed at the monastery of San Stefano, Bologna.

Over the centuries pilgrims, crusaders, and Christians who had no hope of ever traveling to Jerusalem, erected throughout Europe representations of various sites in Jerusalem. Visitors to these sites could, so to speak, travel to Jerusalem and walk with Jesus during his final hours.

The number of stations varied significantly from as few as five to as many as forty-two. The subject matter also varied, and might include something as minor as the home of Herod, or something derived from medieval piety, like the home of Dives or the Lady Veronica. The traditional number of fourteen appeared in the seventeenth century and has no theological significance. By the beginning of the eighteenth century it had become the standard. This is also when the topics of the traditional stations were established.

While our Stations maintain the traditional number of fourteen, we have taken advantage of the flexibility of the Stations' tradition in reference to subject matter. The topic of each of our Stations is drawn from the Bible, following Jesus from the Garden of Gethsemane to his garden tomb. Each scene is augmented with two events drawn from the Old Testament. This relationship between the Old and

(As we begin our pilgrimage, the people gather before Station One.)

## A WORD OF WELCOME AND EXPLANATION

Pastor: In the name of the Father and of the ☩ Son and of the Holy Spirit.

**People: Amen.**  
(Matthew 28:19)

Pastor: Blessed be our God

**People: Forever and ever. Amen**

Pastor: If anyone is in Christ they are a new creation.

**People: Behold the old has passed away; the new has come.**

Pastor: For while we were still helpless,

**People: At the right time Christ died for the godless.**

Pastor: While we were still sinners,

**People: Christ died for us,**

Pastor: While we were still enemies,

**People: We were reconciled to God by the death of His Son.**

Pastor: All this is from God,

**People: Who through Christ reconciled us to Himself.**

Pastor: God was in Christ reconciling the world to Himself;

**People: Not counting their sins against them.**

Pastor: Salvation and glory and power belong to our God;

**People: For the Lord's judgments are true and just. Amen.**

Pastor: Blessed be our God

**People: Forever and ever. Amen.**

(Romans 5:6-10; 2 Corinthians 5:17-19)



Genesis 32:22-30 Matthew 26:36-46 Genesis 3:1-6

Matthew 26:36-46; Mark 14:32-42;  
Luke 22:39-46; John 18:1;  
Genesis 32:22-32; Genesis 3:1-7

## Parting Hymn "Were You There"

Were you there when they crucified my Lord?  
Were you there when they crucified my Lord?  
Oh ...  
Sometimes it causes me to tremble, tremble, tremble.  
Were you there when they crucified my Lord?

Were you there when they nailed Him to the tree?  
Were you there when they nailed Him to the tree?  
Oh ...  
Sometimes it causes me to tremble, tremble, tremble.  
Were you there when they nailed Him to the tree?

Were you there when they laid Him in the tomb?  
Were you there when they laid Him in the tomb?  
Oh ...  
Sometimes it causes me to tremble, tremble, tremble.  
Were you there when they laid Him in the tomb?

Were you there when God raised Him from the tomb?  
Were you there when God raised Him from the tomb?  
Oh ...  
Sometimes it causes me to tremble, tremble, tremble.  
Were you there when God raised Him from the tomb?  
(African American spiritual, 19<sup>th</sup> century, Public Domain)

## Conclusion

Pastor: Savior of the world, by Your cross and precious blood You have redeemed us:

**People:** Save us, and help us, we humbly beseech You, O Lord.

Prayer: We thank you, heavenly Father, that You have delivered us from the dominion of sin and death and brought us into the kingdom of Your Son; and we pray that, as by His death he has recalled us to life, so by His love He may raise us to eternal joys; who lives and reigns with You, in the unity of the Holy Spirit, one God, now and forever. **Amen.**

Pastor: To Christ our Lord who loves us, and washed us in His own blood, and made us a kingdom of priests to serve His God and Father, to Him be glory and dominion forever and ever. **Amen.**

## Jesus Prays

Pastor: But the serpent said to the woman,

**People:** "You will not surely die."

Pastor: So she took the fruit and ate,

**People:** and gave some to her husband and he ate.  
(Genesis 3:4-6)

Pastor: And a Man wrestled with Jacob until the breaking of the day.

