



Father forgive them for they no not what they do. Luke 23:26-3

MARCH 25-26, 2023

5TH SUNDAY IN LENT

MEDITATION PRAYER BEFORE WORSHIP

The shadow of the cross is upon us. Come to us, O God, in this shadow so that we might find solace, even as we participate in the crucifixions of the daily world. Be present, still our hearts and let us find our peace in you. Amen.

PASTORAL WELCOME AND ANNOUNCEMENTS

THOUGHTS FOR THE DAY:

- ❖ *“When Christ calls a person, he bids them come and die.”* - Dietrich Bonhoeffer (Pastor, professor of theology and ethics, writer and martyr), from The Cost of Discipleship
- ❖ *Faith is the daring of the soul to go farther than it can see.* - William Newton Clarke (Pastor and Professor of Christian Ethics)
- ❖ *God is. We are. In spite of our fumbles and because of God's grace, we are not daunted by the troubles of this age, nor are we fearful of what is to come. We do not bless God for our wealth, our health or for our feeble wisdom. We bless God that God is, that we are and that his promise and love shall be with us when time itself shall be no more.* - Peter Gomes (Preacher and Professor of Christian Ethics)

CALL TO WORSHIP:

One: The road to the cross may be steep -

All: Journey on.

One: We may lose our way -

All: Listen for inner direction.

One: The path may be rocky -

All: Walk lightly.

One: There are twists and turns -

All: Follow closely.

One: There is danger and risk -

All: Be alert, stay focused.

One: There will be an ending -

All: It isn't far.

One: Walk on -

All: Trusting as you go.

PRAISE SONG: *Christ of the Sad Face (music at end of bulletin)*

THE CONFESSION:

Hold us close, loving God, for we fear death. We see our own death mirrored in the cross. We know the death of trust within us. We know the death of passing relationships. We know the death of cowardice in the face of injustice. We know the death as bodies age and life circumstances change. We are frightened by the costliness of following you and fear that we will be found fleeing the scene or joining in with the accusing crowd to save our lives.

Loving God, hold us close so we may move through the shadows, confront the darkness of death and rejoice in the surprising triumph of your stronger-than-death love. Through Jesus, we pray. Amen.

CONFESSION RESPONSE: *My God (music at end of bulletin)*

THE READING: **John 11: 1-44**

In the 3-year cycle of biblical readings to be read on this weekend in many Christian churches, this one is often referred to as proto-Easter, that is suggesting the coming message of Easter before the actual day. Today's reading is John's record of Jesus showing His power over death, the last enemy of life, by restoring His friend Lazarus to life. This resurrection story is a predecessor to Jesus' resurrection presented later in John's story of Jesus' life.

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.'

MESSAGE: *"Why Can't We Let Go?"*

Pastor David Schoob

THE MESSAGE RESPONSE: *All Through the Night (music at end of bulletin)*

THE PRAYERS OF THE CHURCH

THE LORD'S PRAYER:

Our Father in heaven, hallowed be your name. Your kingdom come, Your will be done, on earth as it is in heaven. Give us today our daily bread and 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, and the power, and the glory are Yours now and forever. Amen.

BENEDICTION RESPONSE: *Follow the Way (music at end of bulletin)*

THE SENDING OUT:

Leader: Depart with your eyes on the cross, for when Christ is lifted up from the earth, he will draw all people to himself.

THE SENDING SONG: *You Set Us Free* (music at end of bulletin)

THE DISMISSAL:

Leader: Go in peace. Serve the Lord.

People: Thanks be to God.

OUR Welcome IS WIDE OPEN

Skeptic. Cynic. Certain. Believer. Confident. Fearful. Doubter. Seeker. Questioner. Latino. Black. Asian. White. Indigenous. Immigrant. Any combination of ethnic or racial identities. Female. Male. Straight. Gay. Bisexual. Transgender. Questioning. Rich. Poor. Middle-class. Barely making it. Able bodied. Specially abled. Disabled. Young. Old. In-between. Married. Single. Divorced. Awaiting trial. Served time. On probation. Tired. Worn. Hopeful. Employed. Unemployed. Workaholic. Slacker. Anxious. Depressed. Confused. Centered. Inked. Pierced. Both. Life long follower of Jesus. Regular attender. Occasional attender. Curious onlooker. Don't quite fit the box. Need a prayer right now. **Trinity is a faith community where we believe in God's love, grace and mercy—illustrated most clearly through Jesus Christ. We believe we are all children of God, created in God's image and equal in God's sight. We believe God loves us just as we are and way too much to let us stay this way. We are called to live in God's light and be transformed, not through judgment but through unconditional love. We believe God's love is all-inclusive and is stronger than the pressure to be perfect regardless of whatever labels we carry.** Saint. Sinner. Democrat. Republican. Independent. Libertarian. Green. Socialist. Apolitical. Addicted. Recovering. We don't care what religion or denomination you are. We are all Human. We are all Flawed. We are all Beloved. —You are welcome here.

COME as you are.

