



INCARNATION
ANGLICAN CHURCH



A LITNANY ON
**The Eve of
Destruction**

March 22, 2026

Order of Service

Fifth Sunday in Lent

WELCOME

*Our service follows a liturgical tradition handed down to us since the time of the Apostles. Please follow along, and participate by reading the portions in **bold**. Some people choose to follow the ancient Jewish tradition (see Ezekiel 9) of making a “cross” sign at certain portions of the liturgy. Those wishing to do so, may, at portions marked with a † sign.*

*Portions of our liturgy taken from the **1979 and 2019 Book of Common Prayer**.*

As Christians in the Anglican Tradition, we observe the Church Calendar, along with the majority of God’s people around the world and throughout history. This calendar enhances our worship experience, by creating a seasonal rhythm of worship whereby we regularly reflect upon the life, death, resurrection, and ascension of Jesus Christ, as well as the gift of the Holy Spirit.

During the season of Lent, Christians around the world focus inward, looking at our own sin and brokenness, and how these things led Jesus to the cross. We remember His 40 days of self-denial in the desert, and intentional deny ourselves certain things, as we feel led. We also practice alms-giving as a way of serving the needy in our community. Among other things, this 40 Day period helps us appreciate Easter even more when it finally arrives.

Today, we celebrate the Great Litany, an Elizabethan Language liturgy designed to be used during times of war, national anxiety, or disaster. It does not include the Prayers of the People, Eucharist, or the Offering. You are welcome to give at the conclusion of the service, or via our website. While the service may have a more somber tone, we believe that if we want to see our nation experience healing, we need to first look at the brokenness within or own hearts and take it before the Lord.

CHILDREN’S MINISTRY

Do you or someone you know have young children that would need care during our services? We have a children’s ministry in place, and would love to help serve however possible.

All of our child care workers are Ministry Safe certified, and have had full background checks.

MINISTRY OF THE WORD OF GOD



*Our service is divided into two sections: **The Ministry of the Word of God and The Ministry of Holy Communion.** The first section primarily focuses on the scriptures, in light of all Jesus Christ has accomplished for us, as they are prayed, confessed, and explained.*

OPENING PROCESSION SONG

“Kyrie Eleison, Christe Eleison,” is an ancient Greek Phrase, literally translated as “Lord Have Mercy, Christ Have Mercy”. Since the first century, these words have been sung and prayed in churches of various traditions around the world. It is based in part on the petition and prayer in 1 Chronicles 16:34, as well as the words of the penitent tax collector in Luke 18.

Kyrie Eleison

Words: 1st Century

Music: Pam Mark Hall, 2015

The musical score is written in 4/4 time with a key signature of one sharp (F#). The voice line begins with a tempo marking of quarter note = 65. The lyrics are: Ky-ri - e E - lei - son, Chri - ste EL - ei son, Ky - ri - e El - ei - son, Ky - ri - e, Ky - ri - e. The guitar accompaniment consists of chords: Em, C, D, Em, C, D, C, D, C, D, Em, D, Em, D. A first ending bracket covers the final two measures of the voice line. A second ending bracket covers measures 7 and 8, which end with a double bar line. The guitar line for the second ending is: Ky - ri - e.

Voice

Em = 65 C D Em C D C D C D Em D Em D

Ky-ri - e E - lei - son, Chri - ste EL - ei son, Ky - ri - e El - ei - son, Ky - ri - e, Ky - ri - e

7 Em

V Ky - ri - e

Translation: Lord have mercy, Christ have mercy

WORDS OF WELCOME

Minister: Welcome to Incarnation, a community rooted in Christ and the traditions we have received since the time of the Apostles, Artistic in the way we live our lives and worship, and Welcoming to all whom the Lord brings in to our midst.

Minister: Bless the Lord who forgives all our sins. †

People: **His mercy endures forever.**

COLLECT FOR PURITY

Celebrant & People: **Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: 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.**

Congregation May Be Seated

COLLECT OF THE DAY

“Collect” refers to a form of prayer, used in liturgies since the third century, that Christians use when they “collect” together for worship.

