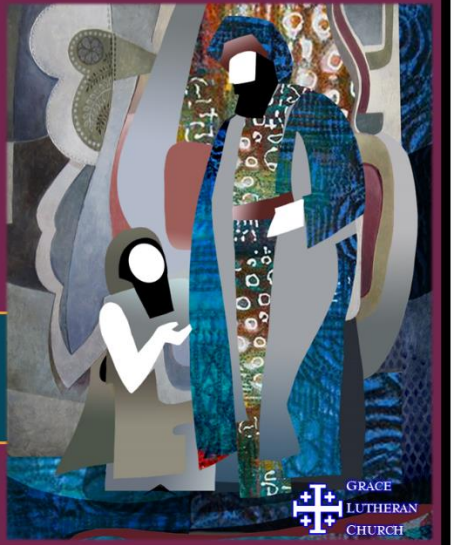


Popular Parables *of* Jesus

The Rich Man & Lazarus

Sunday, March 30



Prelude & Confession

*P: In the name of the Father and of the Son and the Holy Spirit.
Most holy and merciful God,*

**C: we confess to you and to one another,
and before the whole company of heaven,
that we have sinned by our fault,
by our own fault,
by our own most grievous fault,
in thought, word, and deed,
by what we have done and by what we have left undone.**

P: We have not loved you with our whole heart, and mind, and strength.

C: We diminish our respect and awe of You by not putting our relationship with you on the top of our priority list. We relegate You to being our god of convenience and comfort rather than Creator of the Cosmos, and, in this way, we limit the power you have in our lives. Have mercy on us, O God.

P: We let other voices speak to us of fulfillment, hope and peace.

C: We have been tempted to turn away from the truth you offer us. We have doubted your presence, your power and your promise. Have mercy on us, O God.

P: We have shut our ears to your call to love and serve others with the same compassionate love and service Christ offers us.

C: We have not been diligent in staying keenly aware of how we can

be a source of comfort, hope and sustenance to those who suffer, or are in despair, or deprived of what they need to live. We have found security in protecting and preserving our abundant blessings. Have mercy on us, O God.

P: We misuse and abuse the role you have given us in and over creation.

C: We exploit and squander the earth's resources without inconveniencing ourselves with consideration for the sustainability of life in the future. We assume the power of gods, but fail to seek the wisdom of God in the use of our power, focusing too much on our satisfaction in this moment rather than comprehending the full scope of our actions. We privilege our lives over the lives of other creatures without respect for the depth of the interconnectedness of all life. Have mercy on us, O God.

P: We do not always own our own problems, nor do we take enough responsibility for working to solve them.

C: We scapegoat, we make excuses, we get distracted. We do not bring them to you and open ourselves to the Spirit's guidance through unexpected voices and resources. We become discontented because we resign to empty contentment. We default to following the norm rather than clinging to the distinction of being a Child of God. Hear us, O God, for your mercy is great.

Affirmation of Forgiveness

329



1 As the sun with long-er jour-ney melts the win-ter's snow and ice,
 2 Through the days of wait-ing, watch-ing, in the des-ert of our sin,
 3 Praise be giv-en to the mak-er of the sea-sons' year-ly round:



with its slow-ly grow-ing ra-diance warms the seed be-neath the earth,
 search-ing on the far ho-ri-zon for a sign of cloud or wind,
 Fa-ther, Son, and Ho-ly Spir-it—Source, Sus-tain-er, Lord of life,



may the sun of Christ's up-ris-ing gent-ly bring our hearts to life.
 we a-wait the heal-ing wa-ters of our Sav-ior's vic-to-ry.
 as the ev-er turn-ing a-ges roll to their e-ter-nal rest.

