



# Weekly Booster

## CHURCH STAFF

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### Pianist

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## Bells & Choir Directors

Dan & Linnea Shook

## Multimedia & Website

Jeff Hiser

## Sunday Media Booth

Alan Hutchison

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## Sunday Facebook Host

Craig Harris,

## Facebook Contributors

Pastor David B. Clark,

Craig Harris, Jeff Hiser

## Sunday Praise Team

Terry Stafford, Linda Haldane,

Margaret Brady, Deb Finlay,

Jeff Hiser, Pastor David

*Our Vision: **Growing** as disciples of Jesus while **connecting** with others and **servicing** our community.*



## Walking the Pathway to the Cross: A Reflection on Holy Week

Holy Week stands as the pinnacle of the Christian calendar, a brief but sacred span of time that invites believers to walk alongside Jesus on his journey to the cross. All of the events of the Christian year point to this week of reflection on God's plan to redeem his people through the life, death, and [resurrection of Jesus](#). *\*\*note, anything in light blue and underlined is a link to additional information or scripture. Hover over the underlined word and you can push the Ctrl + Enter keys, and you will be taken to the additional information.*

As we read the story of our Savior's experiences through this impossibly difficult week from the different perspectives of the [Gospel](#) writers, we can follow along Jesus' path: from the early shouts of "Hosanna" on Palm Sunday to the somber silence of the tomb on Saturday and finally to the empty tomb and the glorious proclamation of "He is risen!" on [Easter Sunday](#).

For Christians around the world, Easter week is much more than simply a historical remembrance; it is an opportunity to engage in an immersive spiritual encounter that defines the center—the very heart—of the Christian faith.

When we pause to reflect on these days, we find ourselves drawn into a narrative of profound love, painful sacrifice, and ultimate victory. *Continued on page 2*

*“When everything seems to be going against you, remember that the airplane takes off against the wind, not with it.”*  
Henry Ford

*“You cannot always control what goes on outside. But you can always control what goes on inside.”* Wayne Dyer

### Reminders

#### April 5<sup>th</sup>

Sunday Service 9:00 a.m.  
PK-6 S.S. during the message  
Jr/Sr High S.S. – 10:30 a.m.  
Easter Sunday & Communion

#### April 7<sup>th</sup>

Mat Making (Loom Room) 1:00 p.m.

#### April 8<sup>th</sup>

Bible Study – 11:00 a.m.  
Praise Team - 4:00 p.m.  
Bell Choir – 4:30 p.m.  
Chancel Choir – 5:30 p.m.

#### April 9<sup>th</sup>

T.O.P.S.

Meals-On-Wheels Deliveries  
Sign up at the Welcome Counter

\*\* Fellowship Volunteers and treats needed, sign up in Fellowship Hall



Cross - continued from page 1.

## Jesus' Journey Through Passion Week

### *Triumphal Entry Into Jerusalem*

The journey to the cross begins with Jesus' Triumphal Entry into Jerusalem, a moment of deceptive celebration. Jesus rides into the city of Jerusalem on a donkey, fulfilling Zechariah's prophecy:

Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey. (Zechariah 9:9)

Seeing Jesus and wanting to believe that he would be the ones to save them from Roman oppression, the crowds spread their cloaks on the road, shouting, " 'Hosanna to the Son of David!' 'Blessed is he who comes in the name of the Lord!' 'Hosanna in the highest [heaven!](#)'" ([Matthew 21:9](#)).

Yet despite the echo of prophecy in this event, Jesus knows the fickle nature of human praise. He later weeps over Jerusalem ([Luke 19:41-44](#)), understanding that the anthems of praise on this day would soon curdle into shouts for his crucifixion ([Matthew 27:22-23](#)).

### *Cleansing the Temple*

As the week progresses, the atmosphere of the story grows heavier. We read about Jesus' interactions with the religious leaders, and we see Jesus' righteous indignation in cleansing the temple from the corrupt traders who are cheating the worshipers within its walls.

Jesus seeks to turn his people's attention back to the true purpose of [worship](#) in the temple. He overturns tables, disrupting the animal trade ([Matthew 21:12-13](#); [Mark 11:15-17](#); [Luke 19:45-46](#); [John 2:13-16](#)) and declaring, " 'My house will be called a house of prayer,' but you are making it a 'den of robbers'" ([Matthew 21:13](#)).

