

LENT

ST. JOHN'S POWELL, WYOMING

WELCOME

We are so happy you are with us, whether this is your first time or your 553rd. Please add your voice and heart to the prayers. Help others find a place near you and greet the person next to you as we prepare to worship together. Please stand and sit as you are comfortable.

MOSES & JESUS

We enter Lent metaphorically as a wilderness time.

We dive into the dry and meditative land of self-examination and repentance; of prayer, fasting, and self-denial; and by reading and meditating on God's holy Word.

The journey from Lent to Easter is about fasting and repentance so that we may walk boldly into the tomb, declare it empty, and know that we are in the Promised Land. We can find ourselves in the commonwealth of God, in heaven on earth, freed from the weight and bondage of our brokenness.

This desert journey, as we know, has (or is) an echo of the most significant event in the Hebrew Bible: Moses leading the People Israel out of the bondage of slavery in Egypt through the wilderness, toward the Promised Land of Canaan.

There are many more parallels between Jesus and Moses besides the desert. They were both born in the midst of dreadful violence, they were pulled from the water as new people, they were so close to God their faces were transformed in God's presence, they were both teachers. Moses brought down The Law on tablets; Jesus brought the fulfillment of the law in his sermon on the Mount and in his life. These are only a few.

We hope that drawing these parallels together throughout the season of Lent may help you gather momentum to that Easter Day when Jesus not only makes it to the Promised Land, but calls us to dwell there even now.

THE PRELUDE MUSIC

"TUVAYHUN - Beatitudes for a Wounded World" is a moving and innovative 80-minute work with a message of inclusion, trust, kindness, compassion, humanity, and mutual respect. **The work is based on the beatitudes.** As part of its message to embrace differences, this is a hybrid work with elements from classical, jazz, and world music. Available on Amazon and other digital music retailers.

PALM AND PASSION SUNDAY

Today is a unique day in Lent, and indeed of the whole church year.

The first half of our service remembers days of Jesus' entry into Jerusalem, one week before his resurrection. As Jesus entered the holy city, he neared the culmination of a long journey toward Golgotha, a skull-shaped hill where Jesus' crucifixion would unfold. **Palm Sunday** is the beginning of the end of Jesus' work on earth. **The readings, sermon and music recall this as a day of high emotion** – joy and anxiety, honor and fear. Along with the crowds in the reading, we too lift our voices to honor the Redeemer, singing and waving our palm branches.

The celebration does not last. Even as the multitudes lay down their cloaks and wave the palm branches and shouted for joy, the voices who cry out “Hosanna!” will be the same voices who will later cry out “Crucify him!” when we read the Passion. **The Passion** (Latin for *suffering*) is the story of Jesus Christ's arrest, trial and death. It ends with his execution by crucifixion. To remember that we take some part in this story in our own lives, the congregation reads this story as a group. You may have been assigned a specific role last Sunday, but if not, you will be part of the crowd demanding the crucifixion.

HOLY WEEK

Maundy Thursday, April 6, 5:30 p.m.

We commemorate three events this night. The washing of the disciples' feet is remembered with handwashing. The institution of the Sacrament of the Holy Eucharist is celebrated with an Agape feast. This love-feast seeks to strengthen the bonds and the spirit of harmony, goodwill, and congeniality, as well as to forgive past disputes and love one another – Jesus' new commandment. Barb Morales has the sign-up sheet for this communal meal.

Some of the followers went home after the supper. You may go home.

Some lingered. You may linger to chat or clean the meal.

Some went with Jesus to the garden. You may go upstairs to the sanctuary and watch preparations.

Some waited and watched. You may be part of the all-night Vigil that continues through the night until Friday at noon. You may sign up for 1-hour increments of watching and waiting alone in the church with Meg Nickles.

Good Friday, April 7, 12:00 noon

Good Friday is a day of fasting within the wider Church. Traditionally, there is no celebration of the Eucharist on Good Friday. Church bells are silent. Altars are left bare. Our service is quiet and subdued, and consists of prayer, and a re-telling of the Passion.

