

**ALL SAINTS EPISCOPAL CHURCH
FOURTH SUNDAY IN LENT**

March 30, 2025 - 8:00 AM *(No music)*

10:15 AM *(with music)*

HOLY EUCHARIST - RITE II



The Reverend Kathryn L. King, Rector
The Reverend Mary Frances Schjonberg, Priest Associate
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Prelude: *Durch Adam's Fall ist ganz verderbt*

J.S. Bach

*The ringing of the bell signals that our worship is about to begin.
Please stand as you are able.*

Welcome

THE SERVICE OF THE WORD

Silent Procession

A Penitential Order

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Confession and Absolution

Kyrie #S91, "Lord, have mercy upon us"

Healy Willan

Collect of the Day

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Opening Hymn #141, "Wilt thou forgive that sin, where I begun"

J.S. Bach

[Note: The Bible translations in Lent are taken from The Message by Eugene Peterson.]

A Reading from Joshua (5:9-12)

Katharine Benziger/Len Ludovico

God said to Joshua, "Today I have rolled away the reproach of Egypt." That's why the place is called The Gilgal. It's still called that. The People of Israel continued to camp at The Gilgal. They celebrated the Passover on the evening of the fourteenth day of the month on the plains of Jericho. Right away, the day after the Passover, they started eating the produce of that country, unraised bread and roasted grain. And then no more manna; the manna stopped. As soon as they started eating food grown in the land,

there was no more manna for the People of Israel. That year they ate from the crops of Canaan.

Reader: The Word of the Lord.

People: **Thanks be to God.**

The Psalm appointed for today is Psalm 32. We will read it responsively by half verse.

Count yourself lucky, how happy you must be—

**you get a fresh start,
your slate's wiped clean.**

Count yourself lucky—

**God holds nothing against you
and you're holding nothing back from him.**

When I kept it all inside,

**my bones turned to powder,
my words became daylong groans.**

The pressure never let up;

all the juices of my life dried up.

Then I let it all out;

I said, "I'll come clean about my failures to God."

Suddenly the pressure was gone—

**my guilt dissolved,
my sin disappeared.**

These things add up. Every one of us needs to pray;

**when all hell breaks loose and the dam bursts
we'll be on high ground, untouched.**

God's my island hideaway,

**keeps danger far from the shore,
throws garlands of hosannas around my neck.**

Let me give you some good advice;

I'm looking you in the eye
and giving it to you straight:

**"Don't be ornery like a horse or mule
that needs bit and bridle
to stay on track."**

God-defiers are always in trouble;
**God-affirmers find themselves loved
every time they turn around.**

Celebrate God.

**Sing together—everyone!
All you honest hearts, raise the roof!**

A Reading from the Second Book of Corinthians (5:16-21) Katharine Benziger/Jeremy Lees

Because of this decision we don't evaluate people by what they have or how they look. We looked at the Messiah that way once and got it all wrong, as you know. We certainly don't look at him that way anymore. Now we look inside, and what we see is that anyone united with the Messiah gets a fresh start, is created new. The old life is gone; a new life emerges! Look at it! All this comes from the God who settled the relationship between us and him, and then called us to settle our relationships with each other. God put the world square with himself through the Messiah, giving the world a fresh start by offering forgiveness of sins. God has given us the task of telling everyone what he is doing. We're Christ's representatives. God uses us to persuade men and women to drop their differences and enter into God's work of making things right between them. We're speaking for Christ himself now: Become friends with God; he's already a friend with you.


How? you ask. In Christ. God put the wrong on him who never did anything wrong, so we could be put right with God.

Reader: The Word of the Lord.

People: Thanks be to God.

Gospel Acclamation (*omit Amen*)

ST. STEPHEN W. JONES, 1789



THY Gospel, Jesus, we believe,
And for thy help we pray,
That we in thought and word and deed,
Thy Gospel may obey. Amen.

Celebrant: The Holy Gospel of our Lord Jesus Christ according to Luke (15:1-3, 11b-32)

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

By this time a lot of men and women of questionable reputation were hanging around Jesus, listening intently. The Pharisees and religion scholars were not pleased, not at all pleased. They growled, “He takes in sinners and eats meals with them, treating them like old friends.” Their grumbling triggered this story.

Then he [Jesus] said, “There was once a man who had two sons. The younger said to his father, ‘Father, I want right now what’s coming to me.’

“So, the father divided the property between them. It wasn’t long before the younger son packed his bags and left for a distant country. There, undisciplined and dissipated, he wasted everything he had. After he had gone through all his money, there was a bad famine all through that country and he began to feel it. He signed on with a citizen there who assigned him to his fields to slop the pigs. He was so hungry he would have eaten the corn cobs in the pig slop, but no one would give him any.

“That brought him to his senses. He said, ‘All those farmhands working for my father sit down to three meals a day, and here I am starving to death. I’m going back to my father. I’ll say to him, ‘Father, I’ve sinned against God, I’ve sinned before you; I don’t deserve to be called your son. Take me on as a hired hand.’ He got right up and went home to his father.