Prayer of the Day

P: The Lord be with you

C: And also with you

P: Let us pray:

C: Almighty God, in the parables, your Son, our Savior, spoke the truth about your kingdom. Through the characters of these stories, we are called to reflect on the faithfulness of our own character. As people with abundance, keep us always mindful of responding in gratitude with these blessings we have received. Energize the Spirit within us, stirring up our compassion and generosity, and calming any fears or anxieties that shake our confidence in Your promise that blessings are always multiplied and never diminished by sharing whatever resources we have. In the name of the one who gave all that he had that we may receive your blessing, Jesus, the Christ, we pray. Amen.

First Lesson

Jeremiah 7

This is the word of the Lord that came to the prophet Jeremiah: Stand in the gate of the Lord's house and proclaim there this word. Say, "Hear the word of the Lord, all you people of Judah, you that enter these gates to worship the Lord! Thus says the Lord of hosts, the God of Israel: Amend your ways and your doings and let me dwell with you in this place. Do not trust in these deceptive words: *"This is the temple of the Lord, the temple of the Lord, the temple of the Lord!"* For, if you truly amend your ways and your doings - if you truly act justly one with another - if you do not oppress the alien, the orphan, and the widow - if you do not shed innocent blood in this place - and if you do not go after other gods to your own hurt - then I *will* dwell with you in this place, in the land that I gave of old to your ancestors forever and ever.

Yet, here you are, trusting in deceptive words to no avail! Will you steal, murder, commit adultery, swear falsely, make offerings to the god Baal, and go after other gods that you have not known, and then come and stand before me in this house, which is called by my name, and say, *"We are safe!"*--only to go on doing all these abominations?!? Has this house, which is called by my name, become a cave for bandits in your sight?!? You know, I, too, am watching, says the Lord.

Go now to my place that was in Shiloh, where I made my name dwell at first, and see what I did to it because of the wickedness of my people Israel. And now, because you have done all these things, says the Lord,

and because when I spoke to you persistently, you did not listen - and because when I called you, you did not answer – therefore, I will do to the house that is called by my name – that “*temple of the Lord*” in which you trust to give you license to commit whatever sins you want outside its walls - that place that **I** gave to you and to your ancestors – I will do to this house just what I did to Shiloh – it, too, will be destroyed. And I will cast you out of my sight, just as I cast out all your kinsfolk - all the offspring of Ephraim who were doing the same back then as you are doing now.

As for you, Jeremiah, do not pray for this people, do not raise a cry or prayer on their behalf, and do not intercede with me, for I will not hear you. Do you not see what they are doing in the towns of Judah and in the streets of Jerusalem? The children gather wood, the fathers kindle fire, and the women knead dough, to make cakes for the “Queen of Stars”; and they pour out drink offerings to other gods – are they trying to provoke me to anger?!? But, really, am I then one being provoked? says the Lord. Is it not themselves, to their own harm?!?

Therefore, thus says the Lord God: My anger and my wrath will be poured out on this place, on human beings and animals, on the trees of the field and the fruit of the ground; it will burn and not be quenched. Thus says the Lord of hosts, the God of Israel: Go ahead! - add even more of your burnt offerings to your sacrifices and eat up the flesh! But remember, in the day that I brought your ancestors out of the land of Egypt I did not speak to them or command them anything concerning “burnt offerings and sacrifices.” No! Instead, this command I gave them - “Obey my voice, and I will be your God, and you will be my people; and walk only in the way that I command you, so that it may be well with you.” Yet, they did not obey or incline their ear, but, in the stubbornness of their evil will, they walked in their own counsels and looked backward rather than forward. From the day that their ancestors came out of the land of Egypt until this day, I have persistently sent all my servants, the prophets, to them, day after day after day after day. Yet, they did not listen to me or pay any attention to me - they just stiffened their necks. They did worse than their ancestors did!! So, you, too, Jeremiah, like those prophets of old, will speak all these words to them but they will not listen to you, either. You are to call to them, but they will not answer you, either. You are to say to them: *This is the nation that did not obey the voice of the Lord their God, and did not accept discipline! Truth has perished! It is cut off from their lips! Cut off your hair and throw it away! Raise a lamentation on the bare heights! For the Lord has rejected and forsaken the generation of his wrath.*

