

**WELCOME TO THE**

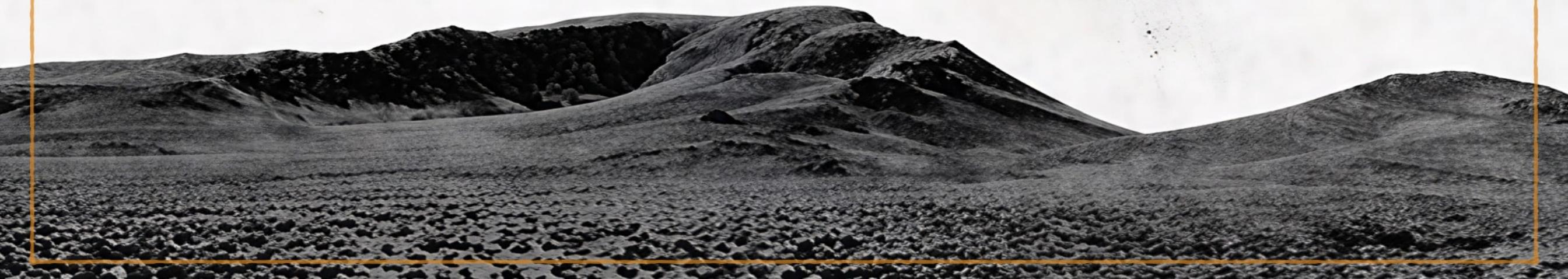
# **RESISTANCE**

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A LENTEN SERMON SERIES

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# THE SEASONS OF THE CHRISTIAN CALENDAR

## CYCLE OF LIGHT

*GOD with us*

Advent: Anticipation  
 Christmas: Incarnation  
 Epiphany: Revelation

## CYCLE OF LIFE

*GOD for us*

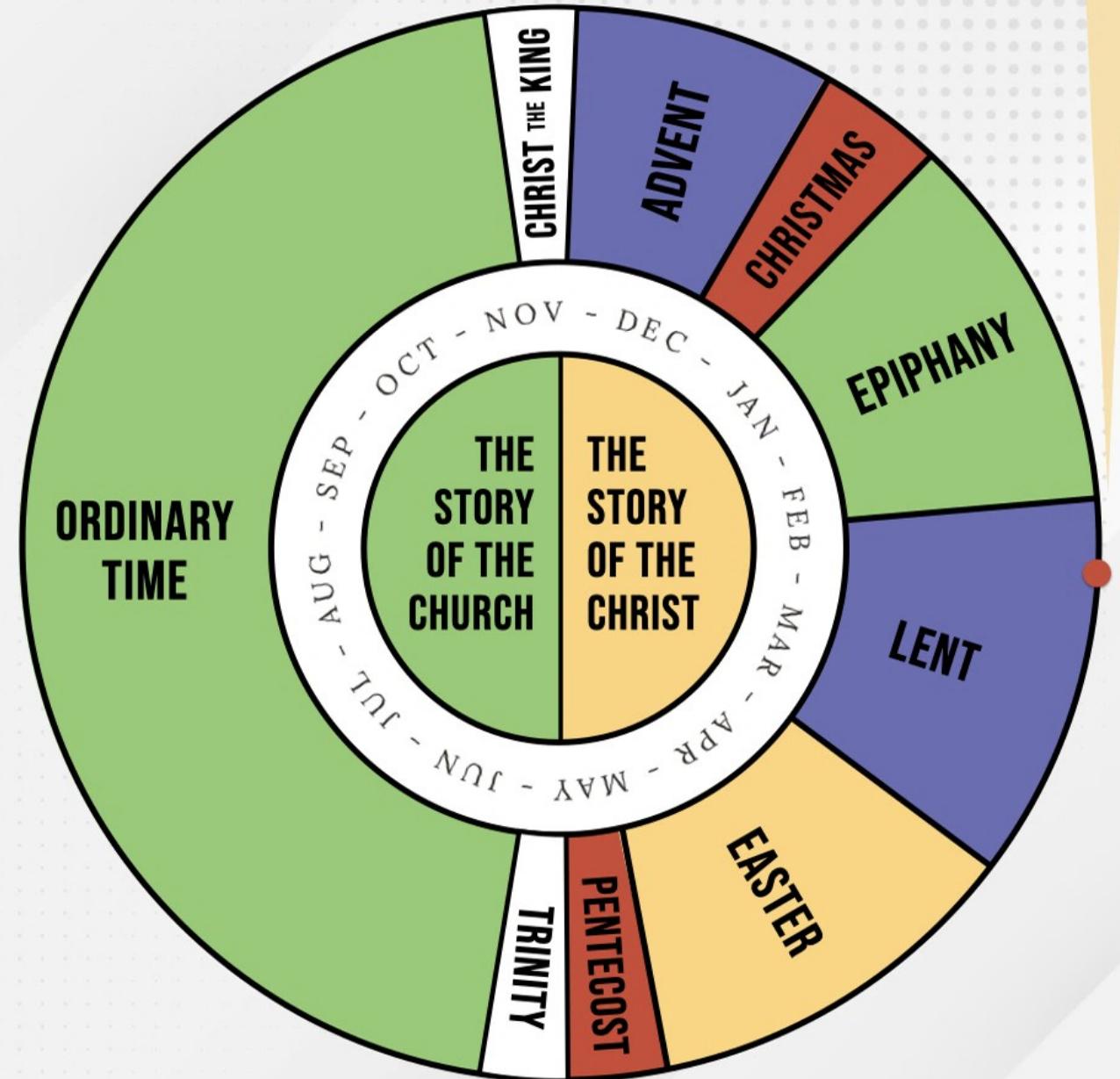
**Lent: Crucifixion**  
 Easter: Resurrection  
 Pentecost: Ascension