Continued on page 6

## Volunteers Needed



**LAST PERSON LEAVING**  
PLEASE TURN OUT LIGHTS  
AND LOCK DOORS

First United Methodist Church  
**Please wear your  
name tag on  
Sunday mornings**



### Church Ad Board Members

*Bob Lynn - Chair*  
*Mary Peterson - Secretary*  
*Darlene Howard - At-Large*  
*Roger Jones - Trustee*  
*Dave Christensen - SPRC*  
*Dan Weiss - Finance/Stewardship*  
*Dave Lashier - Treasurer*  
*Craig Harris - Lay Member to Annual Conference*  
*Connie Anderson - Memorials*  
*Linda Haldane - Membership*  
*David Clark - Pastor*

## Church Office Hours

**\*\* Children & Jr.-Sr. High Sunday School – PK-6 during service Jr/Sr High 10:30 a.m.**

<b>Monday</b>	9:00-11:00
	12:00-3:00
<b>Tuesday</b>	9:00-11:00
	12:00-3:00
<b>Wednesday</b>	
<b>Praise Team – 4:00 p.m.</b>	<b>Wednesday Office Closed</b>
<b>Bell Choir – 4:30 p.m.</b>	Bible Study 11:00
<b>Chancel Choir – 5:30 p.m.</b>	<b>Thursday</b>
	9:00-11:00
	12:00-3:00
	<b>Friday</b>
	9:00-11:00
	12:00-3:00

The front door to the church will be locked during office hours. Please ring the doorbell to be let into the church.

Please continue to call in advance if you need to enter the church to make sure someone is in the office. If you reach the answering machine, please leave your name, number, and a brief message, and your call will be returned. Calls after 2:00 p.m. may be returned on the next business day.



- |  |   |  |
|--|---|--|
| Why were the Anakites (AnaKim) feared? | Who thought that the gift of God could be purchased with money? | According to the book of 2 Peter, what should knowledge be supplemented with people? |
| a) they were numerous                  | a) Herod  | a) Godliness   |
| b) they were famous archers            | b) Simon  | b) Brotherly affection   |
| c) they were great & tall              | c) Pilate   | c) Love  |
| d) They had iron chariots              | d) Caiaphas   | d) Self-control  |

**Check page 4 for answers from the previous week.**



*5<sup>th</sup> – Mary Lou Rexroth*  
*8<sup>th</sup> – Blake & Bowen Burdorf*  
*9<sup>th</sup> – Barb Lundgren, Cindy Nelson, Lexi Williams, Kent & Sherri Hiser*  
*11<sup>th</sup> – Jane Foster, Stephanie Largrer, Richard & Carleen Perry*

**\*\*See a wrong birthday or anniversary, or need one added? Please call the office or send an email to [office@shen.church](mailto:office@shen.church)**

**Shenandoah First United  
Methodist Church**

200 Church St.  
Shenandoah, IA 51601

Phone 712-246-2081

Church E-mail  
[office@shen.church](mailto:office@shen.church)

Same address – a new look at  
<https://shen.church>



<https://shenchurch.onechurchsoftware.com/>



United Methodist Church,  
Shenandoah, IA

<https://www.facebook.com/methodist.church.shenandoah>



Services are now on our YouTube  
channel only.

<https://www.youtube.com/@shen.church8192/streams>

**\*Prelude/Postlude/Accompanist: Terry Stafford**

**Call to Worship**

**Leader: This is good news: the grave is empty, Christ is risen.**

**People: Hallelujah!**

**L: This is good news: the light shines in the darkness, and the darkness can never put it out.**

**P: Hallelujah!**

**L: This is good news: once we were no people, now we are God's people.**

**P: Hallelujah!**

**L: Christ is our peace; the indestructible peace we now share with each other.**

**P: Hallelujah!**

**“Going with Mary Magdalene”**

**Scripture Reading: Matthew 28:1-10**

**Songs**

**Christ the Lord is Risen Today #302**

**How Great Is Our God #3003**

**He Lives #310**

**People Need the Lord #2244**

**Last Week's Attendance**

**In-Person Worship – 100**

**Online Worship – 13**

**Our Vision:**

**“Growing as disciples of Jesus while connecting with others and serving our community.”**

**Answers for March 29<sup>th</sup> are d) Esau a) The righteous b) Nehemiah  
Quiz hints – Q1) Deuteronomy Q) Acts Q3) 2 Peter**



