

THE THIRD SUNDAY IN LENT
SUNDAY, MARCH 23, 2025



“Turn our hearts around.
Flood our souls completely.
Wash us in your love.”

—From “Turn Our Hearts Around,” Lenten Sunday Gospel Hymn

LENT IS A SEASON SET APART . . .

A Rule of Life is a commitment to a core set of practices that support growth in a Jesus-Centered life. The Episcopal Church names its Rule of Life *The Way of Love*.

The Way of Love offers seven practices for a Jesus-centered life. One of them is TURN. During Lent 2025, St. Francis' liturgy and Lenten offerings will focus on this practice. When we TURN, we pause, listen, and choose to follow Jesus. With God's help, we can turn from the powers of sin, hatred, fear, injustice, and oppression toward the way of truth, love, hope, justice, and freedom. In turning, we reorient our lives to Jesus Christ, falling in love again, again, and again.

The *Book of Common Prayer* offers an ancient pastoral rite which can help us to turn to the way of truth, love and hope; it is called the Reconciliation of a Penitent (BCP, p. 447). In this sacramental rite, a person confesses their sins to God in the presence of a priest and receives the assurance of pardon and the grace of absolution. In other traditions, this rite is also called penance or confession. We invite you to take part in this powerful experience of naming and releasing those things that separate us from God to make new space for grace, restoration, and fullness of life, on Wednesday evenings in Lent from 5pm-7pm. See the newsletter link or email Laurie+ to set an appointment.

Liturgy: There are several significant liturgical changes. We open with the Great Litany. This emphasizes that Lent is a time for turning and re-turning to God. There is no Gloria and no speaking of the word "alleluia!" in Lent. We will hear these words on Easter Day! Finally, after the Post-communion prayer, the priest will offer a Solemn Prayer, instead of the usual blessing. This prayer changes with each week of Lent.

Colors: We replace the green of Epiphany with purple and burlap. Purple is the color of humility, penance, and wisdom that comes from inward discernment. It is also the color of royalty. The extreme differences between the two (humility and royalty) express one of the great lessons of Lent: Christ as the servant-king and our attempt to be as such to the world as well. In penitential theology, purple is the color of inward reflection, which is one of the important things we are called to do each Lent in preparation for Easter. Burlap is a rough and simple cloth. It signifies the fasting, doing without, of Lent.

Seating: Our chairs are turned to face one another. This stark contrast from our usual forward facing chair arrangement wakes us up to the Lent as a season of penitence. In Lent, we seek to turn to God more fully. We face one another to confess our need for God and the ways in which we have not loved God and our neighbors with our whole hearts.

Baptismal Font: The baptismal bowl is removed and Christ's cross replaces it. This serves as a reminder that "the spiritual grace of our baptism is union with Christ in his death and resurrection" (Book of Common Prayer, Catechism, p. 858).

We love pictures and videos, and we love sharing what we do on social media. When attending our events or services, you agree to our using pictures of you and any children in your charge on social media and elsewhere. If you prefer not to be included in photos or video, please inform a staff member or usher.

Please be seated and silent for the prelude as it prepares our minds and souls for the worship to come.

PRELUDE 10:30am only



WHAT WONDROUS LOVE IS THIS

ARR. LARRY SHACKLEY

THE GREAT LITANY *Stand.*

At 8am, spoken.

The significance of The Great Litany is deep: It is our oldest original English language rite, it is all-encompassing and focuses our prayers for ourselves and for the world, and it is the strongest way to begin "keeping a Holy Lent." It creates structured contemplation within Liturgy. It provides a space for pausing and listening which are essential to the practice of Turning.

Officiant  *People* 

O God the Father, Creator of heaven and earth, Have mer - cy up - on us.

Officiant  *People* 

O God the Son, Redeemer of the world, Have mer - cy up - on us.

Officiant  *People* 

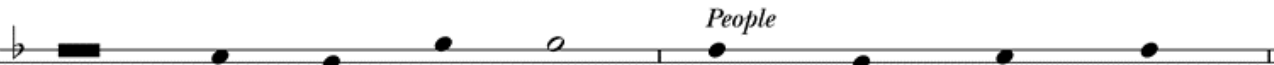
O God the Holy Ghost, Sanctifier of the faith - ful, Have mer - cy up - on us.

Officiant  *People* 


O holy, blessed, and glorious Trinity, one God, Have mer - cy up - on us.

Officiant 

Remember not, Lord Christ, our offenses, nor the offenses of our forefathers; neither reward us according to our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy

People 

preserve us for ev - er. Spare us, good Lord.

Officiant 

From all evil and wickedness; from sin; from the crafts and assaults of the



devil; and from everlast - ing dam - na - tion,



Good Lord, de - liv - er us.