## CYCLE OF LOVE

*GOD in us*

Trinity: Magnification  
 Ordinary Time: Mission  
 Christ the King: Conclusion

**WE ARE HERE**



SUN	MON	TUE	WED	THU	FRI	SAT
			1 WEDNESDAY	2 FEB 19	3 FEB 20	4 FEB 21
5 FEB 22	6 FEB 23	7 FEB 24	8 FEB 25	9 FEB 26	10 FEB 27	11 FEB 28
MAR 01	12 MAR 02	13 MAR 03	14 MAR 04	15 MAR 05	16 MAR 06	17 MAR 07
MAR 08	18 MAR 09	19 MAR 10	20 MAR 11	21 MAR 12	22 MAR 13	23 MAR 14
MAR 15	24 MAR 16	25 MAR 17	26 MAR 18	27 MAR 19	28 MAR 20	29 MAR 21
MAR 22	30 MAR 23	31 MAR 24	32 MAR 25	33 MAR 26	34 MAR 27	35 MAR 28
PALM SUNDAY	36 MAR 30	37 MAR 31	38 APR 01	39 THREE FOLD COMMUNION	40 GOOD FRIDAY SERVICE	41 APR 04

## *Creation*

Call to Worship, Announcements, Story Time

## *Fall*

Time of Silence, Confession of Sin, Biblical Assurance, Passing the Peace

## *Redemption*

Songs of Adoration, Proclamation of the Word, Responsive Worship

## *Restoration*

Communion, Prayers of Intercession, Doxology, Benediction



# RHYTHMS OF GRACE

HOW THE CHURCH'S *Worship* TELLS  
THE STORY OF THE GOSPEL

**MIKE COSPER**

FOREWORD BY BOB KAUFMAN

Rehearsed regularly, the gospel becomes part of our way of thinking, seeing, feeling, loving, and being in the world. It's a weekly heartbeat, gathering us in and scattering us back out to our homes and workplaces, to children's soccer games and board meetings, to chemotherapy sessions and evenings around the dinner table. From there, we return to the gathered church, once again rehearsing the story, remembering who God has made us, singing and celebrating that identity. *Liturgy that immerses the people of God in the rhythms of grace doesn't merely train them for gospel-centered worship; it trains them for gospel-centered lives.*

In this season of Lent, as we fast from digital technology and feast on the goodness of Christ, we want to make some space each week to ask our church this question:

