

The Fifth Sunday of Lent

The 40 days of Lent are about many things: preparing for Easter, reflecting on our lives, expanding our hearts and minds with spiritual exercise, and more.

Why 40 days?

It's an echo of the story of Jesus' adventure at the outset of his public ministry, led by the Holy Spirit into the wilderness for 40 days of being "tested by Satan" – essentially a kind of training program with a sparring partner (Mark 1:13; Matthew 4:1; Luke 4:2).

Accordingly, during this 40-day span, we too can train by "sparring" with whatever distractions, obstacles, or inclinations are holding us back from becoming the people God is calling us to be. What pulls us away from our true priorities? What obstructs our doing justice, loving kindness, and walking humbly with God? Lent is a time to join Jesus in the wilderness, reflecting on these questions, clarifying our insight, and renewing our resolve.

Holy Week Schedule

Palm Sunday

March 24, 10:00 a.m.

The feast commemorates Christ's entry into Jerusalem, an event mentioned in each of the four canonical Gospels. Its name originates from the palm branches waved by the crowd to greet and honor Jesus as he entered the city. We will wave our own palm branches during the first part of the service to celebrate; we will read the story of the crucifixion as a community and mourn as we leave.

Maundy Thursday

March 28, 5:30 p.m.

We commemorate three events this night. The washing of the disciples' feet is remembered with handwashing. The institution of the Sacrament of the Holy Eucharist is celebrated with an Agape feast (Barb Morales has the food sign-up sheet). And the all-night Vigil continues through the night until Friday at noon.

Good Friday

March 29, 12:00 noon

Good Friday is a day of fasting within the wider Church. Our service is quiet and subdued, and consists of prayer, and a re-telling of the Passion.

Ministers

Altar Guild	Mary Dillivan
Sound	Scott Larsen
Hospitality Greeter	Diana Anderson
Liturgy Greeter	Kathy Riley
Worship Leader	Charlotte Patrick
Reader	Barb Morales
Preacher	Rebekah Mason
Intercessor	Tim Glatzer
Musicians	Tom Walker
	Kathy Walker
	Martine Grant
	Mike Galagan
Presider	Megan Nickles
Communion Servers	Laura Greathouse
	Carra Wetzel
Communion Bread	Barb Morales
Coffee Hour	

Prayers

Anglican Cycle of Prayer: The Church in Wales
Diocesan Cycle of Prayer: Diocesan Standing Committee; Diocesan Staff;
St. Luke's, Buffalo

Richard & Jennifer; Richmond & Rich;
Nelson & Nancy; Carolyn & Family;
Laurel & Rusty; Hunter, Charlotte & Mike;
Hugh B. & Marge; Lee & Kelly;
Margie & Josey; Tim & Alex;
Tim & Lynnae; Bobbi & Bentley;
Bob & Charlotte; Douglas, Mickey, Mike G.,
Cynthia, Carra, Rob R., Kathy E., Martha,
Tammy, Rob K., Bobby B., Larry, Irene,
Nancy, Alan, Katy, Marlynn, Sue, Kahli, Ron
and Jane

Daryn, Justin, Jacob, Patrick, Reece,
Coleman, and Bryce who are serving
in the military.

Ann & Don who reside in care
centers.

Celebrations

Birthday: Charlotte Patrick—21st, Cynthia Garhart—22nd

Gather

The chimes sound. We are called to quiet.

Hymn Verses 2, 3, 4, and 6

We stand.



Verses



1. Gath - er the peo - ple, the chil - dren, the eld - ers;
2. Now is the hour, the day of sal - va - tion;
3. Long is the jour - ney and steep are the moun - tains,
4. Wash us a - new in your life - giv - ing wa - ter;
5. Once lost in dark - ness you did not for - sake us, but
6. Wake, O sleep - er, a - wake from your slum - ber;



come now and gath - er be - fore the Lord.
now is the time to re - turn to God.
come now and guide us, O gra - cious God.
come quench the thirst of our yearn - ing hearts.
called us your chil - dren and gave us light,
rise from the chains of the dark, cold tomb.



O - pen your hearts to com - pas - sion and mer - cy;
 O - pen your lives to for - give - ness and mer - cy;
 Show us your face, give us hope for the jour - ney;
 Break through the si - lence, the fear and the long - ing; em -
 O - pen our eyes, come re - move all our blind - ness.
 Walk in the light of com - pas - sion and mer - cy;



O - pen your hearts to the Lord.
 O - pen your lives to the Lord.
 Lead us to walk in your love.
 brace us with un - end - ing love.
 O - pen our eyes to your love.
 walk in the light of the Lord.