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.**

CONFESSION OF SIN

Our confession for the season of Lent combines the Jesus Prayer (Lord Jesus Christ, Son of God, have mercy on me, a sinner) from the Eastern Orthodox Tradition (4th Century) with a paraphrase of each of the Ten Commandments.

We will respond to each confession by singing these words:



Music: Pam Mark Hall & Fr. Joshua Lickter

Lyrics: 4th Century Eastern Orthodox

Minister: All who truly and earnestly repent of your sins, and seek to be reconciled with your neighbors, and intend to lead the new life, following the commandments of God, and walking in his holy ways: draw near with faith and make your humble confession to Almighty God.

Minister & People:

For the times we place other gods before you...

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

For the times we don't worship you properly...

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

For the times we use your name in vain...

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

For the times we don't honor your day of rest...

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

For the times we disrespect those you have placed in authority over us...

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

For the times we look at others with hatred in our hearts, and become guilty of killing them in your sight...

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

For the times we have been unfaithful to those we love, in thoughts, in words or in deeds...

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

For the times we take from others what is rightfully theirs...

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

For the times we say things that are not true about others...

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

And finally, for the times we are not content with all you have provided for us; for those times when we covet that which others have...

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

(Silent Confession)

ABSOLUTION

Absolution means "to grant forgiveness". The words the minister shares here are Christ's words of forgiveness to His children.

Minister here reads comfortable words from scripture, then says:

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all \oplus goodness, and by the power of the Holy Spirit keep you in eternal life.

Amen.

(John 20:23)



PRAYER FOR CHILDREN

SIGN OF PEACE

Minister: May the Peace of the Lord be with you.

People: **And also with you.**

*Please stand and greet one another during this time with a "Holy Fist or Elbow Bump".
You may also greet one another online during this time.*



(John 20: 19, 21)

LITANY SONG

Je-sus, re-mem-ber me when you come in-to your King-dom.

Je-sus, re-mem-ber me when you come in-to your King-dom.

The image shows a musical score for a litany song. It consists of two systems of music. Each system has a vocal line in the treble clef and a bass line in the bass clef. The key signature is one flat (B-flat) and the time signature is 3/4. The lyrics are: "Je-sus, re-mem-ber me when you come in-to your King-dom." The first system ends with a double bar line, and the second system continues the melody and accompaniment.

THE GREAT LITANY

O God the Father, Creator of heaven and earth,
Have mercy upon us.

O God the Son, Redeemer of the world,
Have mercy upon us.

O God the Holy Ghost, Sanctifier of the faithful,
Have mercy upon us.

O holy, blessed, and glorious Trinity, one God,
Have mercy upon us.

Remember not, Lord Christ, our offenses, nor the offenses of our forefathers; neither reward us according to our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy preserve us, for ever.
Spare us, good Lord.

From all evil and wickedness; from sin; from the crafts and assaults of the devil; and from everlasting damnation,
Good Lord, deliver us.

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice; and from all want of charity,
Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and commandment,

Good Lord, deliver us.

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine,

Good Lord, deliver us.

From all oppression, conspiracy, and rebellion; from violence, battle, and murder; and from dying suddenly and unprepared,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and submission to the Law; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the Coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church Universal in the right way,

We beseech thee to hear us, good Lord.

That it may please thee to illumine all bishops, priests, and deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living, they may set it forth, and show it accordingly,

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people,

We beseech thee to hear us, good Lord.

That it may please thee to send forth laborers into thy harvest, and to draw all mankind into thy kingdom,

We beseech thee to hear us, good Lord.

That it may please thee to give to all people increase of grace to hear and receive thy Word, and to bring forth the fruits of the Spirit,

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived,

We beseech thee to hear us, good Lord.

That it may please thee to give us a heart to love and fear thee, and diligently to live after thy commandments,

We beseech thee to hear us, good Lord.

That it may please thee so to rule the hearts of thy servants, the President of the United States, and all others in authority, that they may do justice, and love mercy, and walk in the ways of truth,

We beseech thee to hear us, good Lord.