Psalm

Psalm 146

*Praise the Lord!
Praise, O servants of the Lord;
praise the name of the Lord.*

**Blessed be the name of the Lord
from this time on and forevermore.**

*From the rising of the sun to its setting
the name of the Lord is to be praised.*

**The Lord is high above all nations,
and the Lord's glory above the heavens.**

*Who is like the Lord our God,
who is seated on high,
who looks far down
on the heavens and the earth?*

**The Lord raises the poor from the dust,
and lifts the needy from the ash heap,
to make them sit with princes,
with the princes of the Lord's people.**

*The Lord gives the barren woman a home,
making her the joyous mother of children.
Praise the Lord!*

Second Lesson

2 Timothy 4

In the presence of God and of Christ Jesus - who is to judge the living and the dead - and with the realities of Christ's ministry and Christ's kingdom in mind, I, Timothy, seriously urge you to continue to speak about the Gospel and stand firmly on the truth of this Gospel, whether it seems like it is a good time to do so, or not. Also, do not remain silent when you think something is not right. Use the power of your voice to speak up and speak out, both to correct the unfaithful and to encourage the faithful, always doing so with great patience and with the goal of teaching others. You must be committed to this work because there will be times when people will not be teaching others what is reasonable, faithful and healthy, but teaching whatever nonsense comes to their minds or is just stirred up in their emotions. Unfortunately, people will eagerly listen to teachers like these because "they speak to me about what I agree with," and people will end up wandering away from what

is true to follow what is false, simply because the falsehoods “tickle their ears.”

But not you! No! Instead, you are to always be level-headed - calm and collected – sticking with being faithful even in the most challenging moments – speaking the truth of the Gospel until your final breath. You must take up this work, now, because, I, Timothy, am wearing out and will soon be leaving this life. But, I do so knowing that I have fought the good fight, and I have finished the race, and I have kept the faith. What I now look forward to is receiving that crown of righteousness which the Lord, the righteous judge, will give me on the day of resurrection - and not only to me but to everyone who has taken Christ’s ministry to heart.

L: The Word of the Lord! C: Thanks be to God!

Verse

Lord, let my heart be good soil, o-pen to the seed of your word.

Lord, let my heart be good soil, where love can grow and peace is un-der-stood.

When my heart is hard, break the stone a - way. When my heart is cold,

warm it with the day. When my heart is lost, lead me on your way.

Lord, let my heart, Lord, let my heart, Lord, let my heart be good soil.

Gospel Acclamation

P: The Holy Gospel according to Luke, the sixteenth chapter.

C: Glory to you, O Lord.

Now all the tax collectors and sinners were coming close to Jesus to listen to him. And the Pharisees and the scribes were grumbling and saying, "Hmm . . . This fellow welcomes sinners! And he eats with them!"

So, Jesus told them three parables about celebrating when lost things are found: a sheep, a coin and a son. Then Jesus told them another parable – about the difference between what being successful in doing business in this world's economy has to do with being successful in doing business in the economy of God's Kingdom – an economic theology that the Jewish religious leaders sneer at. But, Jesus responds by reminding them that their understanding of righteousness and blessedness is screwed up and in need of a radical reorientation. Then Jesus tells them this parable.

"There once was a certain rich man who enjoyed a very comfortable life, dressing in the most fabulous clothing from fashion houses like Loro Piana, Brioni, Vitton, and the House of Bijan and enjoying every moment of every day.

There was also a man, named Lazarus, who lived poorly. He had been tossed at this rich man's front gate. Lazarus had open ulcers all over his skin and he desperately desired to have his needs met by just receiving anything that was falling from the rich man's table. However, all Lazarus received were dogs licking at his sores.