**People:** And the Man said, "You have striven with God and with men, and have prevailed."

Pastor: So Jacob said, "I have seen God face to face,

**People:** and yet my life has been delivered."  
(Genesis 32:24-30)

Pastor: And Jesus knelt down and prayed, saying,

**People:** "Father, if you are willing, remove this cup from me.

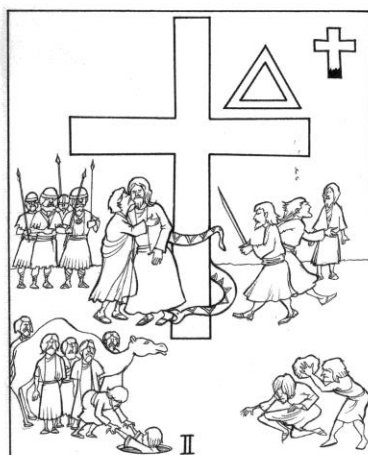
Pastor: Nevertheless, not My will,

**People:** but Yours, be done."  
(Luke 22:41-42)

## A Moment of Silence

Prayer: Lord God, in the Garden Adam and Eve chose their will over Yours, and since then humanity has wrestled with Your will, but in the Garden Jesus chose to follow Your will, and achieve salvation for us. Forgive us for our failure to follow Your will in our lives, for Jesus' sake. **Amen.**

*(The people move to Station Two.)*



Genesis 37:1-35      Matthew 26:47-56      Genesis 4:1-8

Matthew 26:47-56; Mark 14:43-52;  
Luke 22:47-53; John 18:2-12; Genesis 37:1-35;  
Genesis 50:15-21; Genesis 4:1-8, 10;  
Hebrews 12:24

## Jesus is Buried

Pastor: Joseph's master put him into the prison.

**People:** After two years Pharaoh sent for Joseph, and they quickly brought him out of the pit.

**People:** And Joseph came in before Pharaoh.  
(Genesis 39:20; 41:1, 14)

Pastor: The Lord appointed a great fish to swallow Jonah.

**People:** He was in the belly of the fish three days and three nights.

Pastor: "Just as Jonah was three days and three nights in the belly of the great fish,

**People:** so the Son of Man will be three days and three nights in the heart of the earth."  
(Jonah 1:17; Matthew 12:40)

Pastor: After these things Joseph of Arimathea and Nicodemus,

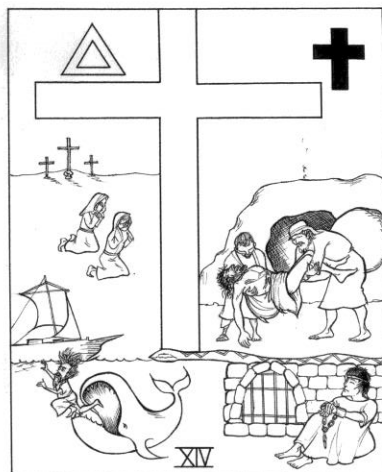
**People:** took the body of Jesus and placed it in a new tomb

Pastor: in a garden near where he had been crucified.

**People:** Mary Magdalene and the other Mary were there.  
(John 19:38-42; Matthew 27:61)

## A Moment of Silence

Prayer: Dearest Lord Jesus, as Joseph was raised from the pit to stand before Pharaoh, becoming the savior of Egypt, as Jonah was only three days and nights in the belly of the fish, coming forth to be the savior of Nineveh, so too, after Your Sabbath rest in the grave, Your time in death was halted by Your resurrection and You became the Savior of all humanity. Grant that we who have been buried with You in the waters of baptism may find our perfect rest in Your eternal and glorious kingdom; where You live and reign for all eternity with the Father and the Holy Spirit. **Amen.**



Jonah 1; Matthew 12:39-40 John 19:38-42 Genesis 39

Matthew 27:57-61; Mark 15:42-47;  
Luke 23:50-59; John 19:38-42; Jonah 1;  
Matthew 12:39-40; Genesis 39

### Jesus is Betrayed

Pastor: Cain rose up against his brother and killed him.

**People:** And the LORD said, "The voice of your brother's blood is crying to me"

Pastor: But you have come to Jesus,

**People:** whose blood speaks a better word than the blood of Abel

(Genesis 4:8, 10; Hebrews 12:22-24)

Pastor: So Joseph's brothers drew him up out of the pit,

**People:** and sold him into slavery.

Pastor: Joseph's brother's said, "Please forgive our transgression."

**People:** Joseph said, "Do not fear. You meant evil but God meant good, to save many people."

(Genesis 34:23-28; 50:15-21)

Pastor: Judas came, with a crowd, and kissed Jesus.

**People:** And they seized Him.

Pastor: Simon Peter drew his sword.