## Food Pantry Needs

Cake, Brownie, and Muffin Mixes, Cereal, Mandarin Oranges, Pineapple, Pasta (any variety), Macaroni & Cheese, Soda or Snack Crackers, Cinnamon Applesauce, Evaporated Milk, Shampoo, and Bar Soap

April 2026

There are times when people who use the Food Pantry come to the pantry on foot. They are then forced to walk home carrying, pushing, or pulling several pounds of food. Southwest Iowa Transit, for a very reasonable fee of \$5.00, will take individuals home with their food items. If you are interested in helping pay for these fees, simply seal your cash (whatever you would like to give) in a plain envelope and add it to your donated food items.

Thank you to everyone who continues to support the Community Food Pantry. We exist totally on donations; we couldn't assist those in need without your help!

If you or anyone who would be interested in volunteering at the Food Pantry, please have them contact Jeannine K. Liljedahl at 712-215-2488.



*Church  
Scholarships*

*Collected each Sunday after  
the children's message*



*Each of you should GIVE what you have decided in YOUR HEART to give, not reluctantly or under compulsion, for GOD LOVES a cheerful GIVER." (2 Corinthians 9:7)*

The Noisy Offering is one more way to do ministry for those in need and teach your children the importance of giving and serving. Each Sunday, a new opportunity for mission giving will take place after the Children's Message. Sunday School students will walk around the congregation, collecting your loose coins and currency in their colorful metal pails. This would be a good time to clean out the loose change from your pockets or purse. The money donated in April will go to the **Church Scholarships**.

**Cross - continued from page 2.**

This act moves Jesus quickly forward on his collision course with the Jewish religious authorities. It accelerates their plot to kill him ([Luke 19:47–48](#)) in the face of his popularity.

### ***The Upper Room***

The events in the Upper Room slow down the narrative. Here, Jesus washes the feet of his disciples—a shocking display of servant leadership ([John 13:1–17](#))—and institutes the Lord’s Supper ([Matthew 26:17–30](#); [Mark 14:12–26](#); [Luke 22:7–23](#); cf. [1 Corinthians 11:23–26](#)). He offers bread and wine, symbols of a new covenant based on his own body and blood.

But the intimacy of this scene is fractured by betrayal. Judas slips away into the night to meet with the Jewish religious authorities ([John 13:21–30](#)), and Jesus retreats with a few of his disciples to Gethsemane ([Matthew 26:36–46](#); [Mark 14:32–42](#); [Luke 22:39–46](#)).

### ***Gethsemane***

There in the garden we witness the raw humanity of the Son of God. He is overwhelmed with sorrow to the point of death ([Matthew 26:37–38](#)). He prays, “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will” ([Matthew 26:39](#)). The physical and emotional anguish is palpable as he accepts the weight of the world’s sin ([Luke 22:44](#)), even as he himself is perfectly sinless. His pain and suffering are so intense that his sweat is like drops of blood.

### ***Good Friday / Jesus’ Crucifixion***

The journey then descends into the darkness of Good Friday.

Following his arrest, Jesus endures a brutal scourging, a punishment designed to inflict maximum pain and leave him physically weakened and emotionally spent. The whip itself likely tears the skin on Jesus’ back to ribbons; infliction of these wounds were in many cases too much for the condemned, who died from searing pain and massive blood loss.

Jesus survives this beating, and the gospel accounts detail how he is then forced to carry his own cross through the streets of Jerusalem toward Golgotha, also called “the place of the skull.” As we read about Jesus experiencing this very public, exhausting, and humiliating trek, we see how his humility and his resolve are both on display. His purpose is firm; his course is set.

Both the scourging and the public walk carrying the cross are designed to maximize the deterrent effect of the act of crucifixion itself for those watching. Those who see Jesus walking through the streets, torn and filthy and bleeding, surely would never have willingly traded places with him.

Roman crucifixion was designed to be one of the most agonizing forms of execution. Nails driven through Jesus' wrists and feet would have pierced major nerves, delivering excruciating pain with each movement. As his body weight hung from those wounds and his outstretched arms, his shoulders and elbows likely dislocated. The position he was in on the cross made every breath a struggle. He would have had to push up against the nail piercing his feet just to inhale, an act that would have inflamed his nail wounds and scraped his torn back against the rough wood.

