



Welcome

Order of Service for March 22nd, 2026

10:00 a.m.

Fifth Sunday In Lent



Call to Prayer

Prelude and Silent Prayer

The water is poured

The people may stand

Welcome

Gathering Hymn: Now the Green Blade Rises

1 Now the green blade ris - es from the bur - ied grain;
2 In the grave they laid their Love whom hate had slain,
3 Christ came forth at Eas - ter, like the ris - en grain,
4 When our hearts are win - try, griev - ing, or in pain,

Wheat that in dark earth for man - y days has lain;
Think - ing that their Love would nev - er wake a - gain,
Je - sus, who for three days in the grave had lain,
Christ's warm touch can call us back to life a - gain,

Love lives a - gain, that with the dead has been:
Laid in the earth like grain that sleeps un - seen:
Quick from the dead the ris - en One is seen:
Fields of our hearts that dead and bare have been:

Refrain
Love is come a - gain like wheat that ris - es green.

A Penitential Order

Presider: Blessed be the God of our Salvation

All: Who bears our burdens and forgives our sins.

The Decalogue: Contemporary

Hear the commandments of God to his people:

I am the Lord your God who brought you out of bondage.

You shall have no other gods but me.

Amen. Lord have mercy.

You shall not make for yourself any idol.

Amen. Lord have mercy.

You shall not invoke with malice the Name of the Lord your God.

Amen. Lord have mercy.

Remember the Sabbath day and keep it holy.

Amen. Lord have mercy.

Honor your father and your mother.

Amen. Lord have mercy.

You shall not commit murder.

Amen. Lord have mercy.

You shall not commit adultery.

Amen. Lord have mercy.

You shall not steal.

Amen. Lord have mercy.

You shall not be a false witness.

Amen. Lord have mercy.

You shall not covet anything that belongs to your neighbor.

Amen. Lord have mercy.

The Presider says

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. Hebrews 4:14-16

The Presider says:

Let us confess our sins to God.

Silence may be kept.

Presider and People:

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.

Presider:

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

Hymn of Praise: Trisagion

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, have mer - cy on us. mer - cy on us.

Setting: Peter Crisafulli, from **Music for the Holy Eucharist Rite II**, © 2002 Peter Crisafulli.
Used by permission. All rights reserved.

Opening Collect

Presider: God be with you.

People: **And also with you.**

Presider: Let us pray.

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

The people may sit.

First Reading

Ezekiel 37:1-14

A reading from Ezekiel:

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, "Prophecy 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, "Prophecy to the breath, prophecy, 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 prophecy, 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.

Reader: Hear what the spirit is saying to God's people.

People: **Thanks be to God.**

Psalm: 130

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.

Second Reading

Romans 8:6-11

A reading from Romans:

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.

Leader: Hear what the spirit is saying to God's people.

People: **Thanks be to God.**

The people may stand

Sequence Hymn: Breath of God, Life Bearing Wind

1 Breath of God, life - bear - ing wind, wak - ing
 2 Breath of God, word - bear - ing wind, truth—re -
 3 Breath of God, fire - bear - ing wind, source of
 4 Breath of God, song - bear - ing wind, stir - ring

mat - ter in - to birth, plant - ing prom - ise, prompt - ing
 veal - er, pro - phet's speech, guide to vis - tas of the
 pow - er, love, and light, melt - ing fears and join - ing
 won - der to re - joice, yearn - ing's ech - o, gra - ce's

hope: with your life re - new the earth.
 mind: let your word ex - cite and teach.
 tongues: with your fire our hearts ig - nite.
 dance: let your song give our prayers voice.

Holy Gospel

John 11:1-45

Presider: The Holy Gospel of our Savior Jesus Christ according to John

People: **Glory to you, O 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 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 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."

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

Presider: The Gospel of our Savior.

People: **Praise to you, O Christ.**

Sermon

Jim Harrison

5 minutes of silence for reflection

The people may stand

Nicene Creed

We believe in one God,

the Father, the Almighty,

maker of heaven and earth,

of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,

the only Son of God,

eternally begotten of the Father,

God from God, Light from Light,

true God from true God,

begotten, not made,

of one Being with the Father;

through him all things were made.

For us and for our salvation

he came down from heaven,

was incarnate of the Holy Spirit and the Virgin Mary

and became truly human.

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.***

Prayers of the People

Holy One, just as your chosen people of Israel did centuries ago, we wait for you to make what is broken in our world whole again. Hear now the yearnings of our hearts.

In the waters and in the thunder, among the forests and the animals, your presence can be felt and known. God of all that is good, we pray for the will to heal what we've harmed and to care for your world wisely and tenderly. . . . *(pause for silent and/or shared prayer)*

Out of the depths we call to you, O God.

Hear our voices.

Throughout the ages, Holy One, you have spoken in myriad ways to your people. You have demonstrated your love for us over and over, trying to teach us the ways of life and peace. And yet we continue to stumble in response. Give us courage and persistence to stay faithful to your will. . . . *(pause for silent or shared prayer)*

Out of the depths we call to you, O God.