**People:** But Jesus said, "Put your sword away.

Pastor: Shall I not drink the cup that the Father has given me?"

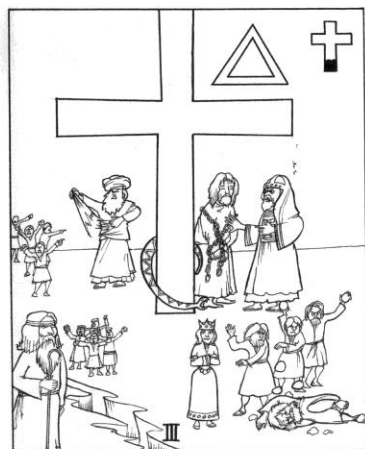
**People:** So they arrested Jesus, bound Him, and lead Him away.

(Matthew 26:47-49; John 18:10-11)

A Moment of Silence

Prayer: Lord Jesus, as Your saints of old were betrayed with evil intent, so You too were betrayed unto death, yet Your death does not cry for vengeance, but for forgiveness. May we, living in the grace of that forgiveness, forgive those who have sinned against us. In Your name. **Amen.**

(The people move to Station Three.)



Numbers 16 Matthew 26:57-68 1 Kings 21:1-16

Matthew 26:57-68; Mark 14:53-65;  
Luke 22:63-71; John 18:13-14, 19-24;  
Numbers 16; 1 Kings 21:1-16

### Jesus is Pierced

Pastor: The LORD said to Moses, "Strike the rock, and water shall come out of it."

**People:** And Moses did so.

Pastor: For they drank from the spiritual Rock that followed them,

**People:** and the Rock was Christ.

(Exodus 17:6; 1 Corinthians 10:4)

Pastor: And God said to Abraham, "You shall keep my covenant,

**People:** you and your offspring after you.

Pastor: Every male shall be circumcised

**People:** in the flesh of your foreskins.

(Genesis 17:9-11)

Pastor: One of the soldiers pierced Jesus' side with a spear,

**People:** and at once there came out blood and water.

Pastor: This is he who came by water and blood—Jesus

Christ;

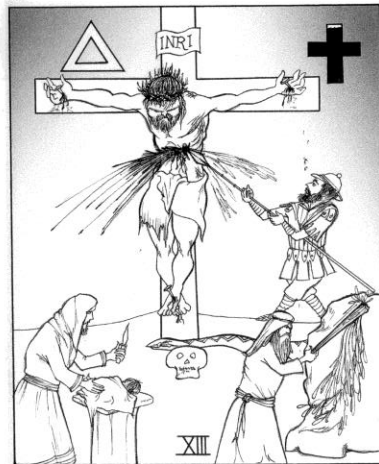
**People:** not by the water only but by the water and the blood.

(John 19:34; 1 John 5:6)

A Moment of Silence

Prayer: Lord Jesus, the Rock of our salvation and the source of living waters, by means of the blood shed in circumcision You gave Abraham a sign in his flesh of Your covenant, and by means of the water and blood that flowed from Your side we are given a sign that You are the fulfillment of that covenant, and the source of eternal life for all who have the Son. May the waters of eternal life flow from our hearts, bringing life to all we meet, as we follow You, in whose name we pray. **Amen.**

(The people move to Station Fourteen.)



Genesis 17:9-13 John 19:31-37 Exodus 17:1-17

John 19:31-37; Genesis 17:9-12, 22-23; 21:1-7;  
Exodus 17:1-7; 1 Corinthians 10:4

#### Jesus Condemned by the Religious Authorities

Pastor: "Let two worthless men bring a charge against him,

**People:** saying, 'You have cursed God and the king.'

Pastor: Then take him out and stone him to death."

**People:** And the men of his city did as Jezebel said.  
(1 Kings 21:8, 10-11)

Pastor: Now Korah, with 250 chiefs of the congregation,

**People:** assembled themselves together against

Moses saying, "You have gone too far!"

Pastor: Moses said, "It is against the LORD that you have gathered.

**People:** You shall know that the LORD has sent me, if He creates something new."  
(Numbers 16:1-3, 11, 28, 30)

Pastor: The whole council was seeking false testimony against Jesus

**People:** that they might put him to death.

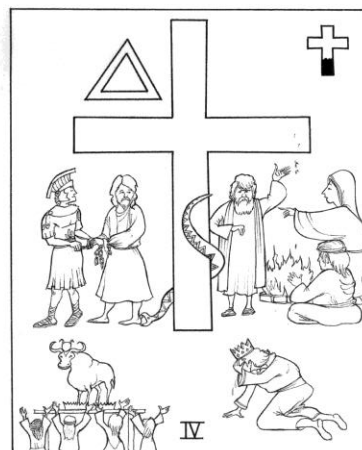
Pastor: The high priest tore his robes and said, "He has blasphemed!"

