

(organ playing)

- Today we begin the season of Lent. Season of the cross, of Christian honesty. I call your attention to various opportunities for a spiritual renewal that'll be occurring here in the chapel and listed on the back of today's bulletin. Our tenor soloist and cantor for today's service will be Kevin Bailey who is substituting for Rod Ironside. Let us worship in spirit and in truth. Let us stand for the great leader. ♪ Oh God the father ♪ ♪ Creator of heaven and earth ♪ ♪ Have mercy upon us ♪ ♪ Oh God the son ♪ ♪ Redeemer of the world ♪ ♪ Have mercy upon us ♪ ♪ Oh God the holy ghost ♪ ♪ Sanctifier of the faithful ♪ ♪ Have mercy upon us ♪ ♪ Oh holy blessed and glorious trinity one God ♪ ♪ Have mercy upon us ♪ ♪ Remember not Lord Christ our offenses ♪ ♪ Nor the offenses of our (mumbles) ♪ ♪ Neither reward us according to our sins ♪ ♪ Spare us good Lord ♪ ♪ Spare thy people whom thou has redeemed ♪ ♪ With thy most precious blood ♪ ♪ And by thy mercy preserve us forever ♪ ♪ Spare us oh Lord ♪ ♪ From all evil and wickedness ♪ ♪ From sin ♪ ♪ From the crafts and assortments of the devil ♪ ♪ And from everlasting damnation ♪ ♪ Almighty hear us ♪ ♪ From all blindness of heart ♪ ♪ From pride vein glory and hypocrisy ♪ ♪ From envy hatred and malice ♪ ♪ And from all want of charity ♪ ♪ Almighty hear us ♪ ♪ From all inordinate and sinful affections ♪ ♪ And from all the deceits of the world ♪ ♪ The flesh and the devil ♪ ♪ Almighty hear us ♪ ♪ From all false doctrine heresy and schism ♪ ♪ From hardness of heart ♪ ♪ And contempt of thy word and commandment ♪ ♪ Good Lord please hear us ♪ ♪ From lightning and tempest ♪ ♪ From earthquake fire and flood ♪ ♪ From plague pestilence and famine ♪ ♪ Almighty hear us ♪ ♪ From all oppression conspiracy and rebellion ♪ ♪ From violence battle and murder ♪ ♪ And from dying suddenly and unprepared ♪ ♪ Good Lord please hear 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 please hear 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 ♪ ♪ Almighty hear 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 hear us ♪ ♪ We sinners do beseech thee to hear us oh 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 oh 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 oh Lord ♪ ♪ That it may please thee to bless and keep all thy people ♪ ♪ We beseech thee to hear us oh Lord ♪ ♪ That it may please thee to send forth laborers ♪ ♪ Into thy harvest and to draw all people ♪ ♪ Into thy kingdom ♪ ♪ We beseech thee to hear us oh 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 oh 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 oh 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 oh 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 oh Lord ♪ ♪

