

The Third 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.

“The Screwtape Letters”

C.S. Lewis spent his life exploring these ancient rhythms of faith, and writing about how to bring them to life. In one of his early works of fiction, Lewis turned a satirical eye on the idea of “sparring with the devil” – and the result was one of his most beloved books, *The Screwtape Letters*, a playful, perceptive study of human life and struggle through the eyes of two fanciful characters: Wormwood, a young demon-in-training, and Screwtape, his uncle and mentor. Through 31 letters – by turns comic and devastating – Screwtape advises his nephew about how best to sabotage a human being's attempts to live a faithful, fruitful, beautiful life.

Read it With Us...

With humor, wit, and imagination, Lewis explores an array of familiar, everyday struggles – and thereby helps us chart a way forward, into the joy and renewal of Easter morning and beyond. This study is available to do on your own, or in face-to-face and zoom groups. Materials are available digitally or in print. See Meg Nickles.

...and John Cleese

Yep. Every letter is read by the Monty Python cofounder and is available for free on YouTube. Listen along while you read the letters, which are also available online for free as a pdf. Just google it.

Ministers

Altar Guild	Mary Dillivan
Sound	Augusta Larsen
Hospitality Greeter	Mary Dillivan
Liturgy Greeter	Doug Ramier
Worship Leader	Laura Greathouse
Reader	Jen Litterer-Trevino
Preacher	Susan McEvoy
Intercessor	Diana Anderson
Musicians	Tom Walker
	Kathy Walker
	Martine Grant
	Kasandra Fell
Presider	Megan Nickles
Communion Servers	Mary Dillivan
	Kim Dillivan
Communion Bread	Laurel McKeen
Coffee Hour	Doug & Lynda Ramier

Prayers

Anglican Cycle of Prayer: The Church of the Province of Uganda
 Diocesan Cycle of Prayer: Diocesan Standing Committee; Diocesan Staff;
 St. David's, Fort Washakie

<p>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; Mickey, Mike G., Cynthia, Carra, Deb S., Rob R., Kathy E., Martha, Tammy, Rob K., Bobby B., Larry, Irene, Nancy, Alan, Katy, Marlynn, Sue, Kahli, Ron and Jane</p>	<p>Daryn, Justin, Jacob, Patrick, Reece, Coleman, and Bryce who are serving in the military.</p> <p>Ann & Don who reside in care centers.</p>
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Celebrations

Birthday: Hidee Urbach—6th

Gather

The chimes sound. We are called to quiet.

Hymn Verses 1, 2 and 5

We stand.



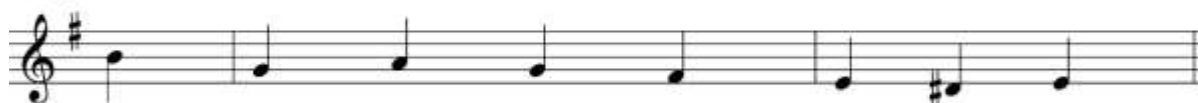
1. A - gain we keep this sol - emn fast,
2. The law and proph - ets from of old
3. More spar - ing, there - fore, let us make
4. Let us a - void each harm - ful way
5. We pray, O bless - ed Three in One,



A gift of faith from a - ges past,
In fig - ured ways this Lent fore - told,
The words we speak, the food we take,
That lures the care - less mind a - stray;
Our God while end - less a - ges run,



These for - ty days that, year by year,
Which Christ, all a - ges' Lord and Guide,
Our sleep, our laugh - ter, ev - 'ry sense;
By watch - ful prayer our spir - its free
That this, our Lent of for - ty days,



Bid con - trite hearts to Christ draw near,
In these last days has sanc - ti - fied.
Learn peace through ho - ly pen - i - tence.
From schem - ing of the En - e - my.
May bring us growth and give you praise.

Text: *Ex more docti mystico*; ascr. to St. Gregory the Great, c.540–604; tr. by Peter J. Scagnelli, b.1949, after John M. Neale, 1818–1866, © 1975, 2011
Tune: ERHALT UNS HERR, LM; Klug's *Geistliche Lieder*, 1543; harm. by J. S. Bach, 1685–1750

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 Eighty *Selected verses*

⁸You brought a vine out of Egypt;
you drove out the nations and planted it.