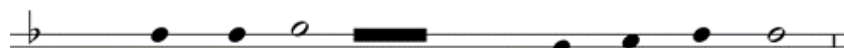
(This same response is sung after the petitions that follow)

We sinners do beseech thee to hear us, O 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, good Lord.

(This same response is sung after the petitions that follow)



Officiant Son of God, we beseech thee to hear us.

People Son of God, we beseech thee to hear us.

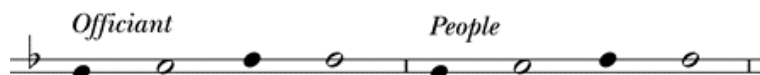


O Lamb of God, that takest away the sins of the world, Have mer-cy up-on us.

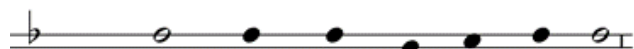
O Lamb of God, that takest away the sins of the world, Have mer-cy up-on us.



O Lamb of God, that takest away the sins of the world, Grant us thy peace.



O Christ, hear us. O Christ, hear us.



Officiant Lord, have mer - cy up - on us.

People Christ, have mer - cy up - on us.

Officiant Lord, have mer - cy up - on us.

THE COLLECT OF THE DAY

Presider The Lord be with you.

People **And also with you.**

Presider Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

People **Amen.**

THE FIRST LESSON

Reader

A reading from the Book of Exodus.

3:1-15

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain."

But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I am who I am." He said further, "Thus you shall say to the Israelites, 'I am has sent me to you.'" God also said to Moses, "Thus you shall say to the Israelites, 'The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you':

This is my name forever,
and this my title for all generations."

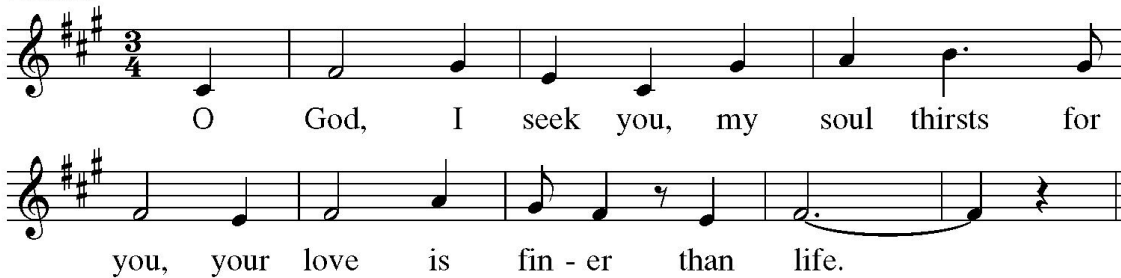
Hear what the Spirit is saying to God's people.

People

Thanks be to God.

The congregation sings the antiphon one time through before the spoken verses.

Refrain



Verses

1. As a dry and weary desert land, so my soul is thirsting for my God,
and my flesh is faint for the God I seek, for your love is more to me than life.
2. I think of you when at night I rest, I reflect upon your steadfast love,
I will cling to you, O Lord my God, in the shadow of your wings I sing.
3. I will bless your name all the days I live, I will raise my hands and call on you,
my joyful lips shall sing your praise, you alone have filled my hungry soul.

THE SECOND LESSON

Reader

A reading from the first letter to the Corinthians.

10:1-13

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

Hear what the Spirit is saying to God's people.

People

Thanks be to God.

At 10:30am, we sing verse 1.

Refrain



Turn our hearts a - round.

Turn our hearts a - round.



Flood our souls com-plete - ly,

wash us in your love.



Turn our hearts a - round.

Turn our hearts a - round.



Hold us in your mer - cy,

change us with your love.

Verses



1. We cry out

for you to heal

and to

2. We have wan - dered

and lost our way

in life's



set us free.

wil - der - ness.

Bring us back.

Turn our hearts a - round.

D.C.

THE GOSPEL

Deacon

The Holy Gospel of our Lord Jesus Christ according to Luke.

13:1-9

People

Glory to you, Lord Christ.

At that very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them--do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did."

Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why

should it be wasting the soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'"

The Gospel of the Lord.

People

Praise to you, Lord Christ.

GOSPEL ANTIPHON TURNS OUR HEARTS AROUND

At 10:30am, sing verse 2. Music on previous page.

SERMON

THE REV. DAVID LUCKES

After the sermon, silence is kept for a time.

THE NICENE CREED *Stand*

Deacon

We affirm our faith in the One, Holy and Living God.

People

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: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made 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. With the Father and the Son he is worshiped and glorified. He 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.

THE PEACE

Presider The peace of the Lord be always with you.

People **And also with you.**

Presider Let us share with one another a sign of Christ's peace.

We invite you to take a moment and extend the peace of God to the members of your household and then to people in the world that you love and struggle to love.