**People:** The council answered, "He deserves death!"  
(Matthew 26:59, 65-66)

#### A Moment of Silence

Prayer: Lord Jesus Christ, as in the days of the Old Testament, so again at Your trial, false witnesses were brought forth that Your very people might reject Your leadership; yet the death they condemned You to brought life and immortality to light. Grant that we may bear that life and immortality in our lives. Through Jesus Christ, our Lord. **Amen.**

(The people move to Station Four.)



Exodus 32:1-8 Luke 22:54-62 2 Samuel 12:13-17

Matthew 26:58, 69-75; Mark 14:54, 66-72;  
Luke 22:54-62; John 18:15-18, 25-27;  
Exodus 32; Psalm 51; 2 Samuel 11:1-12:23

#### Jesus Dies

Pastor: When anyone sins unintentionally,

**People:** he shall bring for his offering a goat,

Pastor: and kill the sin offering in the place of burnt offering.

**People:** And atonement shall be made for him, and he shall be forgiven.  
(Leviticus 4:27-29, 31)

Pastor: So the woman took of its fruit and ate,

**People:** and she also gave some to her husband and he ate.

Pastor: They heard the sound of the Lord God walking in the garden,

**People:** and they hid themselves from the presence of the Lord God.  
(Genesis 3:6, 8)

Pastor: Jesus, knowing all was now finished, said "I thirst."

**People:** When Jesus had received the sour wine, he said, "It is finished."

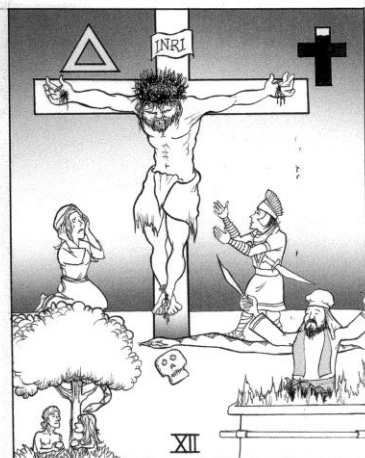
Pastor: Then Jesus called out, "Father, into Your hands I commit My Spirit!"

**People:** Having said this, He breathed His last.  
(John 19:28, 30; Luke 23:46)

#### A Moment of Silence

Prayer: You who are the Way, the Truth, and the Life, by Your death on the tree of the cross You overcame him who once overcame humanity by a tree in Eden; by Your death You killed death and have given us eternal life, making atonement for all our sins. Having finished Your course You returned to the Father, opening the way to Heaven for all who trust in You. Grant to us all to be found on that way to Paradise. In the name of Him who opened the gates of Paradise. **Amen.**

(The people move to Station Thirteen.)



Genesis 3:1-8      Luke 23:44-49      Leviticus 4:22-35

Matthew 27:50-56; Mark 15:37-42;  
 Luke 23:44-49; John 19:30;  
 Genesis 3:1-8;  
 Leviticus 4:22-35; Hebrews 7:26-28

#### Jesus Denied by Peter

Pastor: David said, "I have sinned against the Lord."

**People:** Nathan said, "The Lord has put away your sin."

Pastor: Create in me a clean heart, O God,

**People:** And renew a right spirit within me.  
 (2 Samuel 12:13; Psalm 51:10)

Pastor: The people said to Aaron, "Make us gods."

**People:** So Aaron made a golden calf.

Pastor: The Lord said to Moses, "Your people have corrupted themselves.

**People:** They have turned aside quickly."  
 (Exodus 32:1, 4, 7-8)

Pastor: A servant girl said, "This man was with him."

**People:** But Peter denied it saying, "I don't know the man."

Pastor: And the Lord turned and looked at Peter.

