

March 29, 2020

Christ Episcopal Church of Guilford

10 a.m.

**The Fifth Sunday in Lent
Holy Eucharist Rite II**

Prelude: Kyrie, Gott Vater in Ewigkeit ('Lord, God the Father for evermore') BWV 669 J. S. Bach

Processional Hymn #567 Thine arm, O Lord, in days of old St. Matthew

**Thine arm, O Lord, in days of old was strong to heal and save;
It triumphed o'er disease and death, o'er darkness and the grave.
To thee they went, the blind, the deaf, the palsied, and the lame,
The leper set apart and shunned, the sick with fevered frame.**

**And lo! thy touch brought life and health, gave hearing, strength, and sight;
and youth renewed and frenzy calmed owned thee, the Lord of light:**

**And now, O Lord, be near to bless, almighty as of yore,
in crowded street, by restless couch, as by Gennesaret's shore.**

**Be thou our great deliverer still, thou Lord of life and death;
Restore and quicken, soothe and bless, with thine almighty breath:
To hands that work and eyes that see, give wisdom's heavenly lore,
that whole and sick and weak and strong, may praise thee evermore.**

The Supplication

Book of Common Prayer, p. 154

For use ... especially in times of war, or of national anxiety, or of disaster.

O Lord, arise, help us;

And deliver us for thy Name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us;

and deliver us for thy Name's sake.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

O Lord, arise, help us;

and deliver us for thy Name's sake.

V. From our enemies defend us, O Christ;

R. Graciously behold our afflictions.

- V. With pity behold the sorrows of our hearts;
 R. Mercifully forgive the sins of thy people.
 V. Favorably with mercy hear our prayers;
 R. O Son of David, have mercy upon us.
 V. Both now and ever vouchsafe to hear us, O Christ;
 R. Graciously hear us, O Christ; graciously hear us, O Lord Christ.

The Officiant concludes Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that challenge and afflict us; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honor and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

Summary of the Law

BCP, p. 351

Confession & Absolution

**God of all mercy, we confess that we have sinned against you,
 opposing your will in our lives.**

**We have denied your goodness in each other, in ourselves,
 and in the world you have created.**

**We repent of the evil that enslaves us, the evil we have done,
 and the evil done on our behalf.**

**Forgive, restore, and strengthen us through our Savior Jesus Christ,
 that we may abide in your love and serve only your will. Amen.**

Absolution

Kyrie: Lord have mercy upon us. **Christ, have mercy upon us.** Lord, have mercy upon us.

Celebrant: The Lord be with you. *People:* **And also with you.** *Celebrant:* Let us pray.

Collect for the Fifth Sunday in Lent *Prayed together:*

***ALMIGHTY GOD, you alone can bring into order the unruly wills and affections of sinners:
 Grant your people grace to love what you command and desire what you promise; that,
 among the swift and varied changes of the world, our hearts may surely there be fixed where
 true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and
 the Holy Spirit, one God, now and for ever. Amen.***

The Word of God

First Reading:

Ezekiel 37:1-14

The hand of the LORD was on me, and he brought me out by the Spirit of the LORD and set me in the middle of a valley; it was full of bones. He led me back and forth among them, and I saw a great many bones on the floor of the valley, bones that were very dry. He asked me, “Son of man, can these bones live?” I said, “Sovereign LORD, you alone know.”

Then he said to me, “Prophesy to these bones and say to them, ‘Dry bones, hear the word of the LORD! This is what the Sovereign LORD says to these bones: I will make breath^[a] enter you, and you will come to life. I will attach tendons to you and make flesh come upon you and cover you with skin; I will put breath in you, and you will come to life. Then you will know that I am the LORD.’” So I prophesied as I was commanded. And as I was prophesying, there was a noise, a rattling sound, and the bones came together, bone to bone. I looked, and tendons a

Then he said to me, “Prophesy to the breath; prophesy, son of man, and say to it, ‘This is what the Sovereign LORD says: Come, breath, from the four winds and breathe into these slain, that they may live.’” So I prophesied as he commanded me, and breath entered them; they came to life and stood up on their feet—a vast army.

Then he said to me: “Son of man, these bones are the people of Israel. They say, ‘Our bones are dried up and our hope is gone; we are cut off.’ Therefore prophesy and say to them: ‘This is what the Sovereign LORD says: My people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel. Then you, my people, will know that I am the LORD, when I open your graves and bring you up from them. I will put my Spirit in you and you will live, and I will settle you in your own land. Then you will know that I the LORD have spoken, and I have done it, declares the LORD.’”

The Lector concludes: The Word of the Lord. *People respond:* **Thanks be to God.**

Psalm 130 *Prayed responsively.*

Out of the depths have I called to you, O Lord;
Lord, hear my voice; *let your ears consider
well the voice of my supplication.

If you, O Lord, were to note what is
done amiss, O Lord, who could stand?

For there is forgiveness with you;
therefore you shall be feared.

I wait for the Lord; my soul waits for
him; *in his word is my hope.

My soul waits for the Lord, more than
watchmen for the morning, *more than
watchmen for the morning.

O Israel, wait for the Lord, * for
with the Lord there is mercy.

With him there is plenteous redemption,
*and he shall redeem Israel from all their sins.

