

# FIFTH SUNDAY IN LENT | Service of the Word

First Lutheran Church, Lynn, MA

March 29, 2020



**In today's gospel Jesus reveals his power over death  
by raising Lazarus from the dead.**

The prophet Ezekiel prophesies God breathing new life into dry bones.

To those in exile or living in the shadows of death,  
these stories proclaim God's promise of resurrection.

In baptism we die with Christ that we might also be raised with him to new life.

## Welcome to worship!

*Yes, this is worship!* It is not the way any of us *want* it to be, but God is alive and present in this virtual gathering. God's work will still speak to us through the Holy Spirit, and we are still the Body of Christ, joined together in a fellowship of love, even if it is not in person.

## Create a sacred space in your home.

Light a candle. Pour yourself a warm beverage. Welcome the presence of God into your dwelling. Set aside this time for worship as if you were in church. Put away the cell phone (unless you are watching on your cell phone!) Adopt a posture of prayer that works for you.

## We will get through this.

This is temporary. This is not the "new normal." This may last several weeks, but we will be back together soon. We are blessed to be living in a time with technology that allows us to gather in this way. For that we can rejoice!

## GATHERING

### The Holy Spirit calls us together as the people of God

Meditation on JESU, MEINES LEBENS LEBEN  
Ann Krentz Organ

#### PRELUDE

#### CONFESSION AND FORGIVENESS

*We begin our worship by freeing ourselves from the baggage we have carried around this week.*

*It is liberating to admit that we are not perfect people, and to know that we have a God who loves and accepts us unconditionally.*

In the name of the Father, and of the + Son, and of the Holy Spirit.  
**Amen.**

God of heaven and earth, you come in close and make us yours. Equip us by your Spirit to confess our sin, embrace your forgiveness, and seek the way you set before us in your Son, Jesus Christ our Lord.  
**Amen.**

*Silence is kept for reflection.*

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.**

## GATHERING HYMN

*The minister announces God's forgiveness, to which the assembly responds:*  
**Amen.**

*Christ, the Life of All the Living*



1 Christ, the life of all the liv - ing, Christ, the death of death, our foe,  
2 You have suf - fered great af - flic - tion and have borne it pa - tient - ly,  
3 Then, for all that bought my par - don, for the sor - rows deep and sore,



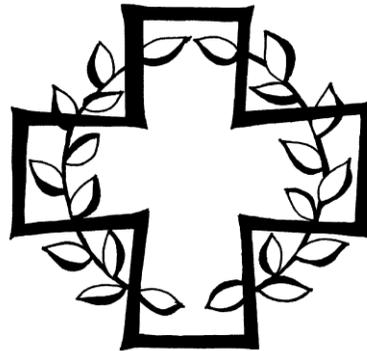
Christ, your - self for me once giv - ing to the dark - est depths of woe:  
e - ven death by cru - ci - fix - ion, ful - ly to a - tone for me;  
for the an - guish in the gar - den, I will thank you ev - er - more;



through your suf - f'ring, death, and mer - it life e - ter - nal I in - her - it.  
for you chose to be tor - ment - ed that my doom should be pre - vent - ed.  
thank you for the groan - ing, sigh - ing, for the bleed - ing and the dy - ing,



Thou - sand, thou - sand thanks are due, dear - est Je - sus, un - to you.  
Thou - sand, thou - sand thanks are due, dear - est Je - sus, un - to you.  
for that last tri - um - phant cry, praise you ev - er - more on high.



## KYRIE

*During the seasons of Advent and Lent our worship is more meditative and reflective. Instead the Canticle of Praise ("Glory to God" or "This Is the Feast") we sing the Kyrie, which means "Lord, have mercy." Through repentance we create space in our heart to receive Christ anew.*

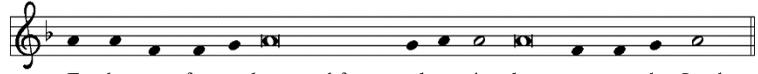
*During Lent, we use a **simple chant-like melody** for our liturgy that has been in use by Christians for centuries.*



In peace, let us pray to the Lord.



Lord, have mer - cy.



For the peace from a - bove, and for our sal - va - tion, let us pray to the Lord.



Lord, have mer - cy.



For the peace of the whole world, for the well - being of the church of God,



and for the unity of all, let us pray to the Lord.



Lord, have mer - cy.



For this ho - ly house, and for all who of - fer here their wor - ship and praise,



let us pray to the Lord.



Lord, have mer - cy.



Help, save, comfort, and de - fend us, gra - cious Lord.



A - men.

**PRAYER OF THE DAY**

## God speaks to us in scripture readings, preaching, and song

**FIRST READING**

Ezekiel 37:1-14

*Ezekiel's vision of the valley of dry bones is a promise that Israel as a nation, though dead in exile, will live again in their land through God's life-giving spirit. Three times Israel is assured that through this vision they will know that "I am the Lord."*

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 around 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.