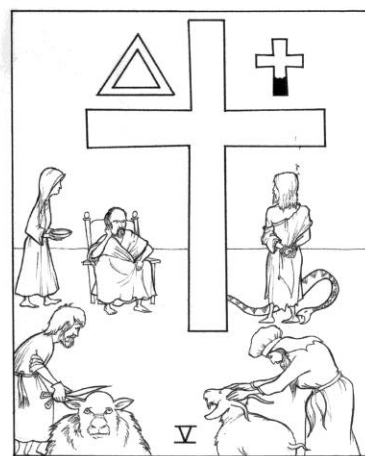
**People:** And Peter went out and wept bitterly.  
 (Luke 22:56-57, 61-62)

A Moment of Silence

Prayer: Dear Savior, as in former days, so it is today, we

Your people can deny you in word and action, going after idols of human design; yet You always desire to forgive the repentant heart; grant such hearts to us, as we pray in Your name. **Amen.**

*(The people move to Station Five.)*



Isaiah 53:7      Matthew 27: 11-26      Leviticus 16:7-10, 21-22

Matthew 27:1-2, 11-26; Mark 15:1-15;  
 Luke 23:1-7, 13-25; John 18:28-40; 19:4-16a;  
 Isaiah 53:7; Acts 8:26-35; Mark 15:4-5;  
 Luke 23:9; Leviticus 16:7-10, 21-22

#### Jesus Speaks From His Cross

Pastor: Elijah came to a cave and lodged in it.

**People:** A great wind tore the mountain, and an earthquake, and a fire

Pastor: but the LORD was not in them

**People:** And then the sound of a low whisper.  
 (1 Kings 19:9, 11-12)

Pastor: And God said, "Behold, I establish my covenant with you.

**People:** This is the sign of the covenant,

Pastor: I have set my bow in the cloud.

**People:** It shall be a sign between me and the earth."  
 (Genesis 9:8, 12, 17)

Pastor: "Father, forgive them, for they know not what they do."

**People:** "Today you will be with me in Paradise"

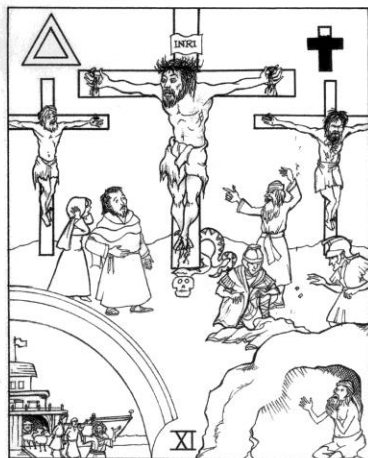
Pastor: "Woman, behold your son, behold your mother."

**People:** "My God, my God, why have You forsaken me?"  
 (Luke 21:34, 43; John 19:27; Matthew 27:46)

A Moment of Silence

Prayer: Almighty Servant, abandoned on Your cross You spoke softly words of comfort and hope as You established the New Covenant in Your blood, that we may be a part of Your family and enter Paradise when our days on earth are over. May Your precious gift be ours for all eternity. By Your sufferings we pray. **Amen.**

*(The people move to Station Twelve.)*



Genesis 9:8-17 Luke 23:32-43; John 19:18-27 1 Kings 19:9-18

Matthew 27:45-49; Mark 15:33-36;  
 Luke 23:34-43; John 19:23-30a;  
 Genesis 8:13-22; 9:8-17; 1 Kings 19:9-18;  
 Matthew 26:53

#### Jesus Condemned by the Political Authorities

Pastor: Aaron shall lay both his hands on the head of the goat

**People:** And confess all the iniquities of the people.  
 Pastor: The goat shall bear all their iniquities.

**People:** And the goat shall go free into the wilderness.  
 (Leviticus 16:21-22)

Pastor: He was oppressed, and he was afflicted,

**People:** Yet he opened not his mouth;

Pastor: Like a sheep that before its shearers is silent,

**People:** So he opened not his mouth.  
 (Isaiah 53:7)

Pastor: Now Jesus stood before the governor,

**People:** and when he was accused he gave no answer.

Pastor: So Pilate took water and washed his hands,

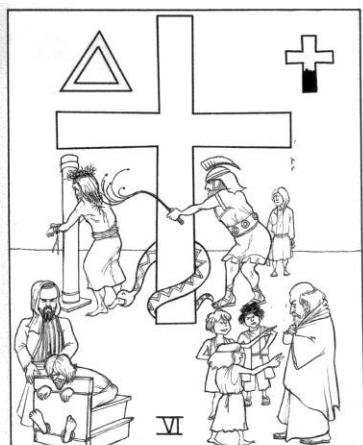
**People:** And, having scourged Jesus, delivered him to be crucified.