That it may please thee to make wars ♪ ♪ To cease in all the world ♪ ♪ To give to our nation's unity peace and concord ♪ ♪ And to bestow freedom upon all peoples ♪ ♪ We beseech thee to hear us oh Lord ♪ ♪ That it may please thee to show thy pity ♪ ♪ Upon all prisoners and captives ♪ ♪ The homeless and hungry ♪ ♪ And all who are desolate and oppressed ♪ ♪ We beseech thee to hear us oh Lord ♪ ♪ That it may please thee to give and preserve ♪ ♪ To our youths the bountiful fruits of the earth ♪ ♪ So that in due time all may enjoy them ♪ ♪ We beseech thee to hear us oh Lord ♪ ♪ That it may please thee to inspire us ♪ ♪ in our several callings ♪ ♪ To do the work which thou give us thus to do ♪ ♪ With singleness of heart ♪ ♪ As thy servants and for the common good ♪ ♪ We beseech thee to hear us oh 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 oh Lord ♪ ♪ That it may please thee to preserve ♪ ♪ And provide forth all women and childbirth ♪ ♪ Young children and orphans ♪ ♪ Widowed and all whose homes are broken ♪ ♪ Or torn by strife ♪ ♪ We beseech thee to hear us oh 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 falling and in firm ♪ ♪ We beseech thee to hear us oh 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 oh Lord ♪ ♪ That it may please thee to have mercy upon our people ♪ ♪ We beseech thee to hear us oh Lord ♪ ♪ That it may please thee to give us through repentance ♪ ♪ To forgive us all our sins ♪ ♪ Negligences and ignorances ♪ ♪ And to undo us with the grace of the holy spirit ♪ ♪ To amend our lives according to thy holy word ♪ ♪ We beseech thee to hear us oh Lord ♪ ♪ That it may please thee to forgive our enemies ♪ ♪ Persecutors and slanderers and to turn their hearts ♪ ♪ We beseech thee to hear us oh Lord ♪ ♪ That it may please thee to strengthen such as do stand ♪ ♪ To comfort and help the weak hearted ♪ ♪ And to raise up those who fail ♪ ♪ And finally to beat down Satan under our feet ♪ ♪ We beseech thee to hear us oh Lord ♪ ♪ That it may please thee to grant ♪ ♪ To all the faithful departed eternal life and peace ♪ ♪ We beseech thee to hear us oh Lord ♪ ♪ That it may please thee to grant that ♪ ♪ In the fellowship of all the saints ♪ ♪ We may obtain through thy heavenly kingdom ♪ ♪ We beseech thee to hear us oh Lord ♪ ♪ Son of God we beseech thee to hear us ♪ ♪ Son of God we beseech thee to hear us ♪ ♪ Oh lamb of God that take us away the sins of the world ♪ ♪ Have mercy on us ♪ ♪ Oh lamb of God that take us away the sins of the world ♪ ♪ Have mercy on us ♪ ♪ Oh lamb of God that take us away the sins of the world ♪ ♪ Grant us our peace ♪ ♪ Oh Christ hear us ♪ ♪ Oh Christ hear us ♪ ♪ Lord have mercy upon us ♪ ♪ Christ have mercy upon us ♪ ♪ Lord have mercy upon us ♪ ♪ Our father which art in heaven ♪ ♪ Hallow it be thy name ♪ ♪ Thy kingdom come ♪ ♪ Thy will be done ♪ ♪ In 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 ♪ ♪ Forever amen ♪ ♪ Oh Lord let thy mercy be shone upon us ♪ ♪ Blessing the Lord wants to keep ♪ ♪ Let us pray ♪ ♪ Almighty God ♪ ♪ Who has promised to hear the petitions of those ♪ ♪ Who ask in thy son's name ♪ ♪ We beseech thee mercifully to incline thy ear to us ♪ ♪ Who have now made our prayers and supplications ♪ ♪ Onto thee and grant that those things ♪ ♪ Which we have asked faithfully according to thy will ♪ ♪ May be obtained effectually ♪ ♪ To the relief of our necessity ♪ ♪ And to the setting forth of thy glory ♪ ♪ Through Jesus Christ our Lord ♪ ♪ Amen ♪ ♪ The grace of our Lord Jesus Christ ♪ ♪ And the love of God ♪ ♪ And the fellowship of the holy ghost ♪ ♪ Be with us all ever more ♪ ♪ Amen ♪

- Let us join together in prayer.

Everyone: Open our hearts and minds oh God. By the power of your holy spirit, so that as the word is read and proclaimed we might hear with joy what you say to us this day.