Then, one day, this poor man died and was carried away by the angels into the embrace of the great patriarch of God's people from ancient times, Abraham.

The rich man also died and was buried and went to Hades. There, in torment, the rich man lifted up his eyes and saw Abraham, far away, with Lazarus in his arms. So, the rich man yelled out commandingly, 'Father Abraham, have mercy on me! Send Lazarus to me so he can dip the tip of his finger in water to cool my tongue, for I am suffering in this flame.'

But Abraham said, 'Child, let me recall for you that in your life you received what was 'good' and Lazarus, in his life, had it 'bad.' But now, with me, Lazarus is being spoken to with words of encouragement and you are made to suffer. And, anyway, between you and us a great chasm is established so that the anyone wishing to come over from here to you does not have the power to do so - and neither can anyone cross over from your side to ours.

But the rich man went on to demand, 'I ask you then, father, to send Lazarus to my father's house, instead. For, I have five brothers and Lazarus can bear witness to them so that they will not also come into this place of torment.'

But Abraham said, 'They have Moses and the prophets – they should listen to them!'

But the rich man said, 'No, Father Abraham, they don't listen to God's word, but if someone comes to them from death, then they will repent.'

But Abraham said to him, 'If they do not listen to Moses and the prophets, they will not be persuaded even if someone may rise from death.'

P: The Gospel of the Lord. C: Praise to you, O Christ.

Sermon

Hymn of the Day

1 You call us, Lord, to be a peo - ple set a - part,
2 You call us, Lord, to care for self and neigh - bor too,
3 You call us, Lord, to be good stew - ards of the earth;
4 You call us, Lord, to serve: to die that we may live,

to feel with thought - ful mind and think with ten - der heart.
to take the risk, and dare to show what love can do.
to tend it as a place of bless - ed - ness and worth.
to know we best re - ceive when joy - ful - ly we give.

Refrain

Thus cho - sen, now, O Lord, we ask for faith in your

un - fail - ing grace to make us e - qual to the task.

The image shows a musical score for two staves. The top staff is in treble clef with a key signature of one flat (B-flat). The bottom staff is in bass clef. The lyrics are written below the top staff, aligned with the notes. The melody is simple and hymn-like, with a final cadence on the word 'task'.

Apostles Creed

P: I ask you to profess your faith in Christ Jesus, reject sin, and confess the faith of the church, the faith in which we baptize. Do you renounce all the forces of evil, the devil, and all his empty promises?

C: We do with the help of God.

P: Do you believe in God the Father?

C: I believe in God, the Father almighty, creator of heaven and earth.

P: Do you believe in Jesus Christ, the Son of God?

**C: I believe in Jesus Christ, his only Son, our Lord.
He was conceived of the power of the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended into hell.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.**

P: Do you believe in God the Holy Spirit?

**C: I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen**

The Prayers of the Church & Passing of the Peace Offertory

For the life that you have giv-en, for the love in

This system contains the first three measures of the piece. It features a treble and bass staff in 4/4 time with a key signature of one flat. The melody is in the treble clef, and the accompaniment is in the bass clef.

Christ made known, with these fruits of time and la - bor,

This system contains measures 4 through 6. The musical notation continues with the same instrumental accompaniment and vocal line.

with these gifts that are your own: here we offer, Lord, our praises;

This system contains measures 7 through 10. The melody and accompaniment continue.

heart and mind and strength we bring; give us grace to

This system contains measures 11 through 13. The musical notation continues.

love and serve you, liv - ing what we pray and sing.

This system contains the final three measures (14-16) of the piece, ending with a double bar line. The melody and accompaniment conclude here.

Offertory Prayer

A: Let us pray:

C: Accept, O Lord, these gifts that we bring in gratitude this day; offerings from the abundant blessings we have received. May they be pleasing in your sight, that you will continue to look kindly on us and our needs, and that they may serve the need of manifesting your Kingdom in this age. We ask this in Jesus' name. Amen.

