

HOLY TRINITY ANGLICAN CHURCH  
March 26<sup>th</sup>, 2023      The Fifth Sunday in Lent

*I am the resurrection and the life, says the Lord; whoever lives and believes in me shall never die.  
John 11:25, 26*

**Announcements**

**The Gathering of the Community**

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

**All:**    **And also with you.**

Almighty God,

**All:**    **To you all hearts are open, all desires known, and from you no secrets are hidden.  
Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord.  
Amen.**

**Trisagion**

Ho - - - ly God, ho - ly and migh - ty,  
ho - ly im - mor - tal one, have mer - cy up - on us. *repeat three times*

**Collect of the Day:** God of all consolation, your Son comforted the grieving sisters, Martha and Mary, for your breath alone brings life to dry bones and weary souls. Pour out your Spirit upon us, so that we may face despair and death with the hope of the resurrection and faith in the One who called Lazarus forth from the grave. Amen.

**Kids Talk**

## Kids Song: The Steadfast Love of the Lord

The musical score is written on three staves in a 3/4 time signature. The melody is simple and suitable for children. The lyrics are: "The steady love of the Lord never ceases, His mercies never come to an end. They are new every morning, new every morning, great is Thy faithfulness, O Lord; great is Thy faithfulness." The lyrics are placed below the notes, with some words hyphenated across lines.

### THE PROCLAMATION OF THE WORD

*Ezekiel 37:1-14.* Between last Sunday's lesson (the anointing of David) and today's, there is a gap of almost 500 years, during which David's kingdom rose to glory, split into two, and was annihilated by invaders. After the final defeat in 587 BC under the Babylonians, the prophet Ezekiel wrote to the exiles with words of both challenge and hope. The haunting vision of the valley of dry bones is one of the greatest expressions of the power of God to bring new life into a hopeless situation.

#### **A reading from Ezekiel (37:1-14)** (Wynne Whitten-Holmes)

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all round them; there were very many lying in the valley, and they were very dry. He said to me, 'Mortal, can these bones live?' I answered, 'O Lord God, you know.' Then he said to me, 'Prophesy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord.'

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, 'Prophesy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.' I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, 'Mortal, these bones are the whole house of Israel. They say, "Our bones are dried up, and our hope is lost; we are cut off completely." Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am

the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act, says the Lord.'

The Word of the Lord.

All: **Thanks be to God.**

*Psalm 130.* As a prayer of penitence this psalm has few equals, with its evocation of an actual situation eliciting a desperate cry for God's forgiveness. It opens with cry from the soul's depths, ending with a call to hope in God.

### Psalm 130



The Lord shall re - deem us from all our sins.

Out of the depths have I called you, O Lord; Lord, hear my voice; let your ears consider well the voice of my supplication. If you, Lord, were to note what is done amiss, O Lord, who could stand? For there is forgiveness with you; therefore you shall be feared. **R**

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. **R**

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. **R**

*Romans 8:6-11.* Paul contrasts physical and spiritual existence. The physical will end; the spiritual has the ongoing assurance of life beyond death. Life "in the flesh" (focused only in this world) is the way to the death that is ultimately separation from God. Life "in the Spirit" is full of energy and intimacy with God now and forever.

### A reading from Romans (8:6-11) (Wynne Whitten-Holmes)

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 Word of the Lord.

All: **Thanks be to God.**

## Lenten Prose:

Antiphon



Hear us, O Lord, have mer-cy up-on us: for we have sin - ned a - gainst\_\_ thee.

*Innocent captive, taken unresisting: falsely accused, and for us sinners sentenced, save us, we pray thee, Jesu our Redeemer. **Hear us, O Lord...***

***John 11:1-45.** The story of the raising of Lazarus is the last and greatest of the “signs”—works that lead to belief in Jesus as Christ. Displaying Jesus’ divine power over death itself, as well as his profound humanity, this event became the cause for his own death, and prefigured his resurrection.*

*Scripture Intros by The Rev. Robin Walker.*

The Lord be with you.

All: **And also with you.**

The Holy Gospel of our Lord Jesus Christ according to John (11:1-45).

All: **Glory to you, Lord Jesus 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.'

The Plot to Kill Jesus

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

The Gospel of Christ.

All: **Praise to you, Lord Jesus Christ.**

**Sermon:** The Rev. Danielle Key

### **The Apostles' Creed:**

Let us confess the faith of our baptism, as we say, **I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

### **The Prayers of the People** (*Marian Allen*)

*Response to each intercession:*

Lord, in your mercy...

**All: Hear our prayer.**

### **Confession and Absolution**

Dear friends in Christ, as we turn our hearts and minds to worship almighty God, let us confess our faults in penitence and faith, firmly resolved to keep God's commandments and to live in love and peace with our neighbour. (*Silence to recount our sins.*)

Most merciful God,

**All: We confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name. Amen.**

May Almighty God have mercy upon us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and keep us in eternal life - through Jesus Christ our Lord. Amen

### **The Peace** (*Please stand*)

The peace of the Lord be always with you.