- Amen. A lesson from the book of Genesis. In the day that the Lord God made the earth and the heavens, when no plant of the field was yet in the earth, and no herb of the field had yet sprung up, for the Lord God had not caused it to rain upon the earth and there was no one to till the ground, but a mist went up from the earth and watered the whole face of the ground. Then the Lord God formed a human creature of dust from the ground and breathed into the creature's nostrils the breath of life and the human creature became a living being. And the Lord God planted a garden in Eden in the east. And there God put the human being whom God had formed and out of the ground the Lord God made to grow every tree that is pleasant to sight and good for food. The tree of life also in the midst of the garden and the tree of the knowledge of good and evil. The Lord God took and placed the human being in the garden of Eden to till it and keep it and the Lord God commanded the human being saying you may freely eat of every tree of the garden, but of the tree of knowledge of good and evil, you shall not eat, for in the day that you eat of it, you shall die. And the man and the woman were both naked and were not ashamed. Now the serpent was more subtle than any other wild creature that the Lord God had made. The serpent said to the woman, "Did God say to you you shall not eat of the tree "of the garden?" And the woman said to the serpent, "We may eat of the fruit of the trees of the garden, "but God said you shall not eat of the fruit of the tree "which is in the midst of the garden. "Neither shall you touch it lest you die." But the serpent said to the woman, "You will not die. "For God knows that when you eat of it "your eyes will be opened and you will be like God, "knowing good and evil." So when the woman saw that the tree was good for food and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate. And she also gave some to her husband. And he ate. Then the eyes of both were opened and they knew that they were naked. And they sewed fig leaves together and made themselves aprons. The word of God for the people of God.

- Please stand as we join in singing responsively Psalm 130, found on page 848 in your hymnal. Please note that the Gloria, which is printed in your bulletin will be sung to the same Psalm tone. (organ playing) ♪ Out of the depths I cry to you oh Lord ♪ ♪ Lord hear my voice ♪ ♪ Let thy ears be attentive ♪ ♪ To the voice of my supplications ♪ ♪ If you oh Lord should mark inequities ♪ ♪ Lord who could stand ♪ ♪ But there is forgiveness with thee ♪ ♪ That thou mayest be feared ♪ ♪ I wait for the Lord ♪ ♪ My soul waits ♪ ♪ And the Lord's word I hope ♪ ♪ My soul waits for the Lord ♪ ♪ More than watchmen for the morning ♪ ♪ Oh Israel hope in our Lord ♪ ♪ For with the Lord there is steadfast love ♪ ♪ With the Lord is plenteous redemption ♪ ♪ And he will redeem Israel ♪ ♪ From all his inequities ♪ ♪ Oh glory be to you oh God ♪ ♪ And to Jesus Christ our savior ♪ ♪ Praise to the Lord ♪ ♪ Blessed is he ♪ ♪ As it was since time began ♪ ♪ (mumbles) ♪

- A reading from the Epistle to the Romans. Therefore as sin came into the world through one human being, and death through sin, and so death spread to all human kind because all sinned. Sin indeed was in the world before the law was given. But sin is not counted where there is no law, yet death reigned from Adam to Moses. Even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass, for if many died through the trespass of one, much more have the grace of God and the free gift and the grace of that one person Jesus Christ abounded for many. And the free gift is not like the effect of that one person's sin, for the judgment following one

trespass brought condemnation. But the free gift following many trespasses brought justification. If because of the trespass of one, death reigned through that one much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one person, Jesus Christ. Then as the trespass of one led to condemnation for all, so the act of righteousness of one leads to acquittal and life for all. For as by the disobedience of one, many were made sinners. So by the obedience of one, many will be made righteous. Here ends the second lesson. A reading from the gospel of Matthew. Then Jesus was led up by the spirit into the wilderness to be tempted by the Devil. Having fasted 40 days and 40 nights, Jesus was hungry and the tempter came and said to Jesus, "If you are the son of God, command these stones to become loaves of bread." Jesus answered, "It is written one shall not live "by bread alone but by every word that proceeds "from the mouth of God." Then the Devil took Jesus to the holy city and set him on the pinnacle of the temple and said, "If you are the son of God, throw yourself down. "For it is written, God will give the angels charge of you, "and on their hands they will bear you up, "least you strike your foot against a stone." Jesus said to the Devil, "Again, it is written you shall not tempt the Lord, your God." Again the Devil took Jesus to a very high mountain and showed him all the nations of the world and the glory of them. And the Devil said to Jesus, "All these I will give to you if you will fall down "and worship me." Then Jesus said to the Devil, "Be gone Satan, for it is written, "you shall worship the Lord, your God, "and God only shall you worship." Then the Devil left Jesus and angels came and ministered to him. The word of the Lord. (organ playing) (choral singing)