(Matthew 24:11, 14, 24, 26)

#### A Moment of Silence

Prayer: Gracious Lord, silently You stood as Pilate condemned You to death; help us to see that it was for our sins and iniquities that You were sentenced and grant that we may stand in the redemption You merited for us, through Jesus Christ our Lord. **Amen.**

*(The people move to Station Six.)*



Jeremiah 20:1-2 John 19:1-3 2 Kings 2:23-25

Matthew 27:27-31; Mark 15:16-20; John 19:1-3;  
 Jeremiah 20:1-2; 2 Kings 2:23-25;  
 Deuteronomy 18:15-19

#### Jesus is Crucified

Pastor: Moses made a bronze serpent and set it on a pole.

**People:** And if anyone looked at the bronze serpent they lived.

Pastor: "As Moses lifted up the serpent so must the Son of Man be lifted up,

**People:** that whoever believes in him may be saved."  
 (Numbers 21:9; John 3:14-15)

Pastor: Abraham lifted up his eyes and behold, behind him was a ram.

**People:** Abraham took the ram and offered it up instead of his son.

Pastor: So Abraham called the name of the place,

**People:** "The LORD will provide."  
 (Genesis 22:13-14)

Pastor: When they came to the place called The Skull,

**People:** they crucified Jesus.

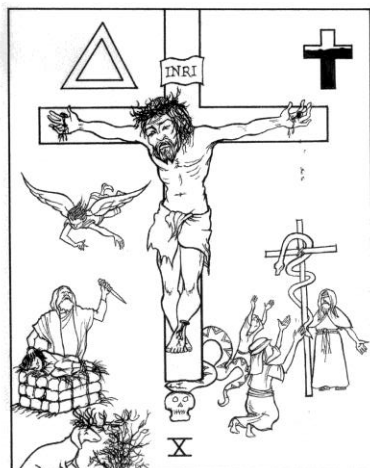
Pastor: God did not spare his own Son

**People:** but gave him up for us all.  
 (Luke 23:32; Romans 8:32)

#### A Moment of Silence

Prayer: Lord Jesus Christ, the only Son of the Father, You were lifted up on the cross as our substitute, that all who look to You in faith may receive healing for all their sins and grace to live in Your love; grant that we may point others to this saving sight, which You have provided for all humanity. In Your precious name. **Amen.**

*(The people move to Station Eleven.)*



Genesis 22:9-18 Matthew 27:33-37 Numbers 21:4-9

Matthew 27:33-37; Mark 15:22-32;  
Luke 23:32-33, 38; John 19:18-22;  
2 Timothy 1:10; Genesis 22:9-18;  
Numbers 21:4-9; John 3:14-15

### Jesus is Abused

Pastor: And while Elisha was going up on the way,

**People:** some teen-age boys came out and jeered him, saying

Pastor: "Go up, you baldhead!"

**People:** Go up, you baldhead!"  
(2 Kings 2:23-25)

Pastor: Now Pashur the priest

**People:** heard Jeremiah prophesying these things.

Pastor: Then Pashur beat Jeremiah the prophet,

**People:** and put him in the stocks in the house of the LORD.  
(Jeremiah 20:1-2)

Pastor: Then Jesus was flogged.

**People:** And the soldiers put a crown of thorns on His head,

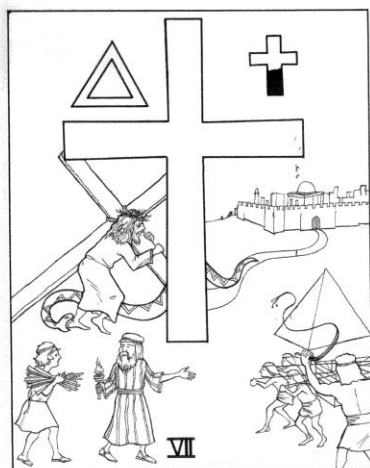
Pastor: and arrayed him in a purple robe.

**People:** They said, "Hail, King of the Jews!" and struck him.  
(John 19:1-3)

A Moment of Silence

Prayer: Precious Jesus, as those who carried Your word before You, so You were abused and ridiculed, but Your abuse has led to our healing; grant Your healing balm to us all gracious Lord, in whose name we pray. Amen.

(The people move to Station Seven.)



Genesis 22:6-14 John 19:16-17 Exodus 1:8-14

John 19:16b-17; Hebrews 13:11-13;  
Genesis 22:6-14; Exodus 1:8-14; 1 Peter 2:24

### Jesus Speaks to the "Daughters of Jerusalem"

Pastor: Ruth said, "Do not urge me to leave you.

**People:** Your people shall be my people,

Pastor: and your God my God."