“When he was still a long way off, his father saw him. His heart pounding, he ran out, embraced him, and kissed him. The son started his speech: ‘Father, I’ve sinned against God, I’ve sinned before you; I don’t deserve to be called your son ever again.’

“But the father wasn’t listening. He was calling to the servants, ‘Quick. Bring a clean set of clothes and dress him. Put the family ring on his finger and sandals on his feet. Then

get a prize-winning heifer and roast it. We're going to feast! We're going to have a wonderful time! My son is here—given up for dead and now alive! Given up for lost and now found!' And they began to have a wonderful time.

"All this time his older son was out in the field. When the day's work was done he came in. As he approached the house, he heard the music and dancing. Calling over one of the houseboys, he asked what was going on. He told him, 'Your brother came home. Your father has ordered a feast—barbecued beef!—because he has him home safe and sound.'

"The older brother stomped off in an angry sulk and refused to join in. His father came out and tried to talk to him, but he wouldn't listen. The son said, 'Look how many years I've stayed here serving you, never giving you one moment of grief, but have you ever thrown a party for me and my friends? Then this son of yours who has thrown away your money on whores shows up and you go all out with a feast!'

"His father said, 'Son, you don't understand. You're with me all the time, and everything that is mine is yours—but this is a wonderful time, and we had to celebrate. This brother of yours was dead, and he's alive! He was lost, and he's found!'"

Celebrant: The Gospel of the Lord.

People: Praise to you, Lord Christ.

Repeat the Gospel Acclamation (*omit Amen*)

The Sermon

The Rev. Mary Frances Schjonberg

A period of silence is kept after the sermon

Nicene Creed

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The Prayers of the People

In this season of repentance and renewal, let us pray for the concerns of the Church and the world, saying "God, in your mercy, **Renew us.**"

For the whole Church of God, and for all its members:

May the Church truly become the unified body of Christ, hearing and living out God's call in the world. We pray for all baptized Christians in their ministries, for Sean, our Presiding Bishop; Sally, our bishop; and for all clergy and other ministers.

God, in your mercy,

Renew us

For our nation and every nation:

May all people learn to live together in peace, respecting one another's differences and autonomy. May all leaders be ever mindful of their responsibilities to their own people and others in the world. We pray for our President, Congress, Courts, state and local officials, and for all leaders around the world.

God, in your mercy,

Renew us

For this community and all communities:

May we live together in love and harmony, striving for the building up of all members, for wholeness and justice, striving until none are left behind.

God, in your mercy,

Renew us

For the concerns of the whole world:

May those who face natural disasters find grace and relief; may those who face conflict and war find a loving spirit; and may all of us come to treat our neighbors as ourselves so that we and all this world may truly come to be God's new creation.

God, in your mercy,

Renew us

For all those who are in any pain or sorrow:

May they come to know your love and care and be brought to wholeness; for those who suffer in body, mind, or spirit; for the poor, the persecuted, and those in prison; for those who are lonely, homeless, or hungry; for all those we now remember especially **Dick Creek, Glenda, Phyllis, Anne, Clayton, Sandy McIntyre, Greta, Edward H., Jason, Florence, Barb, Dominic, Hannah, Jen T., Sharon, Greg, Laurie, Joyce, Jim W., Martha H., Sarah, Laura, Alfredo, Linda R., Ian, Megan, Paula, Katherine C., Jorgy, Pat, Yolande, Jen, Jim, Priscilla, Patti, Sherry, Emily, Sabina, Jean Richards, and J.A. Brown.**

God, in your mercy,

Renew us

For all the blessings of this life:

May we truly celebrate the life we have been given and our time with one another; for new beginnings, anniversaries, and birthdays (especially **Laurie Doran**), and for all the joys of this life; we thank you for all other thanksgivings we now offer, silently or aloud .

...

God, in your mercy,

Renew us

For all who have died: May those who now live in the joy of God's presence find their rest in God's peace.

God, in your mercy,

Renew us

[The Celebrant will add a concluding collect.]

The Peace

Please share the peace with those in your pew and a distanced greeting with others.

Offertory Sentence

Offertory Hymn #641, "Lord Jesus, think on me"

Southwell

Doxology

THE HOLY COMMUNION

Please remember that there are no Alleluias during Lent.

The Great Thanksgiving: Eucharistic Prayer B

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Sanctus #S124

The Lord's Prayer

The Breaking of the Bread

p. 364

Agnus Dei #S161



The Communion of the People

All are welcome to receive Communion. If you are unable to go to the Altar, please notify an Usher. Communion will be brought to you. Those who desire to receive the wine may do so in one of two ways that align with our updated Diocesan guidelines. If you choose to drink from the chalice, after consuming the bread, please help the Lay Eucharistic Minister guide it to your lips by holding the chalice by its base.