Great Thanksgiving

S 161

The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

P: It is right . . .

S 162

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,

heav - en and earth are full of your glo - ry.

Ho - san - - na in the high - est.



Bless - ed is he who comes in the name of the Lord.



Ho - san - na in the high - est.

P: Holy God, we give you thanks and praise, for even in the midst of our turning away from you, you call to us . . .

The Lord's Prayer

S 163



Our Fa - ther in heav - en, hal - lowed be your name,



your king - dom come, your will be done, on earth as in heav - en.



Give us to - day our dai - ly bread. For - give us our sins as we



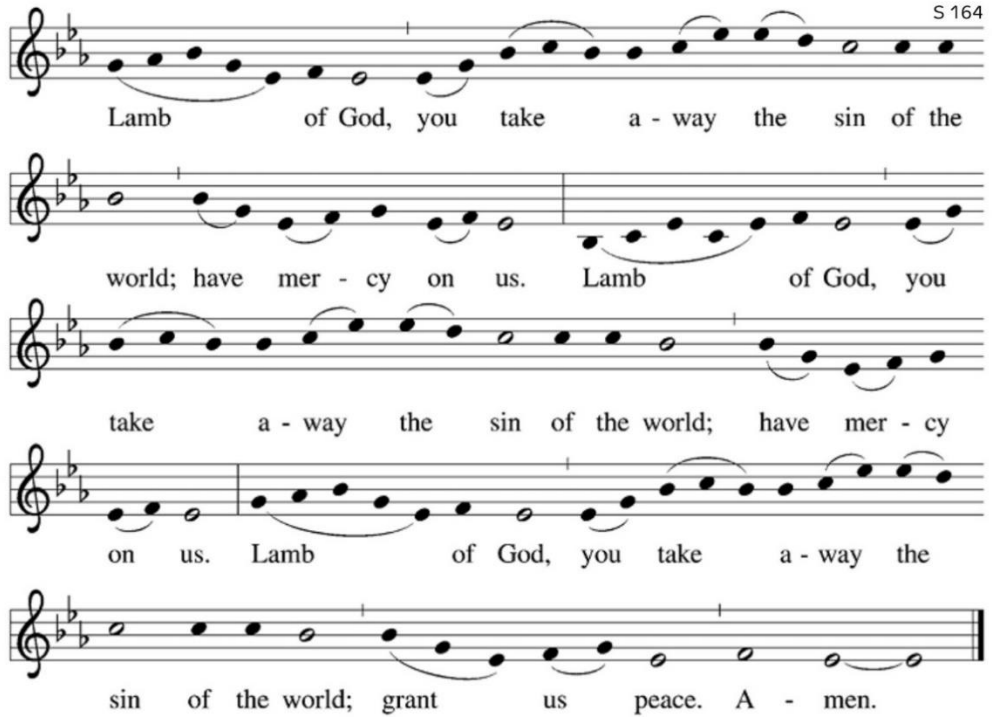
for-give those who sin a - gainst us. Save us from the time of tri - al