*What is the Lord saying?*

nate@parkstreetbrethren.org

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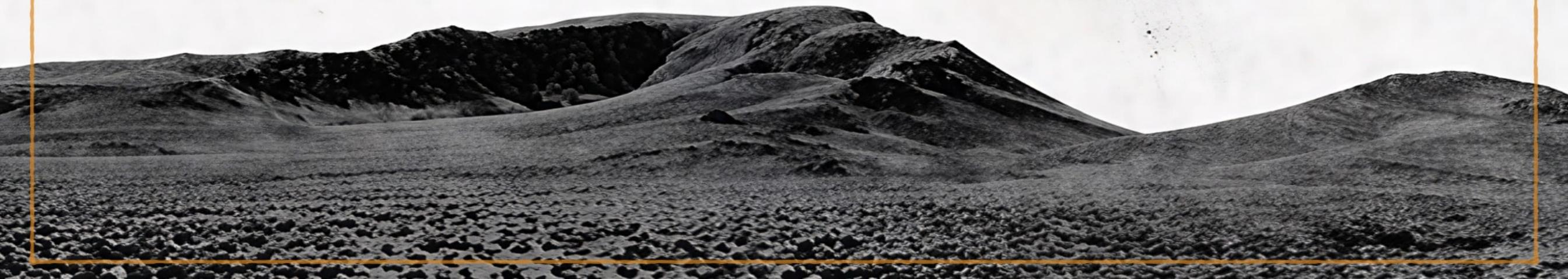
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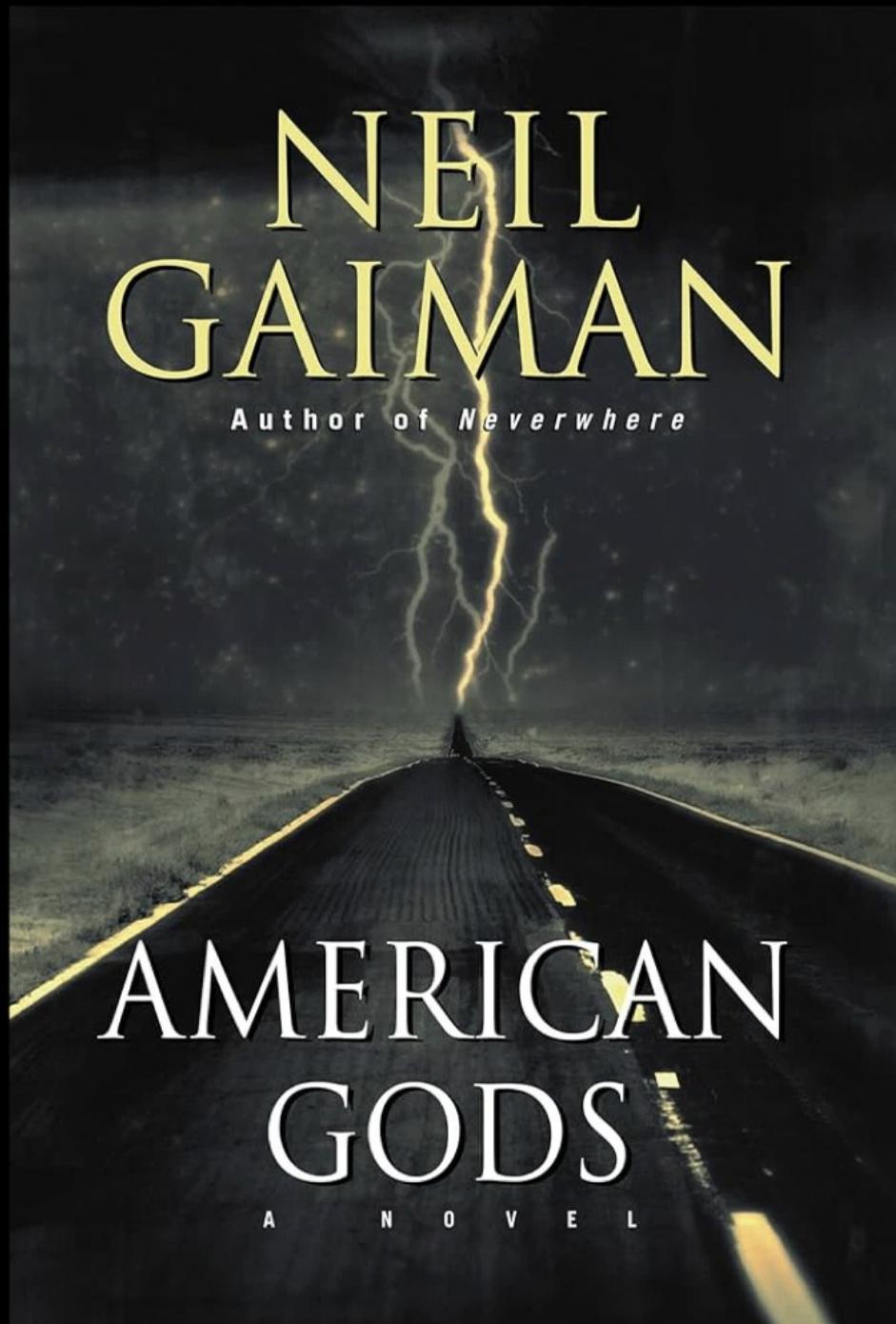
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In *American Gods*, Neil Gaiman imagines a secret war between the Old Gods (Odin, Ganesh, Anasi, Zeus, Anubis, etc.) and the New Gods of the modern world (Technology, Media, Consumerism, Cosmetic Surgery, Globalism, etc.). In Gaiman's story, the more attention the gods are given, the more power they possess.