**All: And also with you.**

## THE CELEBRATION OF THE EUCHARIST

### Offertory Hymn #442: Great God, Your Love Has Called Us Here



1 Great God, your love has called us here as we, by love, for  
2 We come with self-in-flict-ed pains of bro-ken trust and  
3 Great God, in Christ you call our name and then re-ceive us  
4 Then take the towel, and break the bread, and hum-ble us, and  
5 Great God, in Christ you set us free, your life to live, your



love were made. Your liv-ing like-ness still we bear, though  
cho-sen wrong; half-free, half-bound by in-ner chains; by  
as your own not through some mer-it, right, or claim, but  
call us friends. Suf-fer and serve till all are fed, and  
joy to share. Give us your Spir-it's lib-er-ty to



marred, dis-hon-oured, dis-o-beyed. We come, with all our  
so-cial for-ces swept a-long, by powers and sys-tems  
by your gra-cious love a-lone. We strain to glimpse your  
show how grand-ly love in-tends to work till all cre-  
turn from guilt and dull de-spair and of-fer all that



heart and mind, your call to hear, your love to find.  
close con-fined; yet seek-ing hope for hu-man-kind.  
mer-cy seat and find you kneel-ing at our feet.  
a-tion sings, to fill all worlds, to crown all things.  
faith can do while love is mak-ing all things new.

**Prayer over the Gifts:** Giver of life, your Son has destroyed the power of death for all those who believe in him. Accept all we offer you this day and strengthen us in faith and hope; through Jesus Christ, the Lord of all the living. **Amen.**

## Supplementary Eucharistic Prayer 3

The Lord be with you.

**All: And also with you.**

Lift up your hearts.

**All: We lift them to the Lord.**

Let us give thanks to the Lord our God.

**All: It is right to give our thanks and praise.**

It is indeed right to thank you and praise you, holy and gracious God, creator of all things, ruler of heaven and earth, sustainer of life, for you are the source of all goodness, rich in mercy and abounding in love; you are faithful to your people in every generation, and your word endures for ever. Therefore with angels and archangels, with the fellowship of saints and the company of heaven, we glorify your holy name, evermore praising you and singing,

Ho - ly, ho - ly ho - ly Lord, God of pow'r and might heav - en and  
earth are full of your glo - - - ry. Ho - san - na in the  
high - - - - - est. Bless - ed is he who comes in the  
name of the Lord. Ho - san - na in the high - - - - - est.

We praise you, merciful Father, not as we ought, but as we are able, because in your tender love you gave the world your only Son, in order that the world might be saved through him. He made you known by taking the form of a servant, healing the sick, liberating the oppressed, reaching out to the lost. Betrayed, reviled, and nailed to the cross, he confronted the power of sin and disarmed it for ever. In his offering of himself, he became the perfect and sufficient sacrifice for the sins of the whole world. Redeemed by Christ, we have been adopted as your children; by your pardon you have made us worthy to praise you.



On the night he was betrayed, Jesus, at supper with his friends, took bread, gave you thanks, broke the bread, gave it to them, and said, "Take and eat: this is my body which is given for you. Do this for the 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 many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

In obedience to him and with grateful hearts we approach your holy table, remembering our Saviour's sacrifice, and rejoicing in his victory. Confident in his sovereign purpose, we declare our faith.

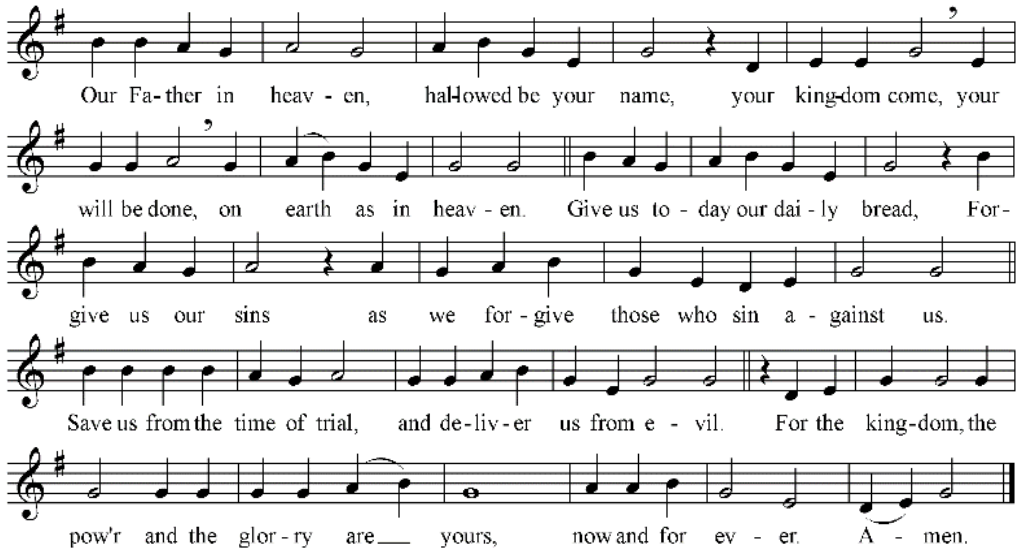


Send your Holy Spirit on us that as we receive this bread and this cup we may partake of the body and blood of our Lord Jesus Christ, and feed on him in our hearts by faith with thanksgiving. May we be renewed in his risen life, filled with love, and strengthened in our will to serve others; and make of our lives, we pray, a pure and holy sacrifice, acceptable to you, knitting us together as one in your Son Jesus Christ, to whom, with you and the Holy Spirit, be all honour and glory, now and forever.