Jesus' suffering only intensified with time, as dehydration, severe muscle cramps, and shock likely set in. Fluid loss and restricted breathing were likely part of his slow suffocation, until the moment when he willingly gave up his spirit. Throughout all of this pain and suffering, Jesus was always in control, willingly taking the punishment that was necessary to set humanity on a path toward reconciliation with God.

### ***Jesus' Death on the Cross***

Betrayed ([Matthew 26:47–50](#)), arrested ([John 18:2–13](#)), mocked ([Matthew 27:27–31](#)), beaten ([Mark 15:15–20](#)), and finally nailed to a cross ([John 19:16–18](#)), Jesus endures ultimate separation from God his Father.

At God's hand, nature responds to this cosmic tragedy and darkness covers the land ([Luke 23:44–45](#)). It is then that the end comes: "When Jesus had cried out again in a loud voice, he gave up his spirit" ([Matthew 27:50](#)).

At the same time as Jesus' death, the thick veil of the temple tears from top to bottom, eliminating the barriers that had formerly existed between individuals and God. This physical act of God tearing the curtain from top to bottom is a picture of the effort that God made to open up the relationship between himself and his created people, making communion between humans and heaven possible ([Matthew 27:51](#); [Mark 15:38](#); [Luke 23:45](#)).

For Christians, these intense emotional and physical sufferings reveal the depth of Christ's love and sacrifice. Every gasp and wave of pain carries spiritual meaning. Jesus bore this suffering willingly, opening the way for people to pursue [forgiveness](#) of their sin and enter into a new relationship with God. Jesus' willingness to endure this harrowing crucifixion inspires believers to live in [gratitude](#), humility, and active faith, recognizing that their ultimate hope is rooted in the self-giving sacrifice of Christ.

### ***Burial and Waiting***

With his followers scattered, and the women who knew him best bearing witness, Jesus' body is removed from the cross and prepared for burial. Two unlikely but courageous followers take on this

task, and one offers a tomb that he had made ready for himself and his family. Then the stone is rolled in front of the tomb.

Silence falls on Saturday, a day of waiting, fear, and hopelessness for his followers ([Matthew 27:62–66](#)), until the stone is rolled away on Sunday morning ([Matthew 28:1–10](#); [Mark 16:1–8](#); [Luke 24:1–12](#); [John 20:1–18](#))! The Gospel accounts recording this event are almost unbelievable. Imagine seeing what the women and the disciples saw and experienced that day! The power of the Roman crucifixion, cursed as it was by Scripture ([Deuteronomy 21:23](#), quoted in [Galatians 3:13](#)), is rendered powerless by the resurrection of Jesus. Death is defeated, and a path to freedom and communion is created for all who will trust and obey. Hallelujah!

Jesus Christ—the perfectly sinless One who gave himself up as a sacrifice for human sin, who died on a cruel cross to pay the price for the sins of everyone who would believe in him—that same Jesus is alive again. And he still lives today!

### **The Significance for Those Who Believe**

For the believer, Holy Week is not merely a retelling of ancient events; it is a mirror held up to our own souls. It forces us to confront the gravity of our own sinful nature and the magnitude of God's grace in sending Jesus Christ to earth to bring [salvation](#). Christians cannot walk through this week casually. As we consider the weight of our own sin, we are invited to see ourselves in the crowd—sometimes [praising](#) ([Matthew 21:8–9](#)), sometimes denying ([Luke 22:54–62](#)), often hiding ([John 20:19](#)).

This week signifies the ultimate exchange. We recognize that the isolation Jesus felt on the cross—his separation from God to pay the price for our sin—was the isolation we deserved. “The punishment that brought us [peace](#) was on him, and by his wounds we are healed” ([Isaiah 53:5](#)). For every Christian who has accepted Jesus' sacrifice on their behalf, this week is a time for deep introspection and repentance.

When we meditate on the cross, our own pride and petty grievances seem trivial. The call to “take up [our] cross and follow [him]” ([Matthew 16:24](#); [Mark 8:34](#); [Luke 9:23](#)) becomes not just a metaphor, but a daily reality of dying to self so that we can pursue and advance the cause of Christ in the world.