ANNOUNCEMENTS *Seated*

MEDITATION SONG *8:00am only*

THE CROSS OF JESUS

PERFORMED BY RC LITURGY AND SERVICE MUSIC

Lyrics on next page.



1. Come, O God, re - new your peo - ple,
2. Deep with - in cre - ate a new heart;
3. In the dark - ness that sur - rounds us
4. Call us forth to walk in jus - tice;



We who long to see your face.
Melt a - way the win - ter chill.
We have lost you from our sight.
Res - cue us from sin and grave.



Strength - en hearts that have grown fee - ble;
Help us now to make a new start;
E - ven though your love has found us,
Through the pow - er of your Spir - it,



Fill our lives with truth and grace.
Help us now to know your will.
We em - brace the powers of night.
Breathe in us the breath that saves.



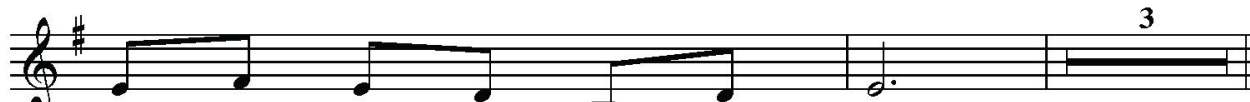
On - ly you can win our free - dom;
Washed in wa - ters of for - give - ness,
Scat - ter now our deep - est dark - ness;
Strength - en us in our com - mun - ion,



On - ly you can bring us peace.
Cleansed in wa - ters of new birth,
Guide our hearts in - to the light.
One in Word and cup and bread.



On - ly in the cross of Je - sus
Lead us to the cross of Je - sus,
Join us to the cross of Je - sus.
Here with - in the cross of Je - sus



Will the cap - tives find re - lease.
Bring - ing life to all the earth.
Help us set our liv - ing right.
All who hun - ger will be fed.

At 10:30, as the ushers bring forth the offering, all stand.

THE GREAT THANKSGIVING

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 God 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.

Through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

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

Say at 8am: **Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

Sing at 10:30am:

Ho - ly, ho - ly, ho - ly Lord,
 God of pow - er, God of might, heav - en and
 earth are full of your glo - ry. Ho -
 san - na in the high - est. Bless - ed the
 one who comes in the name of the Lord.
 Ho - san - na in the high - est, ho -
 san - na in the high - est.

Presider

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."

Say at 8am:

Priest:

Let us pro-claim the mys-ter-y of faith:

All

Christ has died, Christ is ris-en, Christ will come a - gain.

Christ has died, Christ is ris-en, Christ will come a - gain!

Presider 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 the Blessed Mary, St. Francis, St. Clare, and 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.

People **Amen.**

THE LORD'S PRAYER

Presider And now, as our Savior Christ has taught us, we are bold to say,

People **Our Father, who art in heaven,**
hallowed be thy Name,
thy kingdom come,
thy will be done,
on 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,
for ever and ever. Amen.

THE BREAKING OF THE BREAD

The Presider breaks the consecrated Bread. A period of silence is kept.

Presider Christ our Passover is sacrificed for us.

People Therefore, let us keep the feast.

FRACTION ANTHEM

At 8am, spoken.

All O Lamb of God, that takes away the sins of the world, have mercy upon us.

O Lamb of God, that takes away the sins of the world, have mercy upon us.

O Lamb of God, that takes away the sins of the world, grant us peace.

At 10:30am, sung.

Cantor: All:

Je - sus, Lamb of God, you take a-way the sins of the world:

have mer - cy, have mer - cy on us.

Cantor: All:

1. Bread of life and sav - ing cup,
2. King of kings and Lord of lords, you take a - way the
3. Lov - ing Sav - ior, Prince of peace,

sins of the world: have mer-cy, have mer-cy on us.

Cantor: All:

Je - sus, Lamb of God, you take a-way the sins of the world:

have mer - cy, and grant us your peace.

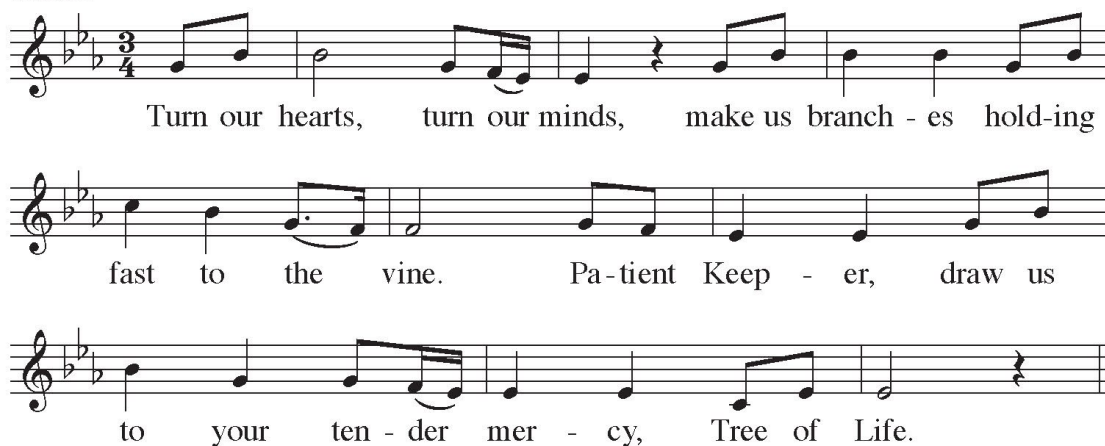
Presider God's holy gifts for God's holy people.