# 2 CORINTHIANS 4:4

The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel or the glory of Christ, who is the image of God.

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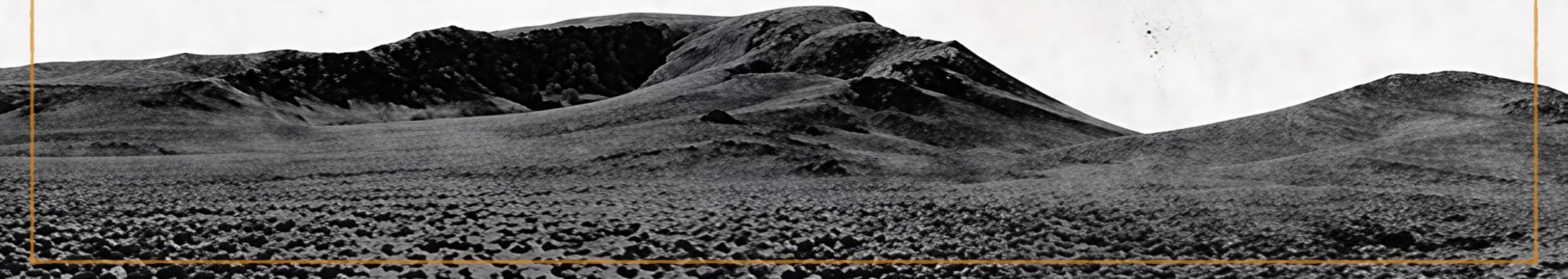
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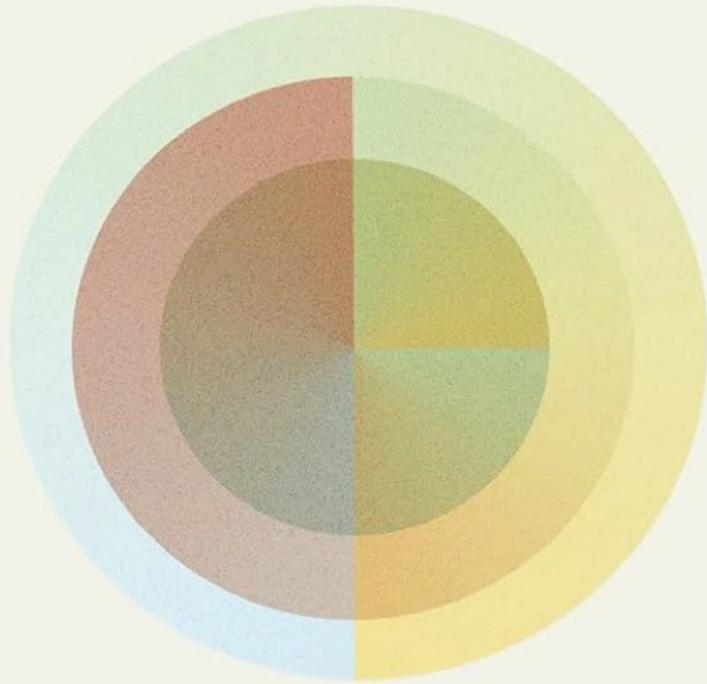
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Samuel D. James



