

Opening Voluntary

Voluntary on *Trentham*
tune taken from "Breathe on Me, Breath of God"

Roger C. Wilson

Welcome**Call to Worship**

based on Psalm 130 (CEB)

*We cry out to you from the depths, LORD— our lord, listen to us!
Let your ears pay close attention to our request for mercy!*

We hope, LORD.

*Our whole being hopes,
and we wait for God's promise.*

*Our whole being waits for our Lord—
more than the night watch waits for morning;
yes, more than the night watch waits for morning!*

*Israel, wait for the LORD!
Because faithful love is with the Lord;
because great redemption is with our God!*

Hymn

"Breathe on Me, Breath of God"
Amy Finka, cantor

Confession

*O God, we are entombed.
Stuck inside and separated from friends and family,
we have been given time we did not ask for.
And perhaps we have used that time unwisely,
compulsively following the news and feeling our anxieties rise;
watching our leaders bicker and disagree and feeling frustrated and helpless;
growing angry at those who take more food or other commodities than they need.
We, pray, God of life, that you would free us from all these things that bind us,
that hold us hostage, that keep us in the dark.
Breathe into us your Spirit so that even if we are limited in our movements,
we may feel your boundless love.
And help us to extend your love and grace to all those near and far
with whom our lives are entwined.*

*And remembering that through you, O Creator, every life is connected to every other,
let silently offer our personal confessions.*

Assurance

Prayer for Illumination

Scripture

John 11:1-45

A certain man, Lazarus, was ill. He was from Bethany, the village of Mary and her sister Martha. (This was the Mary who anointed the Lord with fragrant oil and wiped his feet with her hair. Her brother Lazarus was ill.) So the sisters sent word to Jesus, saying, "Lord, the one whom you love is ill."

When he heard this, Jesus said, "This illness isn't fatal. It's for the glory of God so that God's Son can be glorified through it." Jesus loved Martha, her sister, and Lazarus. When he heard that Lazarus was ill, he stayed where he was. After two days, he said to his disciples, "Let's return to Judea again."

The disciples replied, "Rabbi, the Jewish opposition wants to stone you, but you want to go back?"

Jesus answered, "Aren't there twelve hours in the day? Whoever walks in the day doesn't stumble because they see the light of the world. But whoever walks in the night does stumble because the light isn't in them."

He continued, "Our friend Lazarus is sleeping, but I am going in order to wake him up."

The disciples said, "Lord, if he's sleeping, he will get well." They thought Jesus meant that Lazarus was in a deep sleep, but Jesus had spoken about Lazarus's death.

Jesus told them plainly, "Lazarus has died. For your sakes, I'm glad I wasn't there so that you can believe. Let's go to him."

Then Thomas (the one called Didymus) said to the other disciples, "Let us go too so that we may die with Jesus."

When Jesus arrived, he found that Lazarus had already been in the tomb for four days. Bethany was a little less than two miles from Jerusalem. Many Jews had come to comfort Martha and Mary after their brother's death. When Martha heard that Jesus was coming, she went to meet him, while Mary remained in the house. Martha said to Jesus, "Lord, if you had been here, my brother wouldn't have died. Even now I know that whatever you ask God, God will give you."

Jesus told her, "Your brother will rise again."

Martha replied, "I know that he will rise in the resurrection on the last day."

Jesus said to her, "I am the resurrection and the life. Whoever believes in me will live, even though they die. Everyone who lives and believes in me will never die. Do you believe this?"

She replied, "Yes, Lord, I believe that you are the Christ, God's Son, the one who is coming into the world."

After she said this, she went and spoke privately to her sister Mary, "The teacher is here and he's calling for you." When Mary heard this, she got up quickly and went to Jesus. He hadn't entered the village but was still in the place where Martha had met him. When the Jews who were comforting Mary in the house saw her get up quickly and leave, they followed her. They assumed she was going to mourn at the tomb.