D.C.

Text: Francis Patrick O'Brien, b.1958
 Tune: Francis Patrick O'Brien, b.1958
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The Summary of the Law

Jesus said: "The most important commandment is this:

'Hear, O Israel: The Lord our God, the Lord is one.

Love the Lord your God with all your heart

and with all your soul

and with all your mind

and with all your strength.'

The second is this: 'Love your neighbor as yourself.'

There is no commandment greater than these."

Psalm One Hundred Eighteen *Selected verses*

²⁵ Save us, we beseech you, O LORD!

O LORD, we beseech you, give us success!

²⁶ Blessed is the one who comes in the name of the LORD.

We bless you from the house of the LORD.

²⁷ The LORD is God, and he has given us light.

Bind the festal procession with branches, up to the horns of the altar.

²⁸ You are my God, and I will give thanks to you;

you are my God; I will extol you.

²⁹ O give thanks to the LORD, for he is good,

for his steadfast love endures forever.

Litany of Forgiveness

Gracious God, we acknowledge that we need not be delivered from demons that possess and control us; but that we must know that we are constantly and quietly influenced by them.

We keep silence.

Deliver us from the ordinary demons eager to corrupt and pollute, dissuading us from choices which cultivate faith and virtue.

Lord, in your mercy, deliver and redeem us.

Deliver us from vain worries for the future, and the comfort of imaginary virtue. Guide us to seek first your kingdom, living into our calling in the present, sharpening active virtue against the whetstone of the needs of today.

Lord, in your mercy, deliver and redeem us.

Deliver us from the refusal which prevents us from following your call into the desert. Guide us through the peaks and valleys, help us to rejoice in times of plenty and in scarcity.

Lord, in your mercy, deliver and redeem us.

Deliver us from the indifference that allows our spirits to drift; deliver us from the slow parting from you that unfolds over a thousand tiny steps. Guide us with the rude interruptions to our spiritual slumber which remind us to move toward you with joy.

Lord, in your mercy, deliver and redeem us.

Deliver us from the desire of conquest, the need to crush enemies, and dominate neighbors. Guide us to be gardeners of your creation.

Lord, in your mercy, deliver and redeem us.

Deliver us from seeing our faith as a vehicle to some personal or political end, no matter how lofty that end may be. Guide us to release our ego from our actions and to learn holy discernment from Jesus.

Lord, in your mercy, deliver and redeem us.

Deliver us from fatigue and weakness, from faltering steps, and from surrender to the false rest of complacency. Guide us into passionate active service, loving others, and proclaiming the resurrection.

Lord, in your mercy, deliver and redeem us. Amen.

Kyrie

The cantor sings through once, we then sing twice together.

Tom Walker

Lord have mer - cy. Christ have mer - cy. Lord have mer - cy.

Peace

We stand.

The peace of the Lord be always with you.

And also with you.

We may greet one another in the name of God.

Offertory

As we entrust our lives to your care, O Lord,
so do we entrust our offerings to your service.

Music

“Why Me, Lord”, Kris Kristofferson.

Great Thanksgiving

We stand.

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

It is right to give our thanks and praise.

Let us give thanks to the Lord our God.

It is right and a good and joyful thing to give thanks to you always,
Creator God, because you have made the world in all its complexity.
You have given humanity abundant good things.

Yet you have also given us the capacity for dark choices and anxiety.

You have provided us with paths leading to wisdom
through deprivation and suffering.

And you have shown us,

through the incarnation of your love in Jesus Christ,
the way of reconciliation through letting go of self and material concerns,
seeking first the compassionate realm of God.

Therefore we praise you,

joining our voices with angels and archangels,


with all the company of the heavens, and with all the creatures of the earth,
who forever sing their hymns to proclaim the glory of your name:



Ho-ly, Ho-ly, Ho - ly Lord God of hosts. Heav'n and earth are
 full of your glo - ry. Ho-san-na! Ho-san-na in the high - est.
 Blessed is he who comes in the name of the Lord.

Ever Living God, you have created the world out of nothingness.
 You are present in both the darkness and the light.
 You have created humanity from the dust of the earth,
 and have given us the ability to choose between good and evil.
 You have called your prophets and champions from among the lowly.
 You have formed your people through wanderings in the desert
 and through exile in foreign lands.
 In your creative thirst to be known to us, you have entered into our struggles,
 coming among us in the human person of Jesus, the Christ.
 He was conceived amid scandal, born in want, raised in obscurity.
 With us he embraces hunger and thirst, temptation, rejection,
 doubt, grief, suffering and death.
 On the night before he died, he took bread, and when he had given thanks,
 he broke it and gave it to his disciples saying,
 "Take, eat: This is my body which is given for you. Do this in remembrance of me."
 After supper he took the cup of wine and, when he had given thanks,
 he gave it to them and said,
 "Drink this, all of you: This is my blood of the new covenant,
 which is shed for you and for all people for the forgiveness of sin.
 Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim this mystery of faith:



Save us, Sav - ior of the world, for by your
 Cross and Res - ur - rec - tion you have set us free.