- As one man's trespass led to condemnation for all, so one man's act of obedience leads to acquittal and life for all. The worst part of growing up is the painful realization that you are no better than your old man or your old lady. Adolescents often suffer from the arrogant presumption that somehow they are morally superior to their parents. But I think you grow up on that painful day when you look in the mirror and you see staring back at you the face of a parent who you once despised. I think that is why Arthur Miller's play, *Death of a Salesman*, is a perennial in the American theater. In many ways it's a wretched play full of bathos, self pity and bad writing, a mirror of the very aspects of American culture it presumes to criticize. And yet all the more, *Death of a Salesman* is a kind of icon for what it's like to grow up in a society of salesmen. It's the story about a son named Biff and a father, Willy Loman, who learn the unpleasant truth about one another, namely that they are very much alike. Step by painful step, Biff discovers that his father is no hero. He is a washed up salesman, full of platitude and empty of principle, cheating on his marriage. "You're a phony," rages Biff. "We never told the truth for even 10 minutes in this house." And though Biff sees his old man's faults much better than he sees his own, he eventually sees that he is not only a liar like his old man, but also a thief. "I stole my way out of every good job since high school," Biff admits, although he blames this on his old man. "I never got anywhere "because you blew me so full of hot air. "I never could stand taking orders from anybody. "It's all your fault." It is a pain to grow up. To wake up at 20 and realize that the old man has feet of clay. That the pompous platitudes about honest work and wholesomeness that he tried to lay on you are but hot air, ideals which he himself never lived. And yet this pain is followed at about 30, by an even more painful discovery. Despite our pretensions we ourselves are no better than our old man. I was speaking at a college somewhere and somehow we got into afterwards a discussion about the church and about divorce. And there was a student who just attacked me and said, "You know, you're an example of what's wrong "with the church today. "The church oughta take a stand. "It's these mealy mouth preachers that don't take a stand "and condemn something that's wrong like this divorce." And he was just really