## The Lord's Prayer

As our Saviour taught us, let us sing...



Our Fa-ther in heav - en, haHowed be your name, your king-dom come, your  
will be done, on earth as in heav - en. Give us to - day our dai - ly bread, For -  
give us our sins as we for - give those who sin a - gainst us.  
Save us from the time of trial, and de - liv - er us from e - vil. For the king - dom, the  
pow'r and the glor - ry are \_\_\_ yours, now and for ev - er. A - men.

## The Breaking of Bread

We break this bread,

**All: Communion in Christ's body once broken.**

Let your Church be the wheat which bears its fruit in dying.

**All: If we have died with him, we shall live with him; if we hold firm, we shall reign with him.**

## The Communion

The gifts of God for the People of God.

**All: Thanks be to God.**

## Fraction Anthem: Hymn #50, verses 1 & 3

1. Now, my tongue, the mystery telling,  
Of the glorious body sing,  
And the blood, all price excelling,  
Which the nations' Lord and King,  
Once on earth among us dwelling,  
Shed for this world's ransoming.

3. Word made flesh, by word he maketh,  
Very bread his flesh to be,  
Wine his blood for whoso taketh;  
And if senses fail to see,  
Faith alone the true heart waketh  
To behold the mystery.

The table is set, all are welcome.

If you would prefer a blessing, please indicate this by crossing your arms over your chest.

The bread is gluten free for all to share in the One Bread, One Body.

### Communion Hymn #176: By the Holy Spirit Sent

1 By the Ho - ly Spir - it sent, Je - sus  
2 With a word he could have made bread from  
3 When the dev - il at his side tried to  
4 Calm - ly he re - fused to win by a  
5 Since our lov - ing Sav - iour thus kept a

to the des - ert went, that he might his  
stones a - round him laid; yet till for - ty  
make him sin through pride, he would give no  
sin - gle act of sin of the whole wide  
sa - cred Lent for us, we, through him, can

chil - dren show how sin's power to o - ver - throw.  
days were past, still he kept a ho - ly fast.  
out - ward sign that he was God's son di - vine.  
world the throne; he would wor - ship God a - lone.  
con - quer sin and a roy - al vic - tory win.

**Anthem: This Still Room**

And so I find it well to come  
For deeper rest to this still room,  
For here the habit of the soul  
Feels less the outer world's control;  
The strength of mutual purpose pleads  
More earnestly our common needs;  
And from the silence multiplied  
By these still forms on either side,  
The world that time and sense have known  
Falls off and leaves us God alone.

**Prayer after Communion:**

God of hope, in this eucharist we have tasted the promise of your heavenly banquet and the richness of eternal life. May we who bear witness to the death of your Son, also proclaim the glory of his resurrection, for he is Lord for ever and ever.

**The Doxology**

Glory to God,

**All: whose power, working in us, can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.**

**The Blessing**

Strengthened by God, let us go now in peace. In the spirit of Lent let us try to turn away from darkness and travel through the wilderness, never alone, always together. We ask this in the name of  
God Almighty, Creator, Son, and Holy Spirit. Amen.

# Recessional Hymn #306: O for a Thousand Tongues to Sing

*Descant*

5 My gra - cious Mas - ter and my God, as -

1 O for a thou - sand tongues to sing my  
 2 Je - sus! the name that charms our fears, that  
 3 He speaks, and, lis - tening to his voice, new  
 4 Hear him, ye deaf, ye voice - less ones, your  
 5 My gra - cious Mas - ter and my God, as -

sist me to pro - claim, to spread through all the

7

dear Re - deem - er's praise, the glo - ries of my  
 bids our sor - rows cease; 'tis mu - sic in the  
 life the dead re - ceive, the mourn - ful bro - ken  
 loos - ened tongues em - ploy; ye blind, be - hold your  
 sist me to pro - claim, to spread through all the

earth a - broad the hon - ours of thy name.

God and King, the tri - umphs of his grace.  
 sin - ner's ears, 'tis life, and health, and peace.  
 hearts re - joice, the hum - ble poor be - lieve.  
 Sav - iour come, and leap, ye lame, for joy!  
 earth a - broad the hon - ours of thy name.

Go in peace to love and serve the Lord.

**All: Thanks be to God.**

### **Music for Meditation**

*NOTE: During Lent, the final organ voluntary is meant to be a time of meditation. The congregation is encouraged to observe a moment of silence following the voluntary before leaving the pews.*

*You are invited to join us for coffee and fellowship in the Lower Hall following the service.*