and de - liv - er us from e - vil. For the king - dom, the pow'r,



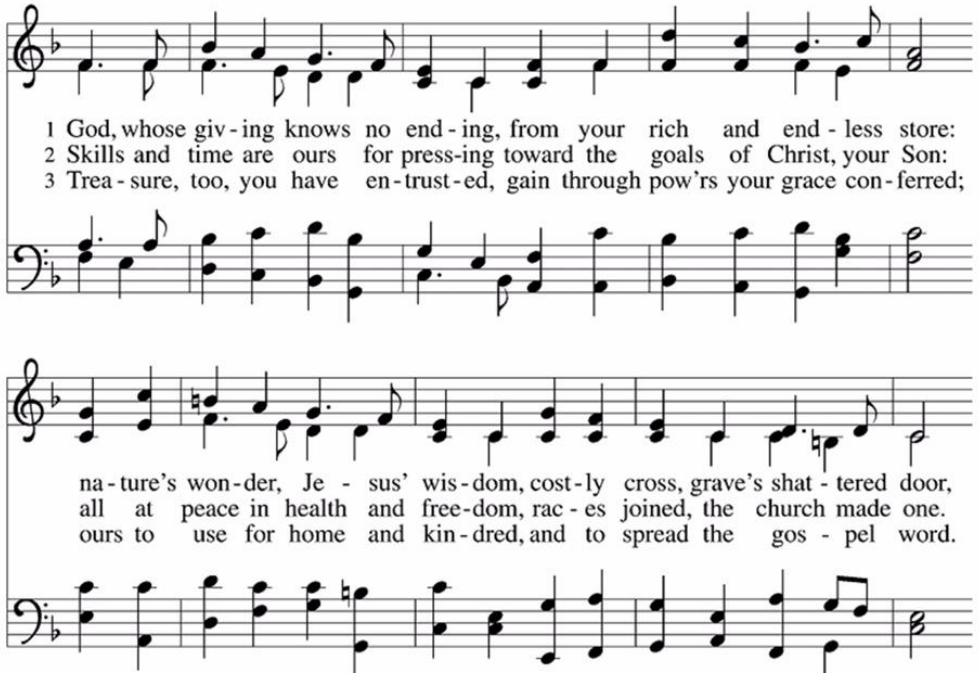
and the glo - ry are yours, now and for - ev - er. A - men.



Lamb of God, you take a - way the sin of the world; have mer - cy on us. Lamb of God, you take a - way the sin of the world; have mer - cy on us. Lamb of God, you take a - way the sin of the world; grant us peace. A - men.

Distribution Hymns

678, 685, 707



1 God, whose giv - ing knows no end - ing, from your rich and end - less store:
 2 Skills and time are ours for press - ing toward the goals of Christ, your Son:
 3 Trea - sure, too, you have en - trust - ed, gain through pow'rs your grace con - ferred;

na - ture's won - der, Je - sus' wis - dom, cost - ly cross, grave's shat - tered door,
 all at peace in health and free - dom, rac - es joined, the church made one.
 ours to use for home and kin - dred, and to spread the gos - pel word.

gift - ed by you, we turn to you, of - f'ring up our - selves in praise;
 Now di - rect our dai - ly la - bor, lest we strive for self a - lone;
 O - pen wide our hands in shar - ing, as we heed Christ's age - less call,

thank - ful song shall rise for - ev - er, gra - cious do - nor of our days.
 born with tal - ents, make us ser - vants fit to an - swer at your throne.
 heal - ing, teach - ing, and re - claim - ing, serv - ing you by lov - ing all.

1 Take my life, that I may be con - se - crat - ed, Lord, to thee;
 2 Take my hands and let them move at the im - pulse of thy love;
 3 Take my voice and let me sing al - ways, on - ly, for my King;
 4 Take my sil - ver and my gold, not a mite would I with - hold;

take my mo - ments and my days; let them flow in cease - less praise.
 take my feet and let them be swift and beau - ti - ful for thee.
 take my lips and let them be filled with mes - sag - es from thee.
 take my in - tel - lect, and use ev - 'ry pow'r as thou shalt choose.

5 Take my will and make it thine;
 it shall be no longer mine.
 Take my heart, it is thine own;
 it shall be thy royal throne.

6 Take my love; my Lord, I pour
 at thy feet its treasure store;
 take myself, and I will be
 ever, only, all for thee.



1 Lord of glo - ry, you have bought us with your life - blood
 2 Grant us hearts, dear Lord, to give you glad - ly, free - ly,
 3 Won-drous hon - or you have giv - en to our hum - blest
 4 Lord of glo - ry, you have bought us with your life - blood



as the price, nev - er grudg - ing for the lost ones that tre -
 of your own. With the