When Mary arrived where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother wouldn't have died."

When Jesus saw her crying and the Jews who had come with her crying also, he was deeply disturbed and troubled. He asked, "Where have you laid him?"

They replied, "Lord, come and see."

Jesus began to cry. The Jews said, "See how much he loved him!" But some of them said, "He healed the eyes of the man born blind. Couldn't he have kept Lazarus from dying?"

Jesus was deeply disturbed again when he came to the tomb. It was a cave, and a stone covered the entrance. Jesus said, "Remove the stone."

Martha, the sister of the dead man, said, "Lord, the smell will be awful! He's been dead four days."

Jesus replied, "Didn't I tell you that if you believe, you will see God's glory?" So they removed the stone. Jesus looked up and said, "Father, thank you for hearing me. I know you always hear me. I say this for the benefit of the crowd standing here so that they will believe that you sent me." Having said this, Jesus shouted with a loud voice, "Lazarus, come out!" The dead man came out, his feet bound and his hands tied, and his face covered with a cloth. Jesus said to them, "Untie him and let him go."

Therefore, many of the Jews who came with Mary and saw what Jesus did believed in him.

Sermon

Hymn

"O Christ, the Healer"

Amy Finka, cantor

Pastoral Prayer

Benediction

Closing Voluntary

Voluntary on *Wer nur den lieben Gott*
tune taken from "If Thou But Trust in God to Guide Thee"

Gordon Young

Breathe on Me, Breath of God

1 Breathe on me, Breath of God; fill me with life a - new,
2 Breathe on me, Breath of God, un - til my heart is pure,
3 Breathe on me, Breath of God, till I am whol - ly thine,
4 Breathe on me, Breath of God, so shall I nev - er die,

The first system of music consists of a treble clef staff and a bass clef staff, both in 3/4 time and B-flat major. The treble staff contains the vocal melody with lyrics underneath. The bass staff provides a harmonic accompaniment.

that I may love what thou dost love, and do what thou wouldst do.
un - til with thee I will one will, to do and to en - dure.
un - til this earth - ly part of me glows with thy fire di - vine.
but live with thee the per - fect life of thine e - ter - ni - ty.

The second system of music continues the melody and accompaniment from the first system, ending with a double bar line. The treble staff contains the vocal melody with lyrics underneath. The bass staff provides a harmonic accompaniment.

In both Hebrew and Greek, the words for "spirit" can equally well be translated as "breath" or "wind," so it is very appropriate to address the Holy Spirit as the "Breath of God." This tune by an English organist has become the customary one in North American hymnals.

TEXT: Edwin Hatch, 1878
MUSIC: Robert Jackson, 1888

TRENTHAM
SM

O Christ, the Healer



1 O Christ, the heal - er, we have come to pray for
 2 From ev - ery ail - ment flesh en - dures our bod - ies
 3 How strong, O Lord, are our de - sires, how weak our
 4 In con - flicts that de - stroy our health we rec - og -
 5 Grant that we all, made one in faith, in your com -



health, to plead for friends. How can we fail to
 clam - or to be freed; yet in our hearts we
 knowl - edge of our - selves! Re - lease in us those
 nize the world's dis - ease; our com - mon life de -
 mu - ni - ty may find the whole - ness that, en -



be re - stored when reached by love that nev - er ends?
 would con - fess that whole - ness is our deep - est need.
 heal - ing truths un - con - scious pride re - sists or shelves.
 clares our ills. Is there no cure, O Christ, for these?
 rich - ing us, shall reach the whole of hu - man - kind.

This prayer for wholeness of body, mind, and spirit considers not only the infirmities of individuals but also those of localities, societies, and nations. In the midst of such widespread need, worshiping communities are called to continue Christ's healing work in the world.

TEXT: Fred Pratt Green, 1967, alt.
 MUSIC: Klug's *Geistliche Lieder*, 1543; harm. Johann Sebastian Bach, 1725
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