

March 1st, 2026, ANNOUNCEMENTS for the East Kootenay Lutheran Parish

EKLP serves the communities of Cranbrook, at Mt. Zion Lutheran;
Elkford, at Immanuel Lutheran; Fernie; and Kimberley.

We are CARED FOR AND CARING IN JESUS' NAME.

You can contact our Parish office at 250-426-7564

Or e-mail mtzionlc@hotmail.com

EKLP(MZ)Office Hours: Monday – Friday: 9:00am – 1:00pm

Pastor John Attwood EKLP Email is:

jattwood07@gmail.com

Cell Number: 250-464-0387

CHECK OUT OUR WEBSITE at www.eklutheran.ca

Also find us on: Facebook at "East Kootenay Lutherans"

YouTube at "East Kootenay Lutheran Parish-AFLC"

Services



Praise God!

We are holding Sunday services at Mt Zion (Cranbrook) at 10:00 am; and at Immanuel (Elkford) at 3:00 pm.

Please Note: *Our face-to-face worship services at Trinity (Fernie) are on hold until further notice. Please join with either our Cranbrook or our Elkford congregations. Please visit our website www.eklutheran.ca for updates on all our locations & inspirational resources.*

PARISH ANNOUNCEMENTS



EKLP AGM: We will be hosting our AGM this year on Sat. March 14th at 10:00 am at Mt Zion in Cranbrook.

All members of the parish are invited to attend. Please consider how you might be able to assist our parish council with your talents.

MT. ZION ANNOUNCEMENTS

- **Prayer Meeting:** Every Thursday at 1:00 pm.
- **Women's Bible Study:** Every Friday at 1:00 pm.
- **In March Mt. Zion will be holding two Communion Service:** March 8th and 29th, 2026.
- **Hot Dog Sunday will be Held on March 15th.**
- Food Bank Donations would be appreciated as well.**
- **There will be a Men's Breakfast on March 28th at 8:00 am**
- **Palm Sunday is upcoming on March 29th**
- And it is also a Communion Service.**

Services

March 1 – Mt. Zion 10:00 am Service of Praise

March 1 – IMM No Service

March 8 – Mt Zion 10:00 am Communion Service

March 8 – IMM 3:00 pm Communion Service

March 15 – Mt. Zion 10:00 am Service of Praise

March 15 – IMM No Service

March 22 – Mt Zion 10:00 am Service of Praise

March 22 – IMM No Service

THE ORIGINS AND EARLY HISTORY OF LENT

Historians generally agree that the 40-day period before Easter, known as Lent, emerged shortly following the Council of Nicea in 325 AD. Earliest observances of Lent seem to have focused particularly on the practice of fasting. Council records suggest that the fast applied at first mainly to new converts as a period of repentance and reflection before baptism at Easter. In any case, Lent quickly became a general practice churchwide. The actual 40-day period varied region-to-region, even church-to-church; some including weekends, some not; some fasting Sundays, others not. But in every case, the fast was strict: one meal a day after 3 PM with no meat, fish, or dairy. It was **Pope Gregory I (590 - 604)** who finally regularized the period of the fast churchwide, to begin on a **Wednesday 46 days** before Easter with a ceremony of ash, and not to include Sundays, which were perennial days of celebration.

Other **historical records** indicate that a pre-Easter season of fasting, had actually been in practice already, as far back as the second century, and perhaps even earlier. In "**History of Lent,**" Father William Saunders writes that early church father, **St. Irenaeus (c. 130 - 202)**, in a letter to Pope St. Victor, mentioned a dispute about the number of days for the pre-Easter fast. Irenaeus noted that such "variation in observance did not originate in our own day, but very much earlier, in the time of our forefathers." Irenaeus himself was a third-generation disciple after the Apostles, so his dating of lenten fasting back to the time of his "forefathers" establishes it as a practice from the very earliest days of the church. Irenaeus' letter references the idea of a fast lasting 40 days before Easter, strongly suggesting the concept predated Irenaeus' own time. Jesus fasting 40 days and 40 nights in the desert to prepare for his public ministry is thought to be the primary inspiration for such a timeframe.

Following Nicea, Lenten practices remained essentially unchanged for centuries. However, by the 800s, the strictness of the fast began to relax. By the 1400s, Christians had begun eating the one meal earlier in the day and later began to add a smaller meal to keep up their strength for work.

Eventually, the one-meal restriction was lifted altogether, and new practices emerged, like the idea of giving up some luxury or need as a personal sacrifice for the season. Over time, “giving something up” became the centerpiece of Lent.

As evangelicalism rose in the 18th and 19th centuries, the biblical critique of Lent sharpened. The great evangelist Charles Spurgeon summed up the evangelical distrust of Lent with these **words from 1885**: “It is as much our duty to reject the traditions of men, as to observe the ordinances of the Lord. We ask concerning every rite and rubric, ‘Is this a law of the God of Jacob?’ and if it be not clearly so, it is of no authority with us, who walk in Christian liberty.”

Lent in More Recent Days and a Renewal Among Protestants

Lent continued to evolve in practice in the centuries following the Reformation. In the Lutheran Church, Lent remained an important part of the lectionary, but was fully voluntary with regard to individual observance, whereas in the Catholic Church it remained a “Sacred Tradition,” with the force of church law behind it.

But over the years, Lent has become less strict in almost every western tradition. In the Catholic Church, for example, the number of obligatory fasting days decreased incrementally from six days a week to three, and then eventually, to just two in the whole season of Lent: Ash Wednesday and Good Friday. The well known “fish on Friday” tradition began in the United States in 1966 when the Pope affirmed the abstinence from “flesh” on Fridays.

In every tradition, however, the act of “giving something up” has remained strong. For all of these changes, though, the tradition of Lent is still largely recognizable to what it was nearly 2,000 years ago.

In recent years, Lent has resurged in importance among mainline Protestant churches and has even seen **renewal among Protestants**. In a time that some call the “post-Christian era,” many evangelicals have gained a new appreciation for the Church Liturgical Calendar, and for a season to reflect on their need for the cross and to prepare their hearts to celebrate Christ’s resurrection. For all faithful observers, Lent is about Jesus and what he did. “You could observe 1,000 Lents,” says Eric Ferris, founder of the **Lent Experience**, “and it won’t ever accomplish in your life what the cross of Jesus has.”