That it may please thee to make wars to cease in all the world; to give to all nations unity, peace, and concord; and to bestow freedom upon all peoples,

We beseech thee to hear us, good Lord.

That it may please thee to show thy pity upon all prisoners and captives, the homeless and the hungry, and all who are desolate and oppressed,

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the bountiful fruits of the earth, so that in due time all may enjoy them,

We beseech thee to hear us, good Lord.

That it may please thee to inspire us, in our several callings, to do the work which thou givest us to do with singleness of heart as thy servants, and for the common good,

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who are in danger by reason of their labor or their travel,

We beseech thee to hear us, good Lord.

That it may please thee to preserve, and provide for, all women in childbirth, young children and orphans, the widowed, and all whose homes are broken or torn by strife,

We beseech thee to hear us, good Lord.

That it may please thee to visit the lonely; to strengthen all who suffer in mind, body, and spirit; and to comfort with thy presence those who are failing and infirm,

We beseech thee to hear us, good Lord.

That it may please thee to support, help, and comfort all who are in danger, necessity, and tribulation,

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all mankind,
We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word,
We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts,
We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who fall; and finally to beat down Satan under our feet,
We beseech thee to hear us, good Lord.

That it may please thee to grant to all the faithful departe eternal life and peace,
We beseech thee to hear us, good Lord.

That it may please thee to grant that, in the fellowship of Incarnation Anglican Church, and all the saints, we may attain to thy heavenly kingdom,
We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.
Son of God, we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world,
Have mercy upon us.

O Lamb of God, that takest away the sins of the world,
Have mercy upon us.

O Lamb of God, that takest away the sins of the world,
Grant us thy peace.

O Christ, hear us.
O Christ, hear us.

Officiant and People say together:

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil †.

For Thine is the Kingdom and the Power and the Glory, now and forever, Amen.

THE SUPPLICATION

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.

From our enemies defend us, O Christ;

Graciously behold our afflictions.

With pity behold the sorrows of our hearts;

Mercifully forgive the sins of thy people.

Favorably with mercy hear our prayers;

O Son of David have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ;

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 we most justly have deserved; 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.**

RESPONSE SONG

O Lord, hear my prayer, O Lord, hear my prayer:
when I call an-swer me. O Lord, hear my prayer, O
Lord, hear my prayer. Come and lis-ten to me. O

Last time (with fermata)

Last time (with fermata)

The musical score is written for voice and piano. It consists of four systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are: "O Lord, hear my prayer, O Lord, hear my prayer: when I call an-swer me. O Lord, hear my prayer, O Lord, hear my prayer. Come and lis-ten to me. O". The first system ends with a repeat sign. The second system ends with a repeat sign. The third system ends with a repeat sign and the instruction "Last time" with a fermata. The fourth system ends with a repeat sign and the instruction "Last time" with a fermata.

OLD TESTAMENT

Ezekiel 37:1-14 New Revised Standard Version Updated Edition

37 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. 2 He led me all around them; there were very many lying in the valley, and they were very dry. 3 He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." 4 Then he said to me, "Prophecy to these bones and say to them: O dry bones, hear the word of the Lord. 5 Thus says the Lord God to these bones: I will cause breath[a] to enter you, and you shall live. 6 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."

7 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. 8 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. 9 Then he said to me, "Prophecy 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." 10 I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, a vast multitude.

11 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.' 12 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. 13 And you shall know that I am the Lord when I open your graves and bring you up from your graves, O my people. 14 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

THE PSALM

Psalm 130 *De profundis*

1 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.

2 If you, Lord, were to note what is done amiss, *

O Lord, who could stand?

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

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

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

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

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

GOSPEL READING

Reader: Reading the Holy Gospel † of our Lord Jesus Christ †, according to John 11 †.