Furthermore, Holy Week anchors our hope. The resurrection is the lynchpin of our faith. As the apostle Paul writes, “And if Christ has not been raised, your faith is futile; you are still in your sins” ([1 Corinthians 15:17](#)). Because Jesus Christ was raised from the dead and still lives to advocate for us, we have the assurance that death is not the final word in our own stories. Holy week transforms our understanding of suffering because we learn that God is not aloof from our pain; he has entered into it, absorbed it, and redeemed it ([Hebrews 4:15](#)—Jesus as our sympathetic high priest).

## Holy Week and the Celebration of Passover

Holy Week unfolds within the context of the Jewish Passover, a commemoration of God's deliverance of Israel from slavery in Egypt. In the observance of Passover, families selected a spotless lamb that would be sacrificed as a symbol of purity and substitution ([Exodus 12:3–7](#)): “the blood will be a sign for you on the houses where you are, and when I see the blood, I will pass over you” ([Exodus 12:13](#)). Passover foreshadowed a far greater deliverance—the redemption of humanity through Christ.

It is no accident that the events of Jesus' passion occur during the celebration of Passover ([Matthew 26:17–19](#); [Mark 14:12–16](#); [Luke 22:7–13](#)). The path Jesus walked to Calvary was also the route trodden by the sacrificial Passover lambs that were brought into Jerusalem. According to tradition, these lambs would be led from Bethlehem through the Sheep Gate and up to the Temple for sacrifice (see [Nehemiah 3:1](#) for historical context).

Jesus, called the “Lamb of God” ([John 1:29](#)), entered Jerusalem from Bethlehem, passed through the same gate as these sacrificial lambs, and ultimately journeyed to the cross on the very roads these animals walked. In this way, he fulfilled centuries of prophecy and ritual. As Paul wrote, “For Christ, our Passover lamb, has been sacrificed” ([1 Corinthians 5:7](#)).

## The Turning Point of History

Beyond the historical timeline and personal application of this week lies a cosmic reality: Holy Week is the turning point of history. Jesus' resurrection signifies the moment where the [Kingdom](#) of God overcame, once and for all time, the kingdom of this world. It completed God's plan to save his people after the fall in [Genesis 3](#), and it signals the ultimate defeat of the powers of darkness. When Jesus declared, “It is finished” ([John 19:30](#)), he was announcing the completion of a rescue mission planned before the foundation of the world.

One of the great reasons for celebration in the face of these realities is found in the restoration of relationships. The tearing of the temple curtain signifies that access to the presence of God is no longer restricted ([Matthew 27:51](#); [Mark 15:38](#); [Luke 23:45](#)). We are invited into the Most Holy Place—not by our own merit, but by the blood of the Lamb ([Hebrews 10:19–22](#)).

This celebration also represents a subversive act in terms of the sinful world that we live in. In a world obsessed with power, wealth, and status, Holy Week celebrates a King who conquers through humility, a God who wins ultimate victory from a cross, and a pathway to life that is found by losing it ([Matthew 20:26–28](#); [Mark 10:43–45](#)). It is God acting purely out of love toward undeserving, sin-sick people; he rewards humility, surrender, and faith with unspeakable love and grace and mercy. As such, it challenges every worldly definition of [success](#) and victory.

## Holy Week: A Love Story

Ultimately, Holy Week is a love story. It is the story of a holy God who fulfilled the requirements and paid the penalties for our sin in his own body. “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (John 3:16).

As we move from the shadows of Gethsemane to the light of the empty tomb, let us do so with hearts full of wonder, gratitude, and a renewed commitment to live as people of the resurrection.

If you looking to deepen your relationship with God and are looking for a Bible to use, [here](#) is a great place to start your search.

*Adapted from the study material from the NIV Application Bible based on the NIV Application Commentary series. NIV Weekly Blog. All Rights Reserved  
501 Nelson Place, Nashville, TN 37214, USA, March 23, 2026.*

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**VOLUNTEERS NEEDED**

**Two Volunteers Needed each Thursday**

**to Deliver Meals**

**Sign-Up Sheet is on the**

**Welcome Center Counter**

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You're invited to join us this Good Friday, April 3<sup>rd</sup> at 6:30pm as we gather in a spirit of quiet reflection and honest presence. This is a space to pause... to breathe... to sit with the story of love poured out, even in the face of suffering and loss. Whether you come with deep faith, questions, or simply a need for stillness, you are welcome here. Come and experience a sacred moment of reflection as we move together toward Easter.