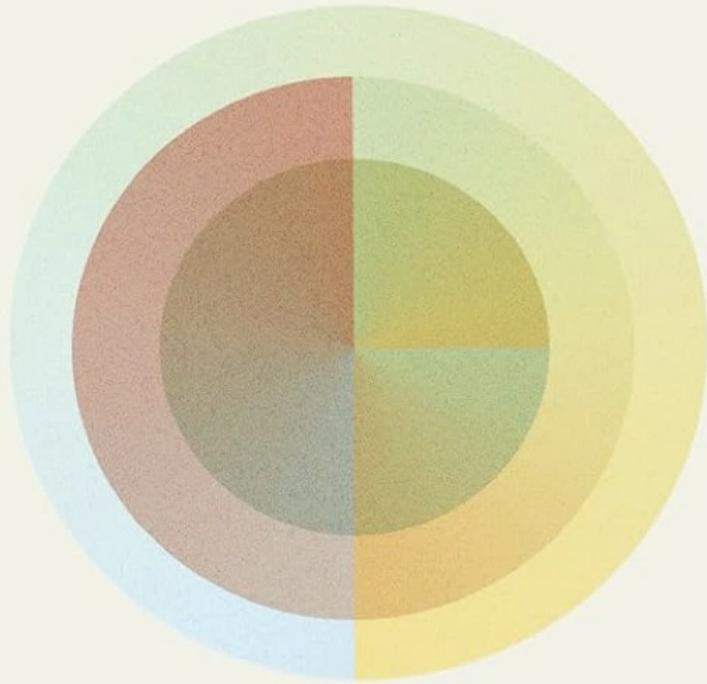
## Digital Liturgies

Rediscovering Christian  
Wisdom in an Online Age

### *Digital Liturgy #1* **AUTHENTICITY**

The internet's liturgy of authenticity trains us to prioritize "my story, my truth" as the ultimate authority, elevating personal narrative and self-expression above objective reality, expertise, or communal truth-seeking.

Samuel D. James



## Digital Liturgies

Rediscovering Christian  
Wisdom in an Online Age

## *Digital Liturgy #2*

### ***OUTRAGE***

The liturgy of outrage exploits algorithms that reward emotional intensity and polarization, habituating users to perpetual anger, tribal thinking, and moral grandstanding rather than patient pursuit of understanding or reconciliation.

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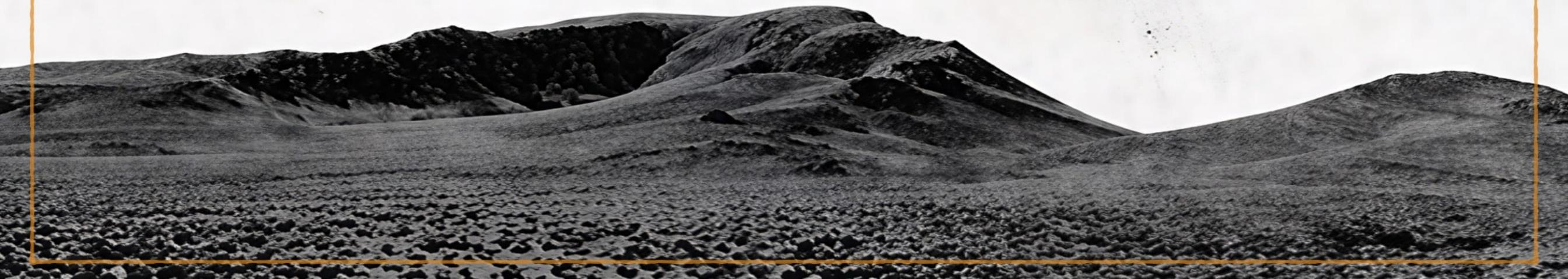
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# MATTHEW 18:21-35

Then Peter came to Jesus and asked, “Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?”

Jesus answered, “I tell you, not seven times, but seventy-seven times.

# MATTHEW 18:21-35

“Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. As he began the settlement, a man who owed him ten thousand bags of gold was brought to him. Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt.

# MATTHEW 18:21-35

“At this the servant fell on his knees before him. ‘Be patient with me,’ he begged, ‘and I will pay back everything.’ The servant’s master took pity on him, canceled the debt and let him go.