Our bread is gluten-, dairy- and nut-free. This Eucharistic table does not belong to the Episcopal Church or to St. Francis'. This is God's table, and all are welcome. In the Episcopal Church, we receive both the bread and wine, the Body and Blood of Jesus. If you choose not to receive communion, please come forward and cross your arms over your heart to receive a blessing.

COMMUNION

TREE OF LIFE

Refrain



Verses

1. We remember we are mortal, breath of God but of the earth.
Through the desert we must travel, tasting hunger, knowing thirst.
2. We are sinful, we are prideful. We have all gone astray.
Deep within us we are needful of a clean heart day by day.
3. As we travel on our journey take our hearts and make them new.
Jesus walked this road before us as our God, but human, too.
Jesus walked this road before us as our God, but human, too.

THE GREAT SILENCE

Once all have received communion and the Holy Table has been cleared, the community observes a moment of silent reflection and prayer.

Presider Jesus said to his disciples, "Come away to a quiet place and rest for a while." Therefore, let us now rest in Christ's presence in the silence.

A prolonged silence is kept. At a signal from the Presider, the silence is broken.

POST-COMMUNION PRAYER *Stand*

After the Great Silence the Presider invites the congregation to stand and pray saying:

Presider God is with you.

People **And also with you.**

Presider Together, let us pray.

People **Eternal God, you have renewed us with the living bread from heaven; by it you nourish our faith, increase our hope, and strengthen our love: teach us always to hunger for him who is the true and living bread, and enable us to live lives grounded in service to you and to one another; through Jesus Christ our Lord. Amen.**

SOLEMN PRAYER OVER THE PEOPLE

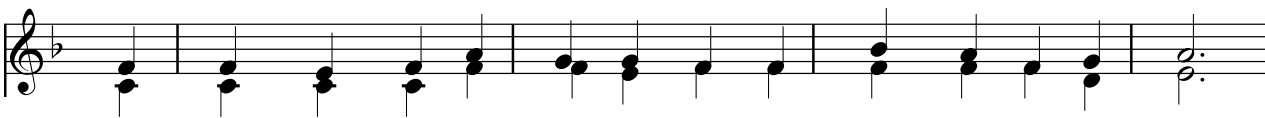
The Presider prays over the people as a reminder of God's extravagant love and invites us to go into the world to be God's blessing.

Deacon Bow down your hearts before the Lord our God.

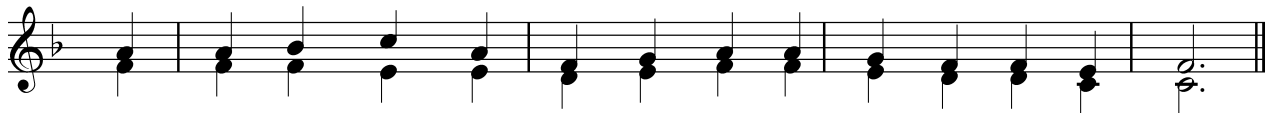
The Presider offers the prayer over the people.

SENDING HYMN LORD WHO THROUGHOUT THESE FORTY DAYS

At 8am, sing verses 1 and 4. At 10:30am, sing all printed verses.



1 Lord, who through-out these for - ty days for us didst fast and pray,
2 As thou with Sa - tan didst con - tend, and didst the vic - tory win,
3 As thou didst hun - ger bear and thirst, so teach us, gra - cious Lord,
4 And through these days of pen - i - tence, and through thy Pas - sion - tide,
5 A - bide with us, that so, this life of suf - fering o - ver - past,



1 teach us with thee to mourn our sins, and close by thee to stay.
2 O give us strength in thee to fight, in thee to con - quer sin.
3 to die to self, and chief - ly live by thy most ho - ly word.
4 yea, ev - er - more, in life and death, Je - sus! with us a - bide.
5 an Eas - ter of un - end - ing joy we may at - tain at last!

DISMISSAL

Deacon Our worship is ended. Our service in the world begins. Go into the world to love what God loves. Go in Peace to love and serve the Lord.

People **Thanks be to God.**