Alternatively, you may receive the wine by intinction by handing the bread to the Eucharistic Minister who will dip the host into the consecrated wine and hand it back to you. It is available to all but required of none.

Communion Anthem: *Lord for Thy Tender Mercy's Sake*

Richard Farrant

Communion Hymn #693, "Just as I am" (if needed)

Woodworth

The Post-Communion Prayer

p. 365

The Solemn Prayer over the people

(Please kneel or bow as you are able.)

Celebrant: Bow down before the Lord.

Please be seated for brief announcements.

Closing Hymn #470, "There's a wideness in God's mercy"

Beecher

The Dismissal

Postlude: *Fugue in C Major, P. 131*

Johann Pachelbel

Service Participants

Celebrant: The Rev. Kathryn L. King
Preacher: The Rev. Mary Frances Schjonberg
Verger: Clayton Smith
Chalice: Hilary Morse, Francine Ling
Acolytes: 8:00 – Dick Hewson 10:15 – Evan Veenboer
Lectors: 8:00 – Katharine Benziger 10:15 – Len Ludovico, Jeremy Lees
Altar Guild: Mary Peters, Barbara Murray
Hospitality: Hilary and Wayne Morse

ANNOUNCEMENTS

Lenten Series 2025 There are two identical sessions held each week, and you may choose the one that meets your schedule best, either 10:30 AM or 6 PM (the latter will include a soup and salad potluck meal). Our remaining sessions meet on April 2 and 9.

Lent Evening Prayer We continue to offer Evening Prayer on Mondays and Fridays at 5:30 p.m. This 20-minute office provides a way to mark the end of the business of the daytime and enter into the quieter close of the day. Stop by on your way home or on your way out to supper.



Lent Madness Modeled after March Madness, the brackets pit one saint against another instead of basketball teams. This year, those of you who want “in on the action” will read a short piece about one saint each day. Your votes will be cast online with those of others across the Episcopal Church, moving selected saints up the brackets until, just before Easter, one prevails and is awarded the coveted Golden Halo. Check out the large bracket in Bristol Hall, along with a booklet containing the saints’

biographies.

United Thank Offering The little blue boxes are now available for your thankful offerings. This is an opportunity for us to turn our many blessings into blessings for

others. Please support this important ministry that provides aid in the form of grants to the Episcopal Church and the provinces of the Anglican Community throughout the world. Our Ingathering will be later in the Spring.

Parish Movie Night, Friday, April 11, 6:30 PM in Bristol Hall. Join with family and friends to view ***Chariots of Fire***, the 1981 historical drama based on the true story of two British athletes in the 1924 Olympics. Eric Liddell, a devout Christian, and Harold Abrahams, a devout Jew, face decisions of faith. A film appropriate for anyone, especially those who have competed in sports (or cheered on someone who has). Movie snacks and soft drinks will be provided. Bring your camp chair for a comfy seat.

Spring Clean-up Day, Saturday, April 12, 9 AM to Noon. Please bring gloves, rakes, and pruning shears (if you have them) to work on our lovely grounds. We also need helpful hands to polish and spruce up our indoor spaces in preparation for Holy Week and Easter. All ages and skills are needed. Come and do what you can for as long as you can. Lunch (Jersey Mike's subs) will be provided at 11:30 AM!

Easter Baskets for St. Gregory's Pantry We will again be supporting the distribution of Easter baskets through St. Gregory's. Suggestions for items to include and age groupings are available near the sign-up bulletin board. **Please return filled baskets by Sunday, April 13** so they can be transported to St. Gregory's in time for the distribution days. Thank you.



Confirmation, Reception, Reaffirmation I believe that All Saints will be scheduled for an official visitation by Bishop Sally French, within the next 6 to 8 months. That will be a wonderful opportunity for us to present adults for the rites of Confirmation, Reception, and Reaffirmation.

Confirmation - the rite whereby those baptized at a young age make a mature affirmation of their faith and receive the laying on of hands by the Bishop.

Reception - the rite whereby those baptized and Confirmed in another tradition present themselves to the Bishop to be received into the Episcopal Church.

Reaffirmation - the rite that provides an opportunity for anyone already Confirmed to Reaffirm their Christian commitment. This is done for many reasons, which may include: having left the church for a period and returning, having had a particular growth in faith

that one would like to recognize, and even simply as a practice undertaken as a regular part of a personal faith journey.

If your interest is awakened by any of these, or you would like to learn more, please speak with me. I would welcome the opportunity to work with anyone who is interested in preparing for any of these milestones. *Kathryn+*

**About the translation of the Bible we are using for
Lent 2025**

The goal of *The Message*, by Eugene Peterson, is to engage people in the reading process and help them understand what they read. This is not a study Bible, but rather a reading Bible. The original books of the Bible were not written in formal language. *The Message* tries to recapture the Word in the words we use today. I hope you'll appreciate and embrace the shift. You might really like it, or you may not. That's OK. It will give us even more to talk about!