hostile and after the sessions we're walking out, I said, "My, it's okay, you don't have to like what I said, "but you just went beyond that. "You're angry, what's going on here?" An hour later down at the student canteen, he closed our conversation by saying, after telling me that his father had deserted him, his sister, his mother, when he was 16. An hour later, at the end of our conversation, he said to me, "The thing I fear most "is that I am no better than my old man." Now on this first Sunday of Lent, the season of honesty, the first lesson is about our old man. Our primal progenitor. The one at the root of our family tree, Adam. How did we get here? How did we get here? From the dust of the ground, God forms earthlings, places man and woman in a good garden with only one restriction. Stay off that tree over there. But they saw that the tree was good to eat. That it's a delight to the eyes and its fruit could make one wise. Academics, here's where we come in. And they took this wisdom fruit and they ate it. And that primal act of disobedience is the genesis of our condition. In Adam we see a kind of link between our hunger and our rebellion. We hunger for food and we hunger for sex and for knowledge, on our terms rather than God's. We see, we take, we eat. It's all in the family, you see. A fatal family propensity to have it our way. We look at that faded portrait of great great granddaddy, Adam. We see ourselves. We in our contemporary disobedience look just like our old man. Adam said yes to the fruit of the forbidden tree and we have been saying yes ever since. Don't make Augustine's mistake of thinking that the sin here is in the sex, although sex is about as good as any way we have of working out our disobedience. And don't call Papa Adam's fall a matter of weakness. He didn't say yes because he was too weak to say no. But rather he rebelled out of his desire to be strong. To know for himself, to stand on his own two feet, to be creator rather than creature. Yes, he said, yes, I want knowledge. Yes, I will sustain myself rather than be sustained. Yes, our lust for power to affirm the life forces and to harness them to our advantage has brought us to the brink. Remember the mighty atom that was to be harnessed for peace? Look at the dump we made once we got our greedy hands on the garden. Observe the war that we declared on one another after God's good invention of sex. Adam said yes, making himself a demigod. But he got not power, wisdom, satisfaction, he got death. Death, the toxic waste of our desire to be gods unto ourselves. "Death reigned from Adam to Moses," says Paul. Read it in today's newspapers if you don't want to read it in Romans. Death, death, how did we get here? How did we get here? Well, "It all started with Adam," says Paul. He said yes. "Sin came into the world through one man," says Paul. And so death spread to all. Do you believe that? Do you believe it's possible for just one person to affect the destiny of all? Well, we do speak of the McCarthy era. The Martin Luther King years. In Germany they still speak of der Hitlerzeit, the Hitler time. It's as if one person stands for all. One person encapsulates the whole movement of an age. The consciousness of a race. We look at this one person and ourselves are brought into focus. So Paul said, "Sin came into the world through one man, Papa Adam." And we wish it were really true but the mess we've made is attributable to one person once gone bad, as if Adam were the one bad apple in our family barrel. Hitler, the one racist German, Joe McCarthy, the one vindictive American. But no, no we look at Father Adam and though his jaw is set a bit like Cro-Magnon, we recognize that he really is our old man. Yes, I'd recognize that rebelliousness anywhere. He's my old man. As Paul says, everybody sinned. Not just once in Adam but always. And all we wanted was knowledge. Is knowledge bad? Adam said yes to the very best of life. Why did it lead to death? The story doesn't tell why. It just states what we already know to be true, that we're often at our worst when we're trying to do our best. Listen to us. I want you because I love you. Is it harm to be in love? I drink this to make myself feel a bit better. And what's wrong with wanting to feel better? I want you to know that you really turn me on. And weren't we told in the Bible to be fruitful and multiply? Oh, it's not a matter of ambition. It's a matter of living up to my potential. And aren't we

supposed to use God's gifts? Look, the word is economic development, not environmental exploitation. Besides, didn't Genesis say we have dominion? The great paradoxical quality of our sin is that we are at our worst when we're trying to say yes to our best. Fearing that we might say no to the very thing that could give our lives substance, we say yes to everything. Our voracious limitless affirmation of ourselves is but pitiful testimony to our superficiality. We have no means to resist ourselves. Shirley MacLaine is us all over. The other day one of you asked me why the church seemed to be so negative about sex outside of marriage? Why should the church hold out against so widely accepted contemporary practice? Why indeed asked Bishop Spong. If it feels good, if it takes away a little of the pain, yes! And I venture to answer extramarital sex is a no no because, if we could just get you to say no to anything, even small things, in a society that teaches you to say yes to everything, why there's just no telling what we might make of you tomorrow. You live in a consumeristic consumptive society, which offers you absolutely no means of taking hold of your life, of giving direction and purpose to yourself, other than affirmation of your desires at the moment. And of course, I know that you students didn't invent the sexual revolution. We invented Playboy before you, but it is distressing that you appear to have so few means of rising above our mess. See, you really are like us. And sex, while not all that significant, is a kind of nice image of what we've done to all God's gifts. Whether it be knowledge or power, food. In a limitless world, having said yes in Adam, to the forbidden fruit we lack resources to say no to anything and so everything is possible. If we want babies, we'll make them. If we don't want babies, we'll destroy them. It's in our hands, yes. Isn't that the motto of modern science? If we can then we must. Yes. Adam, in Adam we lost the means to resist. The means even to know that there was something out there worth resisting. Yes! Yes. But there was one, one, one who was obedient. Even as one was disobedient saying yes, there was one who said no. As in Adam all die so in Christ shall all be made alive. Can one person affect the destiny of all? At the beginning of his adulthood, about the age of some of you, Jesus encountered Satan in the wilderness, today's gospel. And Satan offered Jesus power. Power, turn these stones into bread. Don't you believe in feeding the hungry? Throw yourself down from the chapel tower. Don't you believe in faith? Run for office, institute a new government. Don't you believe in politics for good? And to the Devil's worthy offers, Jesus said no. He said no. No. Thundering over the wreckage of humanity's presumptuous projects, knocking over our idols, reversing the course of human progress, which is really our march towards death, he said no. What great, great granddaddy Adam could not accomplish, Christ did. He thereby unleashed a power to save ourselves from our parents and thereby from ourselves. In one stunning act of obedience, placing God's word and will over his own hungry desire, he hadn't eaten for 40 days remember? Jesus reversed the course of history. He broke the chains of death. "If wrongdoing of one man brought death upon so many, "it's effect is overcome by the gift "that came to many by the grace of one man, Jesus," says Paul. Because his no to himself was a resounding yes to God and thereby to life. By his cosmic refusal to march to the deterministic drummer, which our psychology and sociology and history describe so well but can't do a darn thing to help us overcome, Jesus turned us from enemies of God to friends. Life's hope is not that we will somehow be better than our parents, that somehow Adam's sin was a temporary unpleasantness which we are now bright enough to overcome. Life's hope is not commencement drivel about youth are the hope of tomorrow. No. Life's hope is that God might somehow graft onto our flawed family tree one who succeeds at being human where Adam failed. One who gives us to say no to the mess that we and our ancestors made. One who enables us to say yes to a new vision of ourselves, yes to a new humanity, built from the ground up from creation forward. A new Adam named Jesus who helps us overcome our old man by becoming our new brother. (organ playing) (everyone singing)