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

John 11:1-45 New Revised Standard Version Updated Edition

11 Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. 2 Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. 3 So the sisters sent a message to Jesus, "Lord, he whom you love is ill." 4 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." 5 Accordingly, though Jesus loved Martha and her sister and Lazarus, 6 after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

7 Then after this he said to the disciples, "Let us go to Judea again." 8 The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" 9 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. 10 But those who walk at night stumble because the light is not in them." 11 After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." 12 The disciples said to him, "Lord, if he has fallen asleep, he will be all right." 13 Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. 14 Then Jesus told them plainly, "Lazarus is dead. 15 For your sake I am glad I was not there, so that you may believe. But let us go to him." 16 Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

17 When Jesus arrived, he found that Lazarus[e] had already been in the tomb four days. 18 Now Bethany was near Jerusalem, some two miles away, 19 and many of the Jews had come to Martha and Mary to console them about their brother. 20 When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. 21 Martha said to Jesus, "Lord, if you had been here, my brother would not have died. 22 But even now I know that God will give you whatever you ask of him." 23 Jesus said to her, "Your brother will rise again." 24 Martha said to him, "I know that he will rise again in the resurrection on the last day." 25 Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, 26 and everyone who lives and believes in me will never die. Do you believe this?" 27 She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world."

28 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." 29 And when she heard it, she got up quickly and went to him. 30 Now Jesus had not yet come to the village but was still at the place where Martha had met him. 31 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. 32 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." 33 When Jesus saw her weeping and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. 34 He said, "Where have you laid him?" They said to him, "Lord, come and see." 35 Jesus began to weep. 36 So the Jews said, "See how he loved him!" 37 But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

38 Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. 39 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." 40 Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?" 41 So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. 42 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." 43 When he had said this, he cried with a loud voice, "Lazarus, come out!" 44 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."

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

Reader: The gospel of the Lord.

Congregation: **Praise to you, Lord Christ!**

THE MESSAGE

“A Litany on the Eve of Destruction”

Bishop Joshua Lickter

SONG OF REFLECTION

“The Eve of Destruction”

-P.F. Sloan, Performed by Barry McGuire

The Eastern world, it is explodin'
Violence flarin', bullets loadin'
You're old enough to kill but not for votin'
You don't believe in war,
but what's that gun you're totin'?
And even the Jordan river has bodies floatin'
But you tell me over and over and over again my friend
Ah, you don't believe we're on the eve of destruction

Don't you understand what I'm trying to say?
Can't you feel the fear that I'm feeling today?
If the button is pushed, there's no running away
There'll be no one to save with the world in a grave
Take a look around you boy, it's bound to scare you, boy
But you tell me over and over and over again, my friend
Ah, you don't believe we're on the eve of destruction

Yeah, my blood's so mad, feels like coagulatin'
I'm sittin' here just contemplatin'
I can't twist the truth, it knows no regulation
Handful of Senators don't pass legislation
And marches alone can't bring integration
When human respect is disintegratin'
This whole crazy world is just too frustratin'
And you tell me over and over and over again my friend
Ah, you don't believe we're on the eve of destruction

Think of all the hate there is in Red China
Then take a look around to Selma, Alabama
Ah, you may leave here for four days in space
But when you return, it's the same old place
The poundin' of the drums, the pride and disgrace
You can bury your dead but don't leave a trace
Hate your next door neighbor but don't forget to say grace
And you tell me over and over and over and over again my friend
You don't believe we're on the eve of destruction
You don't believe we're on the eve of destruction

NICENE CREED

(4th Century)

This creed, drafted at the Council of Nicaea in 325 AD, responded to the heretical teachings of Arius, who preached Jesus as a non-eternal, created being. At the Council of Constantinople in 381 AD, this creed underwent further modification, in order to better communicate a Biblical understanding of the Trinity. It uses the word “catholic” to refer to the universal church, consisting of Christ followers throughout the ages, as opposed to a particular denomination. Together with the Apostles Creed, the Nicene Creed has helped establish the boundaries that define “Christian” and unify followers of Christ for almost 2000 years.

Minister: Followers of Christ, what do you believe?

Minister & People:

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, visible and invisible.