A  
Message  
From Your  
Pastor

Dear Church Family,

We are in the midst of Holy Week, in which we re-narrate the final days of Jesus. This yearly rhythm that we take part in can be transformative if we choose to find ourselves in that narration and live it in our own lives. There is a word that I like to use that describes our discipleship: cruciform. This means that our discipleship takes the

shape of, or the form of, the cross. So if we were to take the rhythm of Holy Week and let that shape our lives, what might that look like?

We begin with Palm Sunday. We call it a triumphal entrance into Jerusalem and hail Jesus as King. But if we pay attention to the symbolism of Jesus riding on a donkey, we might begin to see his entrance as a mockery of those who claim power in this world. Yes, Jesus takes upon himself the title of King, Messiah, Lord, but he does it on a donkey. I like to imagine this like a Saturday Night Live sketch. It is satire; it is mockery. Have you allowed Jesus to redefine what power and authority look like? Does your definition of power and authority look like a force, violence, revenge, money, influence, and political alliances? Or do you find that real power and authority in the way of Jesus is humbleness, compassion, and mercy?

Maundy Thursday has a weird name to it. "Maundy" comes to us from a Latin word that means commandment. In the Gospel of John, we read that as Jesus ate a last meal with his disciples and gave them a new commandment: Love others as I have loved you. It was on this Thursday in Holy Week that Jesus welcomed his disciples by washing their feet, the job of servants, and gave us a meal to remember him by. To live out Maundy Thursday in our lives, then, is to remember the sacrifice and passion of Jesus by loving others and becoming their servants. How might you serve someone this week?

Good Friday, again, has an interesting name. It is the day on which Jesus was crucified, so why do we call it good? Crucifixions were a common means for the Roman Empire to torture, punish, and threaten others that they are the ones in control. The Romans made their crucifixions public so that all could see and live in fear of the power of Rome. Calling this day good flips the world upside down for us. The power of God is not in the crucifying of others, but in being crucified. Our salvation, healing, and self-transformation is not in any kind of power over or assertion of our will, but it is found in emptying ourselves. The Apostle Paul says it this way: we have been crucified with Christ, it is no longer us who lives, but Christ living through us. The cross is the power and shape of our salvation, and that is very good.

Before we come to Easter, we need to travel through Holy Saturday. This is a day of uncertainty, darkness, and grief. It is a day we typically do not like to think about, because uncertainty, darkness, and grief are not feelings we like to sit with. But all of us experience this in our lives, and it is a journey that Christ takes with us. Holy Saturday is an invitation for us to enter the silence of uncertainty and grief and sit there with God. Allow God to be your companion in the darkness.

And of course Easter is the high holy day of the Christian year in which we celebrate resurrection. Resurrection is a reality that began with Jesus coming out of the tomb and is a reality today every time new life and new possibilities emerge from the darkness, death, and loss. Resurrection is a reality that gives us hope, that the forces of this world do not have the last word, and that God is in control. The resurrection stories in the gospels all tell of the disciples at first not recognizing the risen Christ. Easter is an invitation for us to open our eyes to see how Christ is actively present amongst us, even in people and places that we first did not recognize.

May your Holy Week be blessed with grace and peace,

Pastor David Clark  
308-258-7749 (cell)

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*April 5, 2026 – John 16:33 – "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."*

### Health and Healing Concerns

Sharon Fox (back surgery), Richard Perkins, Darrell Jones, Hali Giese Mayor

\*\* Names will be kept on the prayer list for 3 weeks, or until someone notifies the church that a name needs to remain on the prayer list.

### Families Dealing with Loss

Accura Health Care Center  
1203 S Elm, Shenandoah, Iowa 51601

Cathy Shull

Eiler Senior Living  
920 W Garfield St, Clarinda, IA 51632

Della Staples Apt 153

Homestead of Shenandoah  
601 Harrison, Shenandoah, Iowa 51601

Chuck Oxenford #202, Jane Foster #203

2425 Corn Dr, Papillion, NE 68046-4208

Edi Norris

Azria Health – 600 Manor Dr.  
416 Fairview Hall, Clarinda, IA 51632

Ardyce Giese

## The United Methodist Holy Week Quiz Answers

1. They symbolized victory in the Roman Empire
2. 30 pieces of silver
3. The Last Supper
4. "Physician, heal thyself."
5. Moments in Jesus' journey from his trial to the tomb
6. Extinguishing candles
7. Jesus the Nazarene, King of the Jews
8. All of the above
9. "Christ, Whose Glory Fills the Skies"
10. All of the above