**People:** So the two of them went to Bethlehem.  
(Ruth 1:16, 19)

Pastor: "Because you have forsaken me," declares the Lord,

**People:** "and gone after other gods and served them,

Pastor: I will hurl you out of this land."

**People:** The king of Babylon came and captured Jerusalem.  
(Jeremiah 16:11, 13; 2 Kings 25:1)

Pastor: And there followed Jesus women who were mourning.

**People:** Jesus said, "Daughters of Jerusalem, do not weep for me,

Pastor: but weep for yourselves and for your children.

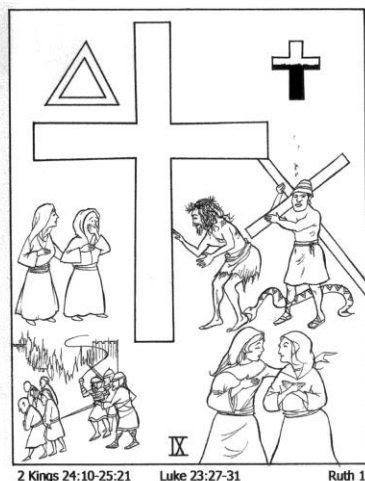
**People:** If they do this when the wood is green, what will happen when it is dry?"  
(Luke 23:27-28, 31)

A Moment of Silence

Prayer: Lord of all mercy, even in times of great sin and distress, there are always those poor in spirit who respond to Your call, mourn their sin, and trust in You, receiving pardon for their sins and hope for their future; grant that we may be such disciples as we follow You. In Your name. Amen.

(The people move to Station Ten.)





2 Kings 24:10-25:21 Luke 23:27-31 Ruth 1

Luke 23:27-31;  
Jeremiah 16:1-13; 2 Kings 24:10-25;  
Ruth 1

### Jesus Bears His Cross

Pastor: The Egyptians set taskmasters over the Hebrews

**People:** to afflict them with heavy burdens.

Pastor: Jesus bore our sins in his body on the tree,

**People:** that we might die to sin and live to righteousness.

(Exodus 1:11; 1 Peter 2:24)

Pastor: Abraham took the wood of the burnt offering and laid it on Isaac his son.

**People:** Isaac said, "Father, behold, the fire and the wood,

Pastor: but where is the lamb?"

**People:** Abraham said, "God will provide for himself the lamb."

(Genesis 22:6-8)

Pastor: Jesus went out, bearing his own cross,

**People:** to the place called The Place of the Skull

Pastor: Those animals brought as a sacrifice for sins are burned outside the camp.

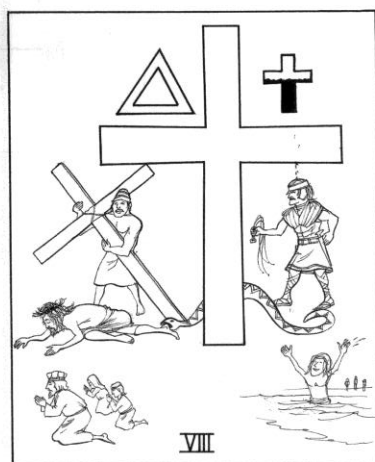
**People:** So Jesus suffered outside the gate.

(John 19:17; Hebrews 13:11-12)

A Moment of Silence

Prayer: Almighty God, as Your beloved Son willingly took up His cross, He bore the heavy burden of our sins outside the gate to merit for us redemption; give us the strength and courage to take up our cross and follow Him; who lives and reigns with You and the Holy Spirit, One God, now and forever. **Amen.**

(The people move to Station Eight.)



1 Kings 8:41-43 Matthew 27:32 2 Kings 5:1-19

Matthew 27:32; Mark 15:21; Luke 23:26;  
1 Kings 8:41-43; 2 Kings 5:1-19a

### Jesus' Cross Bearer—Simon of Cyrene

Pastor: Naaman, commander of the army of the king of Syria, was a leper.

**People:** At Elisha's word he dipped himself seven times in the Jordan

Pastor: and his flesh was restored

**People:** Naaman said, "I know that there is no God except in Israel."

(2 Kings 5:1, 10, 14, 16)

Pastor: When the Temple was dedicated, Solomon prayed,

**People:** "When a foreigner comes and prays toward this house,

Pastor: hear in heaven and do according to all which he asks

**People:** in order that all may know Your name and fear You."

(1 Kings 8:22, 41-43)

Pastor: And the Roman soldiers compelled a passerby,

**People:** Simon of Cyrene,

Pastor: who was coming in from the country,

**People:** to carry Jesus' cross.

(Mark 15:21)

A Moment of Silence

Prayer: Blessed Savior, You have always called "foreigners" to follow You; grant that we, who were also once "foreigners and aliens" to Your kingdom but now have been reconciled by the blood of Your cross, to trust in You and walk in Your steps, for You have laid down Your life for us. **Amen.**

(The people move to Station Nine.)