Second Reading:

Romans 8:6-11

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

The Lector concludes: The Word of the Lord. *People respond:* **Thanks be to God.**

Sequence Hymm #455 O Love of God, how strong, how true

Dunedin

**O Love of God, how strong and true, eternal and yet ever new;
uncomprehended and unbought, beyond all knowledge and all thought.**

**O wide-embracing, wondrous Love, we read thee in the sky above;
We read thee in the earth below, in seas that swell and streams that flow,**

**We read thee best in him who came to bear for us the cross of shame,
Sent by the Father from on high, our life to love, our death to die.**

**We read thy power to bless and save e'en in the darkness of the grave;
Still more in resurrection light we read the fullness of thy might.**

The Gospel: The Holy Gospel According to John 11:1-45

***People:* Glory to you, Lord Christ.**

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, 'Lord, he whom you love is ill.' But when Jesus heard it, he said, 'This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it.' Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

Then after this he said to the disciples, 'Let us go to Judea again.' The disciples said to him, 'Rabbi, the Jews were just now trying to stone you, and are you going there again?' Jesus answered, 'Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them.' After saying this, he told them, 'Our friend Lazarus has fallen asleep, but I am going there to awaken him.' The disciples said to him, 'Lord, if he has fallen asleep, he will be all right.' Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, 'Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him.'

Thomas, who was called the Twin, said to his fellow-disciples, 'Let us also go, that we may die with him.'

When Jesus arrived, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, 'Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him.' Jesus said to her, 'Your brother will rise again.' Martha said to him, 'I know that he will rise again in the resurrection on the last day.' Jesus said to her, 'I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?' She said to him, 'Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.'

When she had said this, she went back and called her sister Mary, and told her privately, 'The Teacher is here and is calling for you.' And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, 'Lord, if you had been here, my brother would not have died.' When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, 'Where have you laid him?' They said to him, 'Lord, come and see.' Jesus began to weep. So the Jews said, 'See how he loved him!' But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?'

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, 'Take away the stone.' Martha, the sister of the dead man, said to him, 'Lord, already there is a stench because he has been dead for four days.' Jesus said to her, 'Did I not tell you that if you believed, you would see the glory of God?' So they took away the stone. And Jesus looked upwards and said, 'Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.' When he had said this, he cried with a loud voice, 'Lazarus, come out!' The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, 'Unbind him, and let him go.'

Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

*The Gospeller concludes: The Gospel of the Lord. People respond: **Praise to you, Lord Christ.***

The Sermon

Harrison West†

Nicene Creed

**We believe one God, the Father, the Almighty,
maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God, eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, of one Being with the Father.**

Through him all things were made.

For us and for our salvation he came down from heaven:

by the power of the Holy Spirit he became incarnate from the Virgin Mary,

and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead, and the life of the world to come. Amen.

Prayers of the People: Form I BCP, p.383
Response: Lord, have mercy.

The Peace
Announcements and Greetings

The Holy Communion

The Offertory
Offertory voluntary: Wenn wir in höchsten Nöten sein ('When in the hour of utmost need')
BWV 641 J. S. Bach

The Doxology: Hymn 380 (vs. 3)

Presentation of Gifts

Celebrant: All things come of thee, O Lord.

People: And of thine own have we given thee. *Amen.*

The Great Thanksgiving Eucharistic Prayer A

Sanctus: **Holy, Holy, Holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The Lord's Prayer

The Breaking of the Bread – *Agnus Dei:*

Lamb of God, you take away the sins of the world: Hear our prayer.

Lamb of God, you take away the sins of the world: Hear our prayer.

Lamb of God, you take away the sins of the world: Grant us peace.

Invitation to Spiritual Communion

Lord Jesus, I cannot now worship you at the altar of the church in the Sacrament of your Body and Blood, yet in spirit I would join myself with all those who in your Holy Church offer you the sacrifice of praise and thanksgiving. Visit me, I pray, with your mercy, pardon, and blessing, and fill me with faith and love and repentance, and so strengthen and sustain me by your grace that I may with pure heart and mind follow you, the only God, now and forever. Amen

Communion voluntary: *Aus tiefer not* ('Out of the depths...'), *Liebster Jesu* ('Blessed Jesus...') op.135a 4, 14 M. Reger

Postcommunion Prayer:

**Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.**

Solemn Prayer over the People

Recessional Hymn #347 Go forth for God; go to the world in peace *Litton*

**Go forth for God; go to the world in peace;
Be of good courage, armed with heavenly grace,
In God's good Spirit daily to increase,
Till in his kingdom we behold his face.**

**Go forth for God; go to the world in love;
Strengthen the faint, give courage to the weak;
Help the afflicted; richly from above
His love supplies the grace and power we seek.**

**Go forth for God; go to the world in strength;
Hold fast the good, be urgent for the right;
Render to no one evil; Christ at length
Shall overcome all darkness with his light.**

**Go forth for God; go to the world in joy;
To serve God's people every day and hour,
And serving Christ, our every gift employ,
Rejoicing in the Holy Spirit's power.**

Dismissal: Let us bless the Lord.

***People:* Thanks be to God.**

Postlude: *An die Wasserflussen Babylon* ('By the flowing waters of Babylon')

J. Pachelbel