

Sunday 26 March 2023

Passion Sunday

(and Fifth Sunday of Lent)



Sermon © Revd Dr Paul Monk.

Liturgy and prayers of intercession © 2000 The Archbishops' Council.

Bible readings © the publishers of the NRSV translation.

The liturgy assumes the service is Eucharistic. The prayers of consecration appear at the end.

The hymns are YouTube links. To hear the hymns please click on the links.

To see service transcripts from previous weeks, please visit the page,

<http://www.medlockhead.co.uk/resources/index.htm>

Introduction and welcome

HYMN 1 O the deep, deep love of Jesus [\(click on this link to hear the hymn\)](#)

The Welcome

In the name of the Father, and of the Son, and of the Holy Spirit

All Amen.

The Lord be with you

All And also with you.

The Preparation

**All Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
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.**

Our Lord Jesus Christ said:

The first commandment is this:

‘Hear, O Israel, the Lord our God is the only Lord.

You shall love the Lord your God with all your heart,
with all your soul, with all your mind,
and with all your strength.’

And the second is this: ‘Love your neighbour as yourself.’

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

All Amen. Lord, have mercy.

God so loved the world that he gave his only Son Jesus Christ to save us from our sins, to be our advocate in heaven, and to bring us to eternal life.

Therefore, let us confess our sins in penitence and faith,
firmly resolved to keep God’s commandments
and to live in love and peace with all.

All **Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name.
Amen.**

Almighty God,
who forgives all who truly repent, have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord.

All **Amen.**

It is usual to omit the Gloria during Lent.

The Collect for Passion Sunday (the Fifth Sunday of Lent)

Most merciful God,
who by the death and resurrection of your Son Jesus Christ
delivered and saved the world:
grant that by faith in him who suffered on the cross
we may triumph in the power of his victory;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

All **Amen.**

First reading

A reading from the Book of the Prophet 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 round 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, 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.' 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 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. 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.'

Ezekiel 37:1-14

This is the Word of the Lord

All Thanks be to God.

Second reading

A reading from St Paul's Letter to the 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. *Romans 8:6-11*

This is the Word of the Lord

All Thanks be to God.

HYMN 2 Jerusalem, my destiny (please click on this link to hear the hymn)
Peace to you (please click on this link to hear the hymn)

Gospel reading

Hear the Gospel of our Lord Jesus Christ according to John

All Glory to you O Lord.

A certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, 'Lord, he whom you love is ill.' But when Jesus heard it, he said, 'This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it.' Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

Then after this he said to the disciples, 'Let us go to Judea again.' The disciples said to him, 'Rabbi, the Jews were just now trying to stone you, and are you going there again?' Jesus answered, 'Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them.' After saying this, he told them, 'Our friend Lazarus has fallen asleep, but I am going there to awaken him.' The disciples said to him, 'Lord, if he has fallen asleep, he will be all right.' Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, 'Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him.' Thomas, who was called the Twin, said to his fellow-disciples, 'Let us also go, that we may die with him.'

When Jesus arrived, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, some two miles away, and many of the

Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, 'Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him.' Jesus said to her, 'Your brother will rise again.' Martha said to him, 'I know that he will rise again in the resurrection on the last day.' Jesus said to her, 'I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?' She said to him, 'Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.'

When she had said this, she went back and called her sister Mary, and told her privately, 'The Teacher is here and is calling for you.' And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, 'Lord, if you had been here, my brother would not have died.' When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, 'Where have you laid him?' They said to him, 'Lord, come and see.' Jesus began to weep. So the Jews said, 'See how he loved him!' But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?'

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, 'Take away the stone.' Martha, the sister of the dead man, said to him, 'Lord, already there is a stench because he has been dead for four days.' Jesus said to her, 'Did I not tell you that if you believed, you would see the glory of God?' So they took away the stone. And Jesus looked upwards and said, 'Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.' When he had said this, he cried with a loud voice, 'Lazarus, come out!' The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, 'Unbind him, and let him go.'

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

John 11:1-45

This is the Gospel of the Lord

All Praise to you O Christ.

Sermon

This week, we continue our series of Lenten meditations, this time looking at the interactions between Lent and our identifying with Jesus.