- The Lord be with you.

Audience: And also with you.

- Let us pray. Oh eternal God, in the season of honesty, we pray that we might remember Jesus. Help us to reveal our minds and hearts as he revealed his for you to see. We are not like him who had nothing to be ashamed of, but we pray that we might be like him as much as you would have us to be. We repent of everything in us that is wrong as we pray for a blessing on everything in us that is good. If we are to live more faithfully tomorrow, we seek to be forgiven for the mistakes we have already made. And so for all our faults we know of and for the mistakes made in ignorance, we ask forgiveness. For greediness or laziness and for anything that has kept our bodies from being at their best, forgive us, oh God. For the times when we have hurt another and for the times when we have been too careless to be kind, forgive us. For lack of concern for our neighbor, at home and abroad, forgive us. For the hasty words our tongues have spoken and for the helpful words we did not take the time to speak, forgive us. For cheating or deceit in work or play or sport and for our obsession with always being the winner, forgive us. For the rude behaviors which have disappointed those who love us and for every chance we have missed to be generous and kind, forgive us. But we do not ask, Dear God, to be forgiven only. We strive to be better than we have been before. We remember Jesus who gave his body, mind and soul for you to use. By his strength, he can make us strong. By his bravery, he can make us brave. By his truth, he can keep us true. Help us to follow him. And so gracious God, we ask you to bless all your children. Enable us in this season of Lent to grow in our trust in you to answer all our prayers and our every need for Christ's sake. Amen. As we're given and reconcile people, let us offer our gifts and ourselves to God. (organ playing) (choir singing) (organ playing) (everyone singing)

- Oh give thanks to the Lord, for God is good. Let us come to the Lord with thanksgiving for the world in which we live, for things great and small, beautiful and awesome, foreseen and unseen splendors. We thank you oh God. For the mysteries of life, for talking and moving and thinking together. For common hopes and hardships shared from birth until our dying we thank you oh God. Above all we thank you for your son, Jesus Christ, who lived and died and lives again for our salvation. For our hope in him and for the joy of serving him. This we ask for thy love's sake, amen. Now to him who by the power at work within us is able to do far more abundantly than all we ask or think, to him be glory in the church and in Christ Jesus to all generations forever and ever. (organ playing) (choir singing) (organ playing) (choir singing) ♪ Let us go forth in the name of Christ ♪ ♪ Thank you God ♪ (organ playing)