MINISTERS

Altar Guild	Mary Dillivan
Sound	Oscar Trevino
Greeter	Kathy Riley
Worship Leader	Laura Greathouse
Musicians	Tom Walker Kathy Walker
Readers	Jen Litterer-Trevino Christine Garceau
Preacher	Tim Glatzer
Intercessor	Mary Dillivan
Presider	Megan Nickles
Communion Server	Barb Morales
Communion Server	Jim Morales
Communion Bread	Jen Litterer-Trevino
Coffee Hour	Meg and Steve Nickles

PRAYERS

Anglican Cycle of Prayer: Province of the Episcopal Church of South Sudan

Diocesan Cycle of Prayer: St. Andrew's, Meeteetse

Lee & Kelly; Hunter & Charlotte; Shirley & Deb; Richard & Jennifer; Tim & Lynnae; Robin & Mark; Charlie & Jane; Sharon & Steve; Margie & Josey; John Grover & Family; Bobbi & Bentley; Mike & Michelle; Bob & Charlotte; Ann & Martha; Bennett, Tammy, Rob K., Bobby B., Larry, Alex, Irene, Nancy, Alan, Katy, Marlynn, Sue, Kahli, Ron, Marge

Justin, Ryan, Jacob, Patrick, Chip, Reece, Coleman and Bryce who are serving in the military.

Josephine DeWitt who resides at Canyon Creek Care Center and Don Smith who resides at American House Assisted Living, Orange City, FL.

CELEBRATIONS

Birthday: Michael Allen—5th, Katy Lytle—7th

PRELUDE

“TUVAYHUN: XVII. Hold My Hand,” Nidarosdomens Jentekor, Trondheimsolistene & Mathilde Lundbæk Davis - TUVAYHUN – Beatitudes for a Wounded World.

WELCOME

OPENING HYMN

1. Ride on, ride on in ma - jes - ty! Hark, all the tribes ho -
2. Ride on, ride on in ma - jes - ty! In low - ly pomp ride
3. Ride on, ride on in ma - jes - ty! The ang - le ar - mies
4. Ride on, ride on in ma - jes - ty! The last and fier - cest
5. Ride on, ride on in ma - jes - ty! In low - ly pomp ride

san - na cry: Thy hum - ble beast pur - sues his road with
on to die: O Christ, thy tri - umph now be - gin o'er
of the sky look down with sad and won - d'ring eyes to
strife is nigh: the Fa - ther on his sap - phire throne ex -
on to die; bow thy meek head to mor - tal pain, then

palm - s and scat - tered gar - ments strowed.
cap - tive death and con - quered sin.
see the' ap - proach - ing sac - ri - fice.
pects his own ap - point - ed Son.
take, O God, thy pow'r and reign.

From Hymnary.org (based on a score from the Cyber Hymnal)
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GATHERING

People of God, on this wilderness journey, what will you eat?

The word of the Lord is our daily bread.

People of God, in this time of temptation how will you live?

Our faith is in the faithfulness of God.

People of God, at this kingdom crossroad, who will you serve?

We worship the Lord our God alone.

Redeeming God, you come to us in Christ
to rescue us from slavery and lead us out of captivity.

**Guide us by the wisdom of the cross,
and show us how to live a life of justice, love, and peace.**

SEEKING REPENTANCE

The cantor sings once, we sing through twice.



Turn our hearts to you, O God. With you there is heal-ing,
whole-ness and for-give-ness, free-dom from fear, last-ing peace.

*Verses available in accompaniment books.

Text: Verses based on Psalm 51:1, 6, 12. Text and music © 2002, Barbara Bridge.
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CONFESSION

We confess our sins,
trusting in God's wisdom and strength rather than in our own.

Merciful God, how fickle we are;
we sin against you without even knowing it.

Clear us, we pray, of any unknown sin,
and save us from willfully ignoring your way.

Forgive us for worshiping anyone or anything but you.

Forgive us for failing to honor all our relationships
with those closest to us and those who are distant neighbors.

Help us to speak words of blessing and kindness,
rather than words that belittle or destroy.

Turn us away from violence, falsehood, and selfishness.

Forgive us for thinking everything depends on our efforts and power.

Help us to depend on you alone and to rest in your peace.

In Jesus name we pray. Amen.

FORGIVENESS

Brothers and sisters,
in Jesus Christ, crucified, risen, and in his coming again,
we are forgiven and set free to live in faithfulness
with God and with one another!
Thanks be to God! Amen.


BLESSING THE PALMS

Holy God, you reveal the truth about your people and the ways of our world in the suffering of the Son and his steadfast love. On this day he entered the holy city of Jerusalem and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let our palms be for us signs of his love and compassion, and grant that we who bear them in his name may ever welcome him as our liberator, and follow him in the way that leads to freedom, justice and joy. Amen.