# MATTHEW 18:21-35

“But when that servant went out, he found one of his fellow servants who owed him a hundred silver coins. He grabbed him and began to choke him.

‘Pay back what you owe me!’ he demanded.

“His fellow servant fell to his knees and begged him, ‘Be patient with me, and I will pay it back.’”

# MATTHEW 18:21-35

“But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt. When the other servants saw what had happened, they were outraged and went and told their master everything that had happened.

# MATTHEW 18:21-35

“Then the master called the servant in. ‘You wicked servant,’ he said, ‘I canceled all that debt of yours because you begged me to. Shouldn’t you have had mercy on your fellow servant just as I had on you?’”

# MATTHEW 18:21-35

In anger his master handed him over to the jailers to be tortured, until he should pay back all he owed.

“This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart.”

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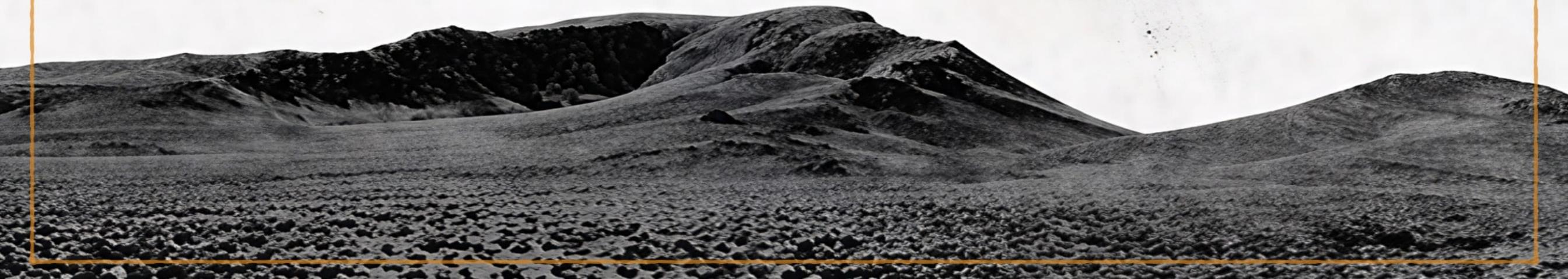
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**ACCOUNTABILITY,  
FORGIVENESS, AND  
RECONCILIATION CAN  
ONLY OCCUR WHEN WE ARE  
EMBEDDED IN A LOVING,  
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**ACCOUNTABILITY, FORGIVENESS,  
AND RECONCILIATION CAN  
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**Online outrage doesn't work, no matter  
how justified it may be, because it  
occurs in a transient, unloving,  
unhealthy facsimile of community.**

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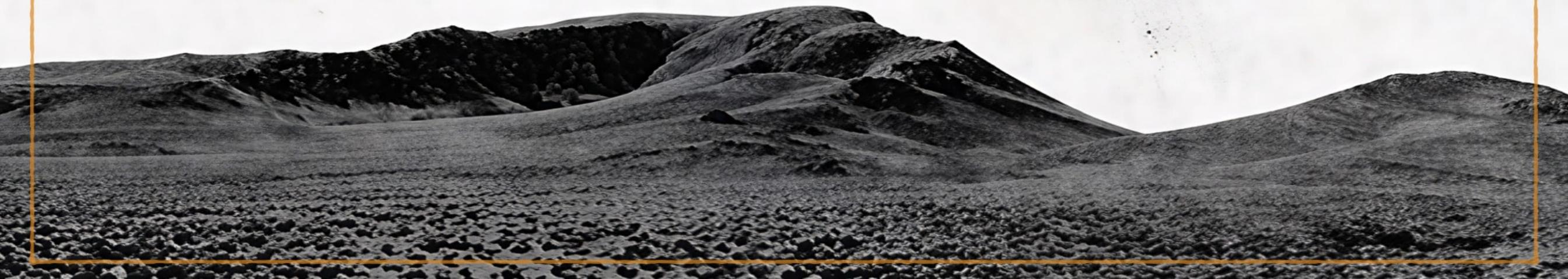
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# EPHESIANS 2:14-22

For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with its commands and regulations.

# EPHESIANS 2:14-22

His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility.

# EPHESIANS 2:14-22

He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit.

# EPHESIANS 2:14-22

Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.

# EPHESIANS 2:14-22

In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.

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