# BIBLE CROSSWORD XVI

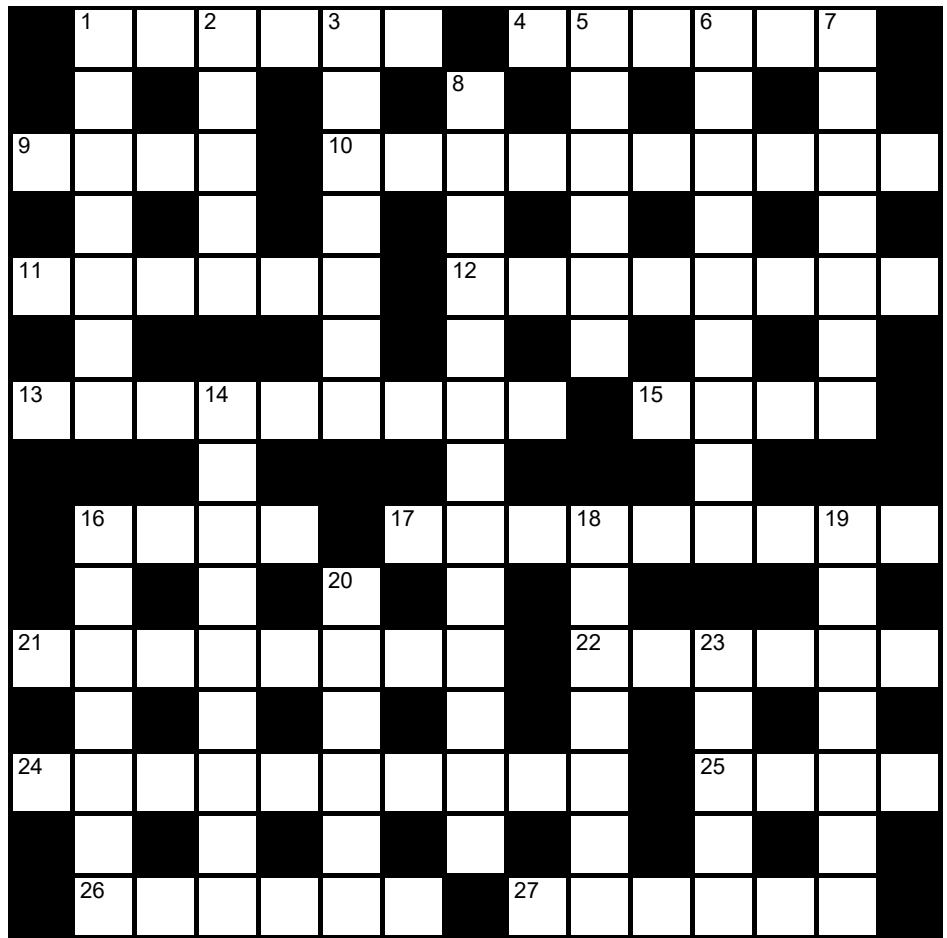
April 5, 2026

## Across

- 1 These were not to be multiplied by kings (6)  
 4 Immersed (6)  
 9 Implore (4)  
 10 Revelation (10)  
 11 A son of Bebai (6)  
 12 Courteous (8)  
 13 Like the sower's seed (9)  
 15 Number of virgins who were wise (4)  
 16 Chores (4)  
 17 Woodworker (9)  
 21 A city of Macedonia (8)  
 22 Grownups (6)  
 24 Inhabitants of an important Syrian city (10)  
 25 Perfect (4)  
 26 Truthful (6)  
 27 Loved deeply (6)

## Down

- 1 Nonconformist (7)  
 2 Relating to kings and queens (5)



by *Philologus*

© BiblePuzzles.com

- 3 Test (7)  
 5 Prophet (6)  
 6 Luke's profession (9)  
 7 Conflict (7)  
 8 Gatherings (13)  
 14 A forger of brass and iron (5-4)  
 16 Very young king (7)  
 18 Worshipped (7)  
 19 Went into (7)  
 20 Aromatic substances (6)  
 23 Like the room used for the last supper (5)