Now in this sacred rite of thanksgiving and praise
 we celebrate the saving work of Jesus.
 For in him the cross, the instrument of torture and death,
 has been transformed into the sign of reconciliation and abundant life.
 Recalling his life, his teaching, his death and resurrection,
 we offer these gifts of bread and wine.
 Spirit of Compassion, breathe upon them now,
 making them for us the very body and blood of your incarnate love, the Christ.
 And breathe your Spirit into us so that, having partaken of this sacramental meal
 in faith, we may serve you in unity, constancy and peace,
 and may dwell forever in the joy of communion with you.
 All this we ask through the Christ,
 who is the human and cosmic incarnation of your Love.
 By Christ, and with Christ, and in Christ, in the unity of your Holy Spirit
 all honor and glory are yours, Creator God, now and forever.



Breaking Bread

The leader breaks the bread. Silence is kept.



Invitation

The gifts of God for the people of God.

Communion

Please come to the table, whether you are single, married or divorced, drinking, using or sober, abled, disabled, or ill, gay, straight, or discovering, wealthy, getting by or in debt. Christ meets us all. We approach the altar beginning with those sitting in the last rows; they shall be first. Approach the rail from the left aisle and take a cup; used cups go on the tray on the right. You may receive only bread or only wine, or both. Our Eucharistic bread is handmade and robust. If you prefer a wafer, please tell your server. Receiving the bread and wine is a central act of worship in the Episcopal Church.

Music

“How Deep the Father’s Love for Us,” Stuart Townsend.

“Come Thou Fount of Every Blessing,” Robert Robinson.

Thanks

We stand.

Let us pray.

Loving God, in every moment your voice calls to us.

In every place, your arms enfold us.

In every breath, your Spirit fills us.

**We thank you for sustaining us, accompanying us,
and joining us to your Son at your table.**

Send us into this noisy world,

ever mindful of the silences where we will hear your voice.

**Help us to bring the comfort of your embrace to a world
where disconnection is rampant.**

**Support us with your spirit as we face the pressures of the ordinary,
seeing you, serving you, and loving you in everyone we meet. Amen.**

Hymn *Verses 1, 2, and 4*

1. Take up your cross, the Sav - ior said, If
2. Take up your cross, be not a - shamed! Let
3. Take up your cross, which gives you strength, Which
4. Take up your cross, and fol - low Christ, Nor

1. you would my dis - ci - ple be; De - ny your - self, the
2. not dis - grace your spir - it fill! For God him - self en -
3. makes your trem - bling spir - it brave: 'Twill guide you to a
4. think till death to lay it down; For on - ly they who

1. world for - sake, And hum - bly fol - low af - ter me.
2. dured to die Up - on a cross, on Cal - vary's hill.
3. bet - ter home And lead to vic - t'ry o'er the grave.
4. bear the cross May hope to wear the glo - rious crown.

Text: LM; C.W. Everest, 1814-1877, alt. © 1977, OCP Publications. All rights reserved.
Music: J. Klug's *Geistliche Lieder*, 1543.

Sending

Go forth into the world, knowing that God goes before you.

Rejoice in the power of the Spirit to redeem, restore, and repurpose.

Thanks be to God.

The chimes sound. We disperse.

Sources

This service is based on themes, images and words from SALTproject.org.

The Litany of Forgiveness, Prayer before scripture, Offertory, Thanks and Sending are written by **Tim Glatzer**.

The Prayers were adapted by **Diana Anderson** and **Susan McEvoy**.

“A Eucharistic Prayer for Lent and The Via Negativa” is by John Schimminger.

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Lord, have mercy, what is a Kyrie?

The “Kyrie” is a short repeated invocation (in Greek or in translation) used in many Christian liturgies, especially at the beginning of the Eucharist or as a response in a litany. It usually begins with or consists of the words 'Lord, have mercy'. The word Kyrie is used in the Septuagint, the earliest Greek translation of the Old Testament, to translate the Hebrew word Yahweh. In the New Testament, Kyrie is the title given to Christ.

Our sung Kyrie during Lent was composed by our own **Tom Walker**.