⁹**You cleared the ground for it;
it took deep root and filled the land.**

¹⁰The mountains were covered with its shade,
the mighty cedars with its branches;

¹¹**it sent out its branches to the sea
and its shoots to the River.**

¹²Why then have you broken down its walls,
so that all who pass along the way pluck its fruit?

¹³**The boar from the forest ravages it,
and all that move in the field feed on it.**

¹⁴Turn again, O God of hosts;
look down from heaven and see;

¹⁵**Have regard for this vine,
the stock that your right hand planted.**

¹⁶It has been burned with fire; it has been cut down;
may they perish at the rebuke of your countenance.

¹⁷**But let your hand be upon the one at your right hand,
the one whom you made strong for yourself.**

¹⁸Then we will never turn back from you;
give us life, and we will call on your name.

¹⁹**Restore us, O Lord God of hosts;
let your face shine, that we may be saved.**

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

Scripture

We sit.

Good and gracious God, as we turn our ears to scripture, we ask that you turn our hearts: may your words be a beacon, guiding us from darkness to light, despair to hope, and from fear to security in your eternal embrace. **Amen.**

A reading from _____.

After the Reading

The Word of the Lord.

Thanks be to God.

Sermon

Prayers

In this Holy Season of Lent, a time for repentance, reflection, and renewal.

We respond to "Let us pray to the Lord," singing together:

Tom Walker



Lord have mer – cy.

Christ have mer – cy.

Lord have mer - cy

God of steadfast love, guide us through this season, that we may open ourselves to renewal and growth and answer your call to return to you with our whole heart. Grant that the prayers we offer may be a channel for new and abundant life through faithful word and works. **Amen.**

The Lord's Prayer

As our Savior taught us, we now pray.

Our Father in heaven,

hallowed be your Name,

your kingdom come,

your will be done, on earth as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those who sin against us.

Save us from the time of trial,

and deliver us from evil.

For the kingdom, the power, and the glory are yours,

now and for ever.

Amen.

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

“Throne of Grace,” John Barnett.

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

“Save Us O God,” Kevin Prosch.

“Give Me Jesus,” Fernando Ortega.

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.**

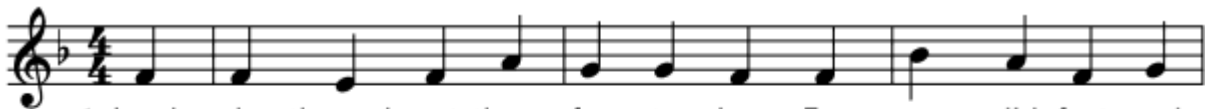
Send us into this noisy world,

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



1. Lord, who through-out these for - ty days, For us did fast and
2. As you with Sa - tan did con-tend, And did the vic - t'ry
3. As you did hun - ger bear and thirst, So teach us, gra-cious
4. And through these days of pen - i - tence, And through your Pas-sion-
5. A - bide with us that when this life Of suf - fer - ing is



1. pray, Teach us with you to mourn our sins, And close by you to stay.
2. win, O give us strength in you to fight, In you to con-quer sin.
3. Lord, To die to self, and al - ways live By your most ho - ly word.
4. tide, For - ev - er - more, in life and death, O Lord, with us a - bide.
5. past, An Ea-ster of un - end - ing joy We may at - tain at last!

Text: CM; Claudia F. Hernaman, 1838–1898, alt. Music: *The Whole Psalmes in Foure Parties*, 1563, alt.

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**.

Mass Setting

Born of a sudden inspiration in 1978, “The Heritage Mass” began as sketches on the first piece of paper Owen Alstott could find. From humble beginnings to one of the most used Mass settings ever published, these melodies have lifted congregations for generations.

The mass setting includes the Sanctus (Holy, Holy, Holy), Memorial Acclamation (Save us, Savior of the world), Amen, and Fraction Anthem (Lamb of God).