PALM SUNDAY PROCESSION

The cantor sings the verses, we sing the verse response and the refrain. We repeat the refrain the last time through.

Cantor:




1. When they heard that Je - sus was com - ing,
2. Spread their cloaks and branch - es be - fore him,
3. Blest is he, like Da - vid be - fore him.
4. Guid - ing cloud and pil - lar of fire,
5. Word of God, and first - born of peo - ple,

Assembly:



Sing ho - san - na to the cho - sen one!

Cantor:



All the peo - ple went out to meet him.
Chil - dren sang with palm branch - es wav - ing.
Blest is he, God's bless - ing up - on him.
Sa - tan's foe, and friend of the sin - ner.
Prom - ise kept, the crown of cre - a - tion.

Assembly:



Sing ho - san - na to the cho - sen one! Sing ho - san - na,



sing ho - san - na, sing ho - san - na to the cho - sen one!

FIRST READING

We sit.

Gracious God, in rushing waters and in barren expanse,
in every season and circumstance, we need your sustaining word.
By the power of your Holy Spirit, proclaim the good news among us today
so that we may repent and believe and see anew how the time is fulfilled
and the kingdom has come near.

Amen.

A reading from ____.

After the reading

Word of God, Word of promise.

Thanks be to God.

SECOND READING

A reading from ____.

After the reading

Word of God, Word of promise.

Thanks be to God.

SERMON

INTERCESSIONS

You are the Lord our God, who brought us out of the house of slavery:
as we search for water in a dry and weary land
forgetting what lies behind, and straining forward to what lies ahead,
we press on toward the heavenly call of God in Christ Jesus
and pray for all humanity, saying

Lord, speak to us in this uncharted territory.

Show us the way to walk.

The intercessor continues, closing with

God of the poor in spirit, forgive us for treading so gracelessly on this journey.
Outfit us for the next leg of this trip with you with generosity, wonder, humility,
and courage, with water from the spring, bread from the earth, that we may follow
Jesus with our every step.

Amen.

LORD'S PRAYER

We pray the prayer Jesus taught us.

**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.

THE PEACE

May the peace of Christ be always with you.

And also with you.

We may greet each other in the name of the Lord.

ANNOUNCEMENTS

OFFERTORY

This is a house of prayer, a place of healing and restoration,
a place where we bring before God
our provisions to be used for present needs.

Let us present our pledges and plate offerings to God.

MUSIC

"All Hail the Power of Jesus Name," Edward Perronet.

EUCCHARISTIC PRAYER

God is with you.

And also with you.

Let us open our hearts.

We open them up to our God.

Let us give thanks to the God of forgiveness.

It is right to give God thanks and praise.

Thanks and praise are yours, Holy God,
because you remain faithful through our unfaith
and devoted amid our unbelief.

You called a people to share a life with you.

And when they were captive in Egypt,
with a mighty hand, an outstretched arm, and your prophet Moses,
you brought them out of oppression,
through the temptations of the desert wanderings
where you were constant in fire and cloud;
with manna and mercy you sustained each step.

You gave Moses the strength of leadership, the Law set in stone,
a face shining with sacred intimacy, and a promised place of new life.

In time, your Son came among us,
facing desolation, temptation, and hunger without bread,
to bring us out of the oppression of sin with his gifts of healing,
to live into a new covenant, fulfilling all the law.

His face shone with the light of love;
he promised a place of never-ending life.

Restoring God, in wild, desolate places
we are shaped by our struggles,
but have found, in your sheltering presence
that rocks have yielded water,
and manna has appeared on the ground.

Through Jesus' resurrection you brought us out of death
into the fullness of green pastures:
your fruit-bearing, fruit-sharing life.

And so with all who have walked the wilderness way
in every time and all who walk it this day,
we rejoice with every generation in heaven
and on earth in this hymn:

HOLY, HOLY, HOLY

The image shows a musical score for the hymn 'Holy, Holy, Holy'. It consists of seven staves of music in a single system, written in a treble clef with a key signature of two flats (B-flat and E-flat) and a 4/4 time signature. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The lyrics are: 'Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth are full, full of your glo - ry. Ho - san - na, ho - san - na, ho - san - na in the high - est. Bless - ed is he who comes, comes in the name of the Lord. Ho - san - na, ho - san - na, ho - san - na in the high - est.'

Text: ICEL © 2010
Music: *Mass of Mercy*, Len Tiao, © 2014 GIA Publications, Inc.