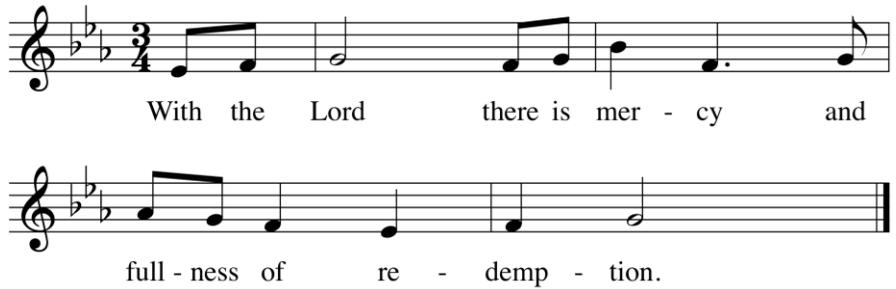
**Thanks be to God.**

## PSALM

### Psalm 130

*The psalms were the original prayer book of God's people and capture the full gamut of human emotion.*

*The cantors sing the refrain, which is repeated by the assembly. The choir sings the verses.*



1. Out of the depths I cry to you, O Lord; Lord, hear my voice! O let your ears be attentive to the sound of my pleadings.
2. If you, O Lord, should mark iniquities, Lord, who could stand? But with you is found forgiveness, that you may be revered.
3. I long for you, O Lord, my soul longs for his word. My soul hopes in the Lord more than watchmen for daybreak. Let Israel hope for the Lord.
4. For with the Lord there is mercy, in him is plentiful redemption. It is he who will redeem Israel from all its iniquities.

## SECOND READING

### Romans 8:8-11

*For Paul, Christian spirituality entails living in the reality of the Holy Spirit. The driving force behind our actions and values is not our sinful desire for self-satisfaction but the very Spirit by which God raised Jesus from the dead and will also raise us from the dead.*

Brothers and sisters: Those who are under the power of sin can't please God. But you are not ruled by the power of sin. Instead, the Holy Spirit rules over you. This is true if the Spirit of God lives in you. Anyone who does not have the Spirit of Christ does not belong to Christ. If Christ lives in you, you will live. Though your body will die because of sin, the Spirit gives you life. The Spirit does this because you have been made right with God. The Spirit of the God who raised Jesus from the dead is living in you. So the God who raised Christ from the dead will also give life to your bodies. He will do this because of his Spirit who lives in you.

The word of the Lord.  
**Thanks be to God.**

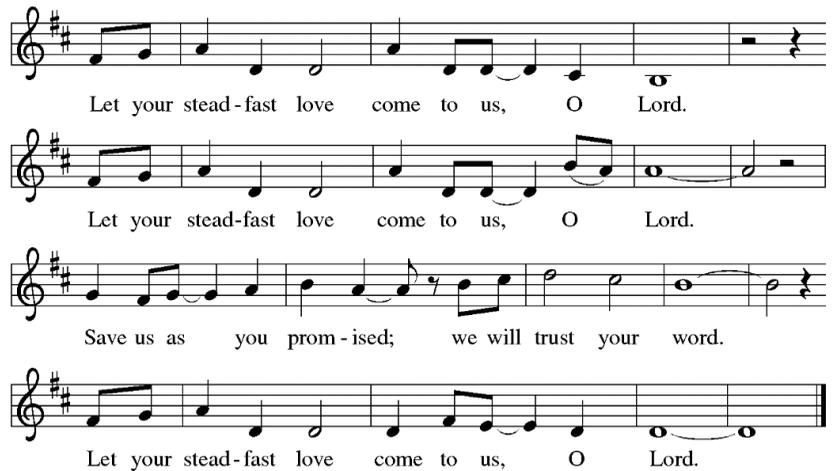
## GOSPEL ACCLAMATION

*We fast from using the word "Alleluia" in worship during Lent so that we may sing it with renewed meaning and joy at Easter.*

## GOSPEL

John 11:1-45

*Jesus is moved to sorrow when his friend Lazarus falls ill and dies. Then, in a dramatic scene, he calls his friend out of the tomb and restores him to life.*



Let your stead-fast love come to us, O Lord.

Let your stead-fast love come to us, O Lord.

Save us as you prom-ised; we will trust your word.

Let your stead-fast love come to us, O Lord.

The Holy Gospel according to John.  
**Glory to you, O Lord.**

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. 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 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." 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 people 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 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 upward 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."