Hear our voices.

We pray that you guide our country and our leaders in the ways of justice, righteousness, and reconciliation. We pray especially for all the people of the Middle East—for civilians, children, those of every allegiance and belief—as they struggle with the war that our country has inflicted on them. . . . *(pause for silent or shared prayer)*

Out of the depths we call to you, O God.

Hear our voices.

God of wholeness and health, we pray for all who suffer in mind or body and for those who care for them. We pray for those without faith, hope, or love. . . . *(pause for silent or shared prayer)*

Out of the depths we call to you, O God.

Hear our voices.

God of love, comfort the grieving, so that they may know your light even in the time of their deepest darkness. . . . *(pause for silent or shared prayer)*

Out of the depths we call to you, O God.

Hear our voices.

Presider:

Help us to remember that your Spirit dwells in us—and that it is our words and deeds, guided by you, that heal this world day after day. May we continue in all our efforts to discern your will and the work you have given us to do. ***Amen.***

The Peace

Presider: The peace of Christ be always with you.

People: **And also with you.**

Then the ministers and people may greet one another in the name of the risen Christ.

The people may sit.

Offertory

Offertory Hymn: Lord, Whose Love Through Humble Service



1. Lord, whose love in hum - ble ser - vice bore the
2. Still your chil - dren wan - der home - less, still the
3. As we wor - ship, grant us vi - sion, till your
4. Called by wor - ship to your ser - vice, forth in



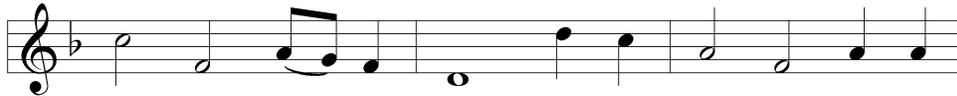
weight of hu - man need, who up - on the cross, for -
hun - gry cry for bread; still the cap - tives long for
love's re - veal - ing light in its height and depth and
your dear name we go to the child, the youth, the



sak - en, of - fered mer - cy's per - fect deed: we, your
free - dom; still in grief we mourn our dead. As, O
great - ness dawns up - on our quick - ened sight, mak - ing
a - ged, love in liv - ing deeds to show; hope and



ser - vants, bring the wor - ship not of
Lord, your deep com - pas - sion healed the
known the needs and bur - dens your com -
health, good will and com - fort, coun - sel,



voice a - lone, but heart, con - se - crat - ing to your
sick and freed the soul, use the love your Spir - it
pas - sion bids us bear, stir - ring us to tire - less
aid, and peace we give, that your ser - vants, in your



pur - pose ev - ery gift that you im - part.
kin - dles still to save and make us whole.
serv - ing your a - bun - dant life to share.
free - dom, may your mer - cy know, and live.

Eucharistic Prayer

The people may stand

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God

People **It is right to give our thanks and praise.**

Presider

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body.

Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

Sanctus



Ho - ly, - ho - ly, ho - ly Lord, God of
pow - er and might, heav'n and earth are full of Your
glo - ry. Ho - san - na in the high - est.
Bless - ed is the One who comes in Your name.
Ho - san - na in the high - est.

The image shows a musical score for the Sanctus, consisting of five staves of music. Each staff is written in a single treble clef with a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff begins with 'Ho - ly, - ho - ly, ho - ly Lord, God of'. The second staff continues with 'pow - er and might, heav'n and earth are full of Your'. The third staff has 'glo - ry. Ho - san - na in the high - est.'. The fourth staff reads 'Bless - ed is the One who comes in Your name.'. The fifth and final staff concludes with 'Ho - san - na in the high - est.'. The music features various note values including quarter, eighth, and half notes, with some notes beamed together and others held as half notes.

The presider continues

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Presider and people

Christ has died.

Christ is risen.

Christ will come again.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and

sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **Amen.**

Presider

As our savior Christ has taught us we now pray,

Presider and People

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
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, the power,
and the glory are yours,
now and for ever. *Amen.***

Holy Communion

Presider

The Gifts of God for the People of God. OR God's Holy Gifts for God's Holy People.

All are welcome to come forward for communion if they wish.

New Song Episcopal Church has a custom of people pausing at the bowl of blessed water, dipping a finger into the water, then turning to the next person in line and tracing the sign of the cross on their forehead. All are welcome to join in this custom as they choose; no one is required to do so.

To receive Communion, come first to the Presider, who will offer you the bread (gluten free option available), then receive wine by either drinking from the cup or by dipping the bread into the wine. You may also choose to receive only the bread. If you do not wish to receive Communion, but would like to receive a blessing, please come forward to the Presider and cross your arms over your chest. They will offer you a brief prayer of blessing. You can then return to your seat

After receiving communion, you may go to the healing alcove next to the podium for private prayers and anointing with oil from a healing minister.