TRINITY CONGREGATION WELCOME STATEMENT | MARCH 2017

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Christ of the Sad Face

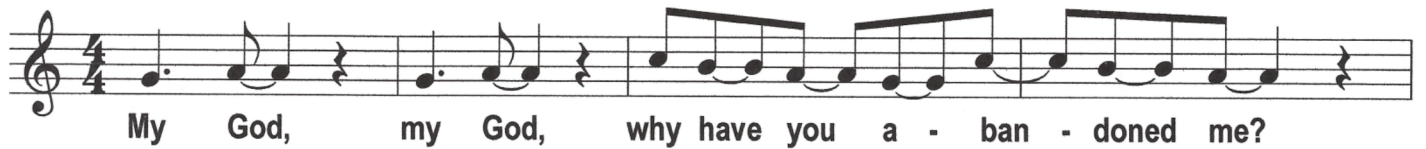
1. Christ of the sad face, Christ who will weep
2. Tor - ture and ter - ror dark - ken the light.
3. Christ who would moth - er, feath - ers out - spread,
4. Peace is your long - ing: peace be our way,

tears for the cit - ty, tears for the earth.
Jus - tice im - pris - oned strug - gles to plead.
all of God's peo - ple un - der your wing,
peace is your greet - ing: peace be our word,


How can you love us, feel - ing our hate,
Old - er the world is, yet lit - tle wise,
o - ver and o - ver speak - ing your love.
peace for the chil - dren, peace with - out tears,

ston - ing the proph - ets, schem - ing your death?
deaf to your stor - y, blind to your lead.
Let your com - pas - sion now in us sing.
peace of the spir - it cen - tered in God.

My God - Psalm 22



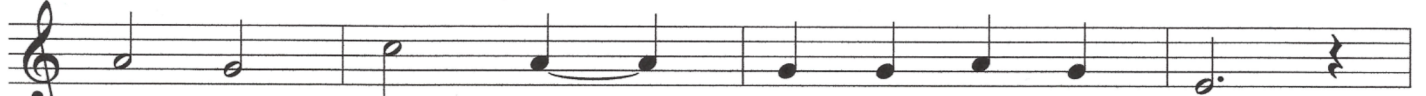
My God, my God, why have you a - ban - doned me?



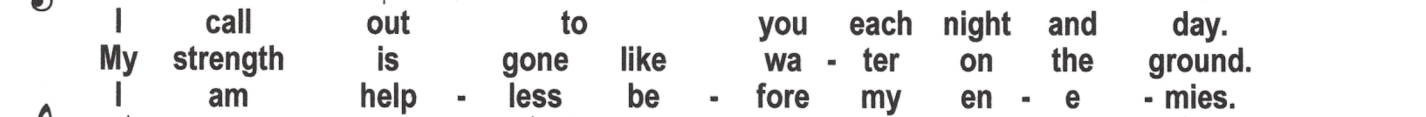
My God, my God, I have cried so des - p'rate - ly,



still there is no help for me.



I call out to you each night and day.



My strength is gone like wa - ter on the ground.
I am help - less be - fore my en - e - mies.



You don't an - swer an - y - thing I say.



My bones cry for flesh that can't be found.
Come now quick - ly, come and res - cue me.



It was you who brought me here at birth.



My throat is dry. My tongue sticks to my mouth.
I will tell my peo - ple what you've done,



Now where are you on this trou - bled earth?



I am dy - ing, there is no way out.
that your love can save us ev - 'ry - one.

All Through the Night

1. Go, my friends, and hope de - fend you all through the night.
 2. Walk the streets and bus - y high - ways all through the night.
 3. Wash the feet of friend and strang - er all through the night.

May she peace and cour - age send you all through the night.
 Trudge the dark and lone - ly by - ways all through the night.
 Shel - ter in the time of dan - ger all through the night.

May she ev - er stand be - side you, in her lov - ing
 Touch the sor - row and the sad - ness, dance with those who
 In your lives is grace a - bound - ing. Love and light the

kind - ness hide you. Through the treach - 'rous dark - ness guide you
 long for glad - ness. Be the com - fort in the mad - ness
 night con - found - ing. In your souls the song is sound - ing

all through the night.
 all through the night.
 all through the night.

Follow the Way

Fol - low the way, the way of the Cross,
 go where the foot - steps lead. Fol - low the way of
 sor - row and loss. Love is its crime and creed.

You Set Us Free

The image shows a musical score for the hymn 'You Set Us Free'. It consists of eight staves of music in a single system, all written on a treble clef with a key signature of one flat (B-flat) and a 4/4 time signature. The lyrics are printed below the notes, with some words hyphenated across lines. The lyrics are: 'In the dark - ness, you bring light. In our blind - ness, In our thirst, you sat - is - fy. In our loss, our Gift of hope, a liv - ing faith. Gift of peace, for you give sight. In our strug - gles you give life. tears you dry. In our pain, you hear our cry. ev' - ry place. Gift of love for ev' - ry race. For our debts, you paid the price. You set us free to Through the cross, you pur - i - fy. Je - sus is our sav - ing grace. love al - ways. Your love has set us free. You set us free. You call us to be. Your love has set us free to be your hands, to change the world, to work for jus - tice and peace. You set us free. Your love has set us free. You set us free. Your love has set us free.' The music features a variety of note values including quarter, eighth, and sixteenth notes, as well as rests and dynamic markings like '7'.

In the dark - ness, you bring light. In our blind - ness,
In our thirst, you sat - is - fy. In our loss, our
Gift of hope, a liv - ing faith. Gift of peace, for
you give sight. In our strug - gles you give life.
tears you dry. In our pain, you hear our cry.
ev' - ry place. Gift of love for ev' - ry race.
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