## Appendix J

## Picture of One of the Stations in its Display Box

Below is a picture of the first station in its display box.



## Appendix K

### Possible Future Modifications

When one considers the tremendous variety history offers us in the selection of topics portrayed in the Stations of the Cross, variations to the theme become a possibility that might bear sweet fruit. One might make a Stations of the Cross display that featured each of the four Gospel accounts of Jesus' final hours: The Stations According to Matthew; The Stations According to Mark; etc.<sup>218</sup> One might like the general idea of associating the events in the final hours of Jesus' life with Old Testament stories, but desire to select different ones to portray. One might choose to associate New Testament events with our Lord's final hours. These could be taken from the book of Acts, or even events that happened earlier in the life of our Lord. One could associate one Old Testament story and one New Testament story with each event from our Lord's final hours portrayed in the stations. One could also select post-biblical themes to associate with the scenes from the final hours of the Life of Jesus. One might also desire to select different events to portray from our Lord's last day. Perhaps one might desire to begin with the Lord's Supper, as did Pope John Paul II. One might wish to restore the *Ecce Homo* arch. One might even desire to restore one or more of the non-biblical Stations.

Another approach comes in the application of the stations. I have seen meditations on the stations with an accent on being a parent, being a teenager, being retired, being in the military, being unemployed, and so on. The devotions and homilies could focus on such themes. Because I was introducing these stations to Lamb of God, my homilies were

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<sup>218</sup> This idea came from Kathy Naish, a fellow student in my Project Proposal workshop.

focused mainly on the biblical content of the stations and were short on application. The application aspect of the stations, therefore, has a great deal of room for expansion.

Perhaps a Lenten devotional booklet could be developed to bring this out more for the congregation. “Bob Butterworth” suggested that a pamphlet with the homilies could be produced.

One intriguing idea I’ve come across is called “Stations of Light.” These begin with an Easter resurrection station. They then have a station for each of the post-resurrection appearances of Jesus. The final station is the Ascension. One could just as easily begin a “Stations of Light” display with Christ’s “descent into hell” and end it with Pentecost, or even the Second Coming.<sup>219</sup> One could again associate other biblical stories (or post-biblical stories) with the main scene.

One might want to include a Bible study on the themes in our stations. Such a study could be done on Sunday mornings. It could also be featured in a mid-week small-group Bible study. Such a study could potentially enhance the value of the stations for the congregation.

Another possible use would be to develop a daily devotional booklet around the stations. Each station would have three or four devotions, assuming a devotion was written for Sundays in Lent as well.

Finally, one might want to measure if such an outside display has any impact on the church’s ability to reach out with the Gospel. To achieve this, a researcher might seek to track attendance in worship, find out if the stations were the first point of contact with the church for individuals, or discover if the stations were an important part of a person’s

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<sup>219</sup> Christ’s “descent into hell” is confessed in the Apostles’ Creed and, in Lutheran piety, is associated with Jesus’ exultation.

decision to become affiliated with the church. One might also ask questions relating to whether or not the stations were used by the church's membership to share to Gospel or invite people to a worship service.

Our stations were arranged in a circle. "Carol Champion" reported that a friend of hers thought it was a pagan worship site due to the circular shape. A straight line, or perhaps arranged in a staggered circle/square around the entire yard, might eliminate this misunderstanding.

Our service didn't last as long as anticipated. This was due to at least two reasons. First, the turnout was significantly less than anticipated. Second, our stations were placed closer together than first envisioned. Adding The Litany at the end of the service would be an excellent way to finish the service. A form of the ancient prayer can be found in many Christian traditions. I would use the form common in my denomination.<sup>220</sup>

If new art is desired, a recommendation from my supervision instructor, Rev. Guy Sayles, merits consideration. We used only one artist. This gave our stations a consistent look. However, if a different artist was retained for each station, then the stations would naturally generate greater interest in the wider community. This would certainly be true if some of the artists were found in local High School or college art classes.

Finally, as noted above, some birds used our stations for a perch. This could be discouraged by adding a cap of some kind on each station with short nails protruding upwards.

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<sup>220</sup> *Lutheran Service Book*, page 288.

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