**CHILDREN'S  
MESSAGE**

**SERMON**

The Gospel of the Lord.  
**Praise to you, O Christ.**

## HYMN OF THE DAY

### *Let Us Ever Walk With Jesus*



1 Let us ev - er walk with Je - sus, fol - low his ex - am - ple pure,  
2 Let us suf - fer here with Je - sus, and with pa - ti - ence bear our cross.  
3 Let us glad - ly die with Je - sus. Since by death he con - quered death,  
4 Let us al - so live with Je - sus. He has ris - en from the dead



through a world that would de - ceive us and to sin our spir - its lure.  
Joy will fol - low all our sad - ness; where he is there is no loss.  
he will free us from de - struc - tion, give to us im - mor - tal breath.  
that to life we may a - wak - en. Je - sus, you are now our head,



On - ward in his foot - steps tread - ing, trav - 'lers here, our home a - bove,  
Though to - day we sow no laugh - ter, we shall reap ce - les - tial joy:  
Let us mor - ti - fy all pas - sion that would lead us in - to sin;  
we are your own liv - ing mem - bers; where you live, there we shall be



full of faith and hope and love, let us do our Sav - ior's bid - ding.  
all dis - com - forts that an - noy shall give way to mirth here - af - ter.  
and the grave that shuts us in shall but prove the gate of heav - en.  
in your pres - ence con - stant - ly, liv - ing there with you for - ev - er.



Faith - ful Lord, with me a - bide; I shall fol - low where you guide.  
Je - sus, here I share your woe; help me there your joy to know.  
Je - sus, here with you I die, there to live with you on high.  
Je - sus, let me faith - ful be; life e - ter - nal grant to me.



## APOSTLES CREED

*The word "creed" comes from the Latin credo which simply means "I believe."*

*By professing our faith with these ecumenical words, we are one with Christians all around the world, no matter what else might divide us.*

## PRAYERS OF INTERCESSION

### PEACE

### OFFERTORY

*You are invited to make your offering online at [www.flc-lynn.org/give](http://www.flc-lynn.org/give) or by mail. Please continue to give during this time to support the ongoing ministry of our congregation.*

Returning to the Lord with all our hearts, let us confess our faith:

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
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,**

**he is seated at the right hand of the Father,**

**and he will come 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.**

*We will sing this refrain throughout our prayer:*

The image shows two staves of musical notation in G major (one sharp). The first staff contains the melody for the first two phrases: "Peace, be still. Peace, be still. The". The second staff continues with "storm rag-es. Peace, be still." The lyrics are written below the notes.

*Hide Me Under the Shadow of Your Wings*  
Sam Batt Owens

Hide me under the shadow of your wings.  
Keep me as the apple of your eye.  
I call to you, O God; incline your ear to me.  
Hide me under the shadow of your wings.

# SENDING

God blesses us and sends us in mission for the world

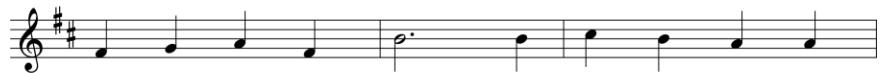
BLESSING

SENDING SONG

*My Song Is Love Unknown*



1. My song is love un - known, My  
2. In life, no house, no home My  
3. Here might I stay and sing, No



Sav - ior's love for me, Love to the love - less  
Lord on earth might have; In death, no friend - ly  
sto - ry so di - vine; Nev - er was love, dear



shown That they might love - ly be. O  
tomb But what a stran - ger gave. What  
King, Nev - er was grief like thine. This



who am I That for my sake My  
may I say? Heav'n was his home; But  
is my friend, In whose sweet praise I



Lord shall take Frail flesh, and die?  
mine the tomb Where - in he lay.  
all my days Could glad - ly spend.

DISMISSAL

Be at peace. Live in love as Christ loved us.

**Thanks be to God**

POSTLUDE

*Chorale Prelude on JESU, MEINES LEBENS LEBEN*  
Flor Peeters

## Join us for virtual coffee hour!

Following worship at 11:30 AM, you are invited to grab a cup of coffee and a snack and join us on Zoom for a virtual coffee hour! If your computer has a camera and you'd like to use video chat, go to <https://zoom.us/j/3808184970> and follow the instructions. You may need to install a free piece of software. If you would like to call in on your phone, dial **(929) 205-6099** and enter meeting ID **380 818 4970**. It won't be as good as the Fireside Room, but it will allow us to check in!

## Music notes

Today's prelude and postlude are both based on the melody of our gathering hymn, *Christ the Life of All the Living*. The prelude, written for the piano, was composed by Anne Krentz Organ, an American musician and composer, while the postlude, written for the organ, was composed by Flor Peeters (1903-1986), a Flemish organist, composer, and teacher. The text of this hymn was originally written in German by Ernst Christoph Homburg (1605-1681), a lawyer who, in his youth, mostly wrote love and drinking songs. After experiencing a difficult time with illnesses in his family, he turned to writing hymns and other religious poetry, mostly for his own private devotion. This German text was then translated into English by Catherine Winkworth (1827-1878). Often referred to as "the most gifted translator of any foreign sacred lyrics to English," it is hard to underestimate Winkworth's contributions to hymnody. This is especially true of Lutheran hymnody, since she specialized in translating the German language. Even today, two centuries after she was active, our hymnal contains 19 of her translations (about 2.5% of hymns in our hymnal). Her impact was great enough that, on the Lutheran liturgical calendar, she is commemorated on July 1.

### FIRST LUTHERAN CHURCH

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*We are a Reconciling in Christ congregation,  
welcoming and serving all people.*

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