Since the beginning of the Christian era, Christians have sought to identify with Jesus. He is the centre of our faith and both the originator and perpetuation of a new and living relationship with God. In order to achieve that eternal life, people of faith have tried to compare their lives with Jesus and tried to be like him. It's the work of a lifetime. It's hard work and requires tenacity, humility, self-knowledge and grit.

At once, it's obvious that the change required to be like Jesus is so profound that (conceptually) the original person dies and a new person takes their place. Jesus repeatedly said as much: 'You must be born again' (John 3:3); 'Unless a grain of wheat falls to the ground and dies it will never bear fruit' (John 12:24); 'Take up your cross and follow me' (Matthew 16:24), and so on. There is no other way.

Today's three readings try to explore that idea. In Ezekiel, long-dead bones receive the Spirit of God, knit together, and become 'a great army' of disciples. To that end, the passage is often considered an important prophecy of Pentecost. The passage from Romans gives a theological spin to the reading from Ezekiel, and demands that we keep our mind fixed on Heaven, because we have been regenerated by the Holy Spirit. And the long Gospel passage describes one of Jesus' most dramatic miracles when he brought back to life his friend Lazarus. Taken together, they say that resurrection is achieved by the indwelling of the Holy Spirit.

Scripture often portrays the Holy Spirit as one of God's principal agents in creation—the classic image comes from Genesis 1 which depicts the 'breath of God' as he 'broods over the deep', preparing for creation. The indwelling of the Spirit is the start of all Christian discipleship ... as it says in 'They who have not the Spirit of Christ do not belong to Christ' (Romans 8:9).

Growth into Christlikeness is never instant, though. In fact, the readings today tell us as much. In Ezekiel, the repeated phrase 'prophecy to ... implies a phased growth; St Paul's insistence on the mind surely implies cogitation, planning, and willed intent; and the long Gospel reading has one very interesting feature that may not be apparent to a non-Jewish reader. Jesus waits until the fourth day before going to Lazarus' tomb. A Jew at that time believed that the spirit of a dead person sat next to the body for *three* days and only then went to an afterlife. That Jesus went on the *fourth* day cements the idea of a miracle: the person's own spirit had not quietly slipped back into near-dead flesh: Jesus had summoned Lazarus' spirit, hence the odd description of Jesus' prayer. It not just a recovery (people do come

round from serious illnesses) but, rather Jesus wants us to know that we're seeing a supernatural event, that again the Holy Spirit is involved.

This discussion propels us back to this week's Lenten theme of 'Lent and identifying with Christ'. We must become Christlike because nothing else will do if we truly want eternal life. And that Christlikeness is so different from non-Christlikeness that we need to employ the language of resurrection, rebirth, and new life. It's a miracle for which we require the intervention of the Holy Spirit, and the Spirit must work on our mind, the principal organ that governs our discipleship.

Taken together, then, this week's Lenten theme distils down to this simple idea: we are to ask the Holy Spirit to change our mindset from thinking about self to thinking about Jesus. The Spirit's intervention miraculously changes our modes of thought (if we so let it), and does it in a so profound a way that we become like Jesus.

The Creed

Do you believe and trust in God the Father,
the source of all being and life,
the one for whom we exist?

All We believe and trust in him.

Do you believe and trust in God the Son,
who took our human nature,
died for us and rose again?

All We believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?

All We believe and trust in him.

This is the faith of the Church.

All This is our faith.

**We believe and trust in one God,
Father, Son and Holy Spirit.**

Amen.

Prayers of intercession

Let us bring to the Father our prayers of intercession
through Christ who gave himself for the life of the world.

For forgiveness for the many times we have denied Jesus,
let us pray to the Lord.

All Lord, have mercy.

For grace to seek out those habits of sin which mean
spiritual death,
and by prayer and self-discipline to overcome them,
let us pray to the Lord.

All Lord, have mercy.

For Christian people,
that through the suffering of disunity
there may grow a rich union in Christ,
let us pray to the Lord.

All Lord, have mercy.

For those who make laws, interpret them, and administer them,
that our common life may be ordered in justice and mercy,
let us pray to the Lord.

All Lord, have mercy.

For those who still make Jerusalem a battleground,
let us pray to the Lord.