Communion Hymn: Let Us Break Bread Together

1 Let us break bread to - geth - er on our knees;
* 2 Let us drink wine to - geth - er on our knees;
3 Let us praise God to - geth - er on our knees;

let us break bread to - geth - er on our knees.
let us drink wine to - geth - er on our knees.
let us praise God to - geth - er on our knees.

Refrain

When I fall on my knees, with my face to the ris - ing sun,

My God, have mer - cy on me.

When Holy Communion is to be taken to those away from the Church the following is said:

Celebrant: In the name of this congregation I send you forth bearing these holy gifts,; that those to whom you go may share with us in the communion of Christ's body and blood.

People: We who are many are one body because we all share one bread and one cup.

Post-Communion Prayer

The Presider says

Let us pray.

Presider and People

Loving God,

we give you thanks

for restoring us in your image

and nourishing us with spiritual food

in the Sacrament of Christ's Body and Blood.

Now send us forth

a people, forgiven, healed, renewed;

that we may proclaim your love to the world

and continue in the risen life of Christ our Savior.

Amen.

Solemn Prayer

Sending Hymn: Come, Join The Dance of Trinity



Come, join the dance of Trin - i - ty, be -
 Come, join the dance of Trin - i - ty, new -
 Come, join the dance of Trin - i - ty, as
 Come, join the dance of Trin - i - ty, be -



fore all worlds be - gun— the in - ter - weav - ing
 born in Beth - le - hem; then blood - ied by a
 wind and tongues of flame set peo - ple free at
 fore all worlds be - gun, we sing the prais - es



of the Three, Cre - a - tor, Spir - it, Son. The
 crown of thorns out side Je - ru - sa - lem. The
 Pen - te - cost to tell the Sav - ior's name. We
 of the Three, Cre - a - tor, Spir - it, Son. Let



u - ni - verse of space and time did
 dance of Trin - i - ty is meant for
 know the yoke of sin and death, our
 voic - es rise and in - ter - weave, by



not a - rise by chance, but as the Three, in
 hu - man flesh and bone; when fear con - fines the
 necks have worn it smooth; go tell the world of
 love and hope set free, to shape in song this



love and hope, made room with - in their dance.
 dance in death, God rolls a - way the stone.
 weight and woe that we are free to move!
 joy, this life: the dance of Trin - i - ty.

Postlude

Dismissal

The Deacon/Presider dismisses the people.

People respond

Thanks be to God.

Worship Ministers

Presider

Preacher

Deacon

Acolyte

Chalice Ministers

Lay Eucharistic Visitor

Healing Minister

Readers

Prayers of the People

Altar Minister

Ushers

Pianist

Community Hour Host

Jim Harrison

Jim Harrison

Lori Erickson

Maggie Mears

Dorothy Whiston

Katharine Nicholson

Lori Erickson

Nancy Reincke

Nancy Reincke

Laura Julier

Bob Sessions

Dorothy Whiston

Laurie Aude

John Whiston

Anna Chen

Royce Johnson

Peg Johnson

March Birthdays and Anniversaries

5 Peg Johnson

8 Ben & Dena Dillon Anniv. (1997)

23 John Harper

28 Maryjane Bradley

28 Ed English

29 Dale Shultz & Emily Silliman Anniv. (1987)

Music Credits

"Now the Green Blade Rises" Words by John M. C. Crum; harmonization by Martin F. Shaw. Words and harmonization © 1928, Oxford University Press. Tune: NOEL NOUVELET, French noel, 15th cent.

"Trisagion" Setting: Peter Crisafulli, from MUSIC FOR THE HOLY EUCHARIST RITE II, © Peter Crisafulli (Church Publishing). All rights reserved. Reprinted by permission.

"Breath of God, Life Bearing Wind" Words: Carl P. Daw, Jr. © 1996 Hope Publishing Company, Carol Stream, IL 60188. Music: BINGHAM, Dorothy Howell Sheets, © 1984 Dorothy Howell Sheets. All rights reserved. Used by permission.

"Lord, Whose Love Through Humble Service" Text: Albert F. Bayly, 1961, alt. © Oxford University Press. Reprinted under OneLicense.net #A-703441. All rights reserved. Tune: BEACH SPRING (The Sacred Harp, 1844).

"Sanctus: Picardy Setting" Tune: PICARDY, French melody, 17th century. Arrangement by Linda Kroon.

"Lamb of God" Setting by Jeremy Young. Reprinted by permission; all rights reserved.

"Let Us Break Bread Together On Our Knees" Text: African-American spiritual. Tune: LET US BREAK BREAD. Harm. David Hurd © 1986 by GIA Publications, Inc. All rights reserved. Harmony is reprinted under OneLicense.net #A-703441.

"Come, Join the Dance of Trinity" Text: Richard Leach © 2001 Selah Publishing Co. All rights reserved. Reprinted under OneLicense.net #A-703441. Tune: KINGSFOLD (English folk tune).