We believe in one Lord, Jesus Christ, the only-begotten 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, was incarnate from the Holy Spirit and 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],† who with the Father and the Son is worshiped and glorified, who 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.

****“Catholic” means “universal” or “true”. It does not refer to a particular denomination or tradition.***



The Gloria Patri contains the oldest known words, outside of scripture, that followers of Christ have sung or recited, for over 1900 years. Traditionally, when the Trinitarian Formula (Father, Son, and Holy Ghost) is used, worshippers either bow their heads or make the sign of the cross.

Gloria Patri

Source unknown, 2nd century

HENRY W. GREATOR EX

Glo - ry be to the Fa - ther, and to the Son, and to the

Ho - ly Ghost: as it was in the be - gin - ning, is now and

ev - er shall be, world with - out end. A - men, A - men.

Please Be Seated

ANNOUNCEMENTS

CLOSING BLESSING

Minister: May the peace of God which passes all understanding keep our hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, † be among us, and remain with us always.

People: **Amen.**

CLOSING SONG

Christ is With Me

-Rob Bethancourt

(c) 1998

The musical score is written in treble clef with a key signature of one sharp (F#) and a 4/4 time signature. It consists of four staves of music with lyrics underneath. Chord symbols are placed above the notes. The lyrics are: "Christ is with me. Christ with - in me. Christ be - fore me, Christ be - hind; at my left and at my right. Christ a - bove me, Christ be - low. Christ is with me."

D (C) G (F) D (C) G (F)
Christ is with me. Christ with - in
D (C) G (F) A (G) D (C) Bm (Am)
me. Christ be - fore me, Christ be - hind;
G (F) A (G) D (C) Bm (Am) G (F) A (G)
at my left and at my right. Christ a - bove me,
F#m (Em) Bm (Am) Em7 (Dm7) A (G) D (C)
Christ be - low. Christ is with me.

(Based on the 5th Century Poem, "Saint Patrick's Breastplate")

DISMISSAL

Minister:

Go in peace to love and serve the Lord.

People:

Thanks be to God.

Anyone wanting prayer or anointing are encouraged to come to the altar at the close of service

FELLOWSHIP & SERVICE

Thursday Morning Prayer. Join us to pray the Daily Office at the Fig Tree (217 Vernon St) at 9:30 am.

Jespers

Evening prayer led by Jessica Watanabe in Rocklin. It will be on the 2nd and 4th **Thursdays** at 6:30. Appetizers will be served. For more information please contact Jessica.

916-642-5184 JessicaKcullen@gmail.com

Next Date: March 26

Sunday Bible Study

9:30 Sunday Mornings in the fellowship hall. Using N.T. Wright's Study in Acts. If you have any questions please reach out to Kathy Greaves.

SLACK

We are moving church communications to the Slack app. If you have any questions or would like to be added to the conversations, please contact Rachel.

My Mother's Voice

We are collecting donations for "My Mother's Voice" They are most in need of canned and non perishable food specifically, canned beans, rice, canned tomatoes, seasonings, flour, Maseca (corn flour), peanut/almond butter, new socks (all sizes) and hairbrushes. you have any questions please contact Elena.

HOLY WEEK

PALM SUNDAY

March 29

11 am Service
@ Bethel

MAUNDY THURSDAY

April 2

12 pm Service
@ First Church

6 pm Dinner Church &
Foot washing @ Bethel

GOOD FRIDAY

April 3

12 pm Service
@ First Church

7 pm Tenebrae
@ Bethel

EASTER

April 5

11 am Service
@ Bethel



Episcopal Free Fellowship
of America



Rt. Rev. Joshua Lickter (he/him), Bishop/Rector
Rev. Kendra Dickinson (she/her), Asst. Priest
Larissa Roe (she/her), Sr Warden
Rachel Lickter (her/she), Admin
Jessica Watanabe (she/her) Postulant
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[Www.Facebook.Com/IncarnationMission](https://www.facebook.com/IncarnationMission)

Meeting at Bethel Lutheran Church
1050 Douglas Blvd
Roseville, CA 95678
11:00 AM

OLD TESTAMENT (1)

Ezekiel 37:1-14 New Revised Standard Version Updated Edition

37 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.