All Lord, have mercy.

For those who have the courage and honesty to work openly for
justice and peace,
let us pray to the Lord.

All Lord, have mercy.

For those in the darkness and agony of isolation,
that they may find support and encouragement,
let us pray to the Lord.

All Lord, have mercy.

For those who, weighed down with hardship, failure, or sorrow,
feel that God is far from them,
let us pray to the Lord.

All Lord, have mercy.

For those who are tempted to give up the way of the cross,
let us pray to the Lord.

All Lord, have mercy.

That we, with those who have died in faith,
may find mercy in the day of Christ,
let us pray to the Lord.

**All Lord, have mercy.
Holy God,
holy and strong,
holy and immortal,
have mercy upon us.**

Merciful Father,

**All accept these prayers
for the sake of your Son,
our Saviour Jesus Christ. Amen.**

The peace

Peace to you from God our heavenly Father.
Peace from his Son Jesus Christ who is our peace.
Peace from the Holy Spirit, the Life-giver

The peace of the Lord be always with you,

All And also with you.

HYMN 3 Our God is here

[\(click on this link to hear the hymn\)](#)

The liturgy of the Communion Service appears below

The Dismissal

Christ crucified draw you to himself,
to find in him a sure ground for faith,
a firm support for hope,
and the assurance of sins forgiven;
and the blessing of God the Almighty:
Father, Son, and Holy Spirit,
be with you now and remain with you always.

All Amen.

**HYMN 4 All I once held dear
All I once held dear**

[\(please click to hear the hymn\)](#)
[\(different version\)](#)

Go in peace to love and serve the Lord.

All In the name of Christ. Amen.

The Liturgy of the Sacrament

Eucharistic Prayer (prayer E)

The Lord be with you

All and also with you.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

It is indeed right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

For as the time of his passion and resurrection draws near
the whole world is called to acknowledge his hidden majesty.

The power of the life-giving cross
reveals the judgement that has come upon the world
and the triumph of Christ crucified.

He is the victim who dies no more,
the Lamb once slain, who lives for ever,
our advocate in heaven to plead our cause,
exalting us there to join with angels and archangels,
for ever praising you and saying:

**All Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

We praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command,
send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends
and, taking bread, he praised you.

He broke the bread, gave it to them and said:

Take, eat; this is my body which is given for you;
do this in remembrance of me.

When supper was ended he took the cup of wine.

Again he praised you, gave it to them and said:

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.

So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection
until he comes in glory.

Great is the mystery of faith:

All Christ has died.
Christ is risen.
Christ will come again.

Lord of all life,
help us to work together for that day
when your kingdom comes
and justice and mercy will be seen in all the earth.

Look with favour on your people,
gather us in your loving arms
and bring us with all the saints
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father,
for ever and ever.

All Amen.

The Lord's Prayer

As our Saviour taught us, so we pray

All **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.
 Lead us not into temptation
 but deliver us from evil.

 For the kingdom, the power,
 and the glory are yours
 now and for ever. Amen.

Breaking of the Bread

We break this bread to share in the body of Christ.

All **Though we are many, we are one body,**
 because we all share in one bread.

All **Lamb of God,**
 you take away the sin of the world,
 have mercy on us.

Lamb of God,
 you take away the sin of the world,
 have mercy on us.

Lamb of God,
 you take away the sin of the world,
 grant us peace.

Draw near with faith.

Receive the body of our Lord Jesus Christ

which he gave for you,

and his blood which he shed for you.

Eat and drink in remembrance that he died for you,

and feed on him in your hearts

by faith with thanksgiving.

All We do not presume
to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under your table.
But you are the same Lord
whose nature is always to have mercy.
Grant us therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,
that our sinful bodies may be made clean by his body
and our souls washed through his most precious blood,
and that we may evermore dwell in him,
and he in us.
Amen.

Communion is distributed.

Prayer after Communion

Lord Jesus Christ,
you have taught us
that what we do for the least of our brothers and sisters
we do also for you:
give us the will to be the servant of others
as you were the servant of all,
and gave up your life and died for us,
but are alive and reign, now and for ever.

All Amen

All Almighty God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out in the power of your Spirit
to live and work
to your praise and glory.
Amen.