We remember that it was on the night before he died when Jesus was at supper with his friends.

He took bread, gave you thanks,
broke the bread, and gave it to them, saying
“Take, eat: this is my body which is given for you;
do this in remembrance of me.”

After supper he took the cup.

Again he gave you thanks, and gave it to his disciples, saying
“Drink this, all of you: this is my blood of the new covenant,
Which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.”

Great is the mystery of faith.

MEMORIAL ACCLAMATION

Save us, Sav-ior of the world, for by your Cross and
Res-ur - rec - tion you have set us free.

The musical notation is in 4/4 time, key of B-flat major. The melody consists of two lines of music. The first line has a treble clef and a key signature of two flats. The notes are: G4, A4, Bb4, C5, Bb4, A4, G4, F4, E4, D4. The second line continues with: C4, Bb3, A3, G3, F3, E3, D3, C3.

Text: ICEL, © 2010
Music: Mass of Mercy, Lori Trus, © 2014 GIA Publications, Inc.

God of wilderness and God of promised land,
through this meal strengthen us to keep our Lenten fast.
With your Spirit, bless this bread and this wine,
that they may be for us the body and blood of our Lord Jesus.
Send your Holy Spirit upon us as we remember Jesus' saving passion;
transform our insatiable desire into hunger for the feast of this table.
With your mighty hand and outstretched arm,
uphold all those enduring trials
and any who know their life is at stake.
Be with your children who are heavy laden,
and all who labor beneath the misuse of power by another.
Amid all our temptations, shape us to be faithful to your kingdom first,
until the day when in your resurrection there is one life,
one sharing, one holy communion among all for ever:
Creator, Son, and Holy Spirit.

AMEN

A - men, a - men,
a - men, a - men.

The musical notation is in 4/4 time, key of B-flat major. The melody consists of two lines of music. The first line has a treble clef and a key signature of two flats. The notes are: G4, A4, Bb4, C5, Bb4, A4, G4, F4, E4, D4. The second line continues with: C4, Bb3, A3, G3, F3, E3, D3, C3.

Music: Mass of Mercy, Lori Trus, © 2014 GIA Publications, Inc.

BREAKING BREAD AND INVITATION

This is the bread of life,
come from heaven.

**Into our hands which have clutched at stones,
we now take the feast.**

God's sustaining gifts for God's hungry and thirsty people.

COMMUNION

Please come to the table, whether you are single, married or divorced, drinking, using or sober, abled, disabled, or ill, gay, straight, or discovering, wealthy, getting by or in debt. Christ meets us all.

We approach the altar beginning with those sitting in the last rows; they shall be first. Approach the rail from the left aisle and take a cup; used cups go on the tray on the right. You may receive only bread, only wine, or both. Our Eucharistic bread is handmade and robust. If you prefer a wafer, please tell your server.

Receiving the bread and wine is the central act of worship in the Episcopal Church.

MUSIC

"Majesty," Jack Hayford.

"O Lord You're Beautiful," Keith Green.

THANKSGIVING

We stand.

Let us pray.

**God of Moses, God of Jesus:
you have given us bread from heaven
to nourish our faith,
increase our hope,
strengthen our love,
and sustain us on the journey.**

**Teach us to hunger for him
who is the true and living bread,
and help us to live by the Word
that proceeds from your lips
and finds footing in our hearts.**

Amen.

THE PASSION

We sit.

After this reading, we maintain quiet as we leave the sanctuary.

Rejoin community downstairs for coffee and socializing.

SOURCES

Gathering, Confession, Offertory and Blessing - *Feasting on the Word® Worship Companion*, ©2015, Westminster John Knox Press.

Prayer of the Season - The Reverend Megan Nickles, St. John's Episcopal Church, Powell.

Intercessions - adapted by Nickles from The Reverend Christine Sobania Johnson, <http://freshlysqueezedliturgy.blogspot.com/>

Affirmation - Pat Bennett, *Walking in the Wilderness*, © 2007 Wild Goose Publications, Glasgow and at ionabooks.com.

Eucharistic Prayer, Nickles, sourced in part from *Eucharistic Prayers* by Samuel Wells and Abigail Kocher, © 2013 Wm B. Eerdmans Publishing Co., Grand Rapids, Michigan.

Sending - "Pilgrimage is a Circular Route," Kathryn Potts, & Members of Churches in Northumberland, ©2016, Wild Goose Publications, Glasgow and at ionabooks.com.