2 He led me all around them; there were very many lying in the valley, and they were very dry. 3 He said to me, “Mortal, can these bones live?” I answered, “O Lord God, you know.” 4 Then he said to me, “Prophecy to these bones and say to them: O dry bones, hear the word of the Lord. 5 Thus says the Lord God to these bones: I will cause breath[a] to enter you, and you shall live. 6 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.”

7 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. 8 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. 9 Then he said to me, “Prophecy 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.” 10 I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, a vast multitude.

11 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.’ 12 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. 13 And you shall know that I am the Lord when I open your graves and bring you up from your graves, O my people. 14 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. (2)

Psalm 130 *De profundis*

1 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.

2 If you, Lord, were to note what
is done amiss, *

O Lord, who could stand?

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

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

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

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

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

NEW TESTAMENT (3)

Romans 8:6-11 New Revised Standard Version Updated Edition

6 To set the mind on the flesh is death, but to set the mind on the Spirit[a] is life and peace. **7** 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, **8** and those who are in the flesh cannot please God.

9 But you are not in the flesh; you are in the Spirit,[b] since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. **10** But if Christ is in you, then the body is dead because of sin, but the Spirit[c] is life because of righteousness. **11** If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus[d] from the dead will give life to your mortal bodies also through[e] his Spirit that dwells in you.

The Word of the Lord

Thanks be to God

GOSPEL

Reader: Reading the Holy Gospel † of our Lord Jesus Christ †,
according to John chapter 11 †.

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

John 11:1-45 New Revised Standard Version Updated Edition

11 Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. 2 Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. 3 So the sisters sent a message to Jesus, “Lord, he whom you love is ill.” 4 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.” 5 Accordingly, though Jesus loved Martha and her sister and Lazarus, 6 after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

7 Then after this he said to the disciples, “Let us go to Judea again.” 8 The disciples said to him, “Rabbi, the Jews were just now trying to stone you, and are you going there again?” 9 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. 10 But those who walk at night stumble because the light is not in them.” 11 After saying this, he told them, “Our friend Lazarus has fallen asleep, but I am going there to awaken him.” 12 The disciples said to him, “Lord, if he has fallen asleep, he will be all right.” 13 Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. 14 Then Jesus told them plainly, “Lazarus is dead. 15 For your sake I am glad I was not there, so that you may believe. But let us go to him.” 16 Thomas, who was called the Twin, said to his fellow disciples, “Let us also go, that we may die with him.”

17 When Jesus arrived, he found that Lazarus[e] had already been in the tomb four days. 18 Now Bethany was near Jerusalem, some two miles away, 19 and many of the Jews had come to Martha and Mary to console them about their brother. 20 When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. 21 Martha said to Jesus, “Lord, if you had been here, my brother would not have died. 22 But even now I know that God will give you whatever you ask of him.” 23 Jesus said to her, “Your brother will rise again.” 24 Martha said to him, “I know that he will rise again in the resurrection on the last day.” 25 Jesus said to her, “I am the resurrection and the life. Those

who believe in me, even though they die, will live, 26 and everyone who lives and believes in me will never die. Do you believe this?” 27 She said to him, “Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.”

28 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.” 29 And when she heard it, she got up quickly and went to him. 30 Now Jesus had not yet come to the village but was still at the place where Martha had met him. 31 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. 32 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.” 33 When Jesus saw her weeping and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. 34 He said, “Where have you laid him?” They said to him, “Lord, come and see.” 35 Jesus began to weep. 36 So the Jews said, “See how he loved him!” 37 But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?”

38 Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. 39 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.” 40 Jesus said to her, “Did I not tell you that if you believed you would see the glory of God?” 41 So they took away the stone. And Jesus looked upward and said, “Father, I thank you for having heard me. 42 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.” 43 When he had said this, he cried with a loud voice, “Lazarus, come out!” 44 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.”

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

Reader: The gospel of the Lord.

Congregation: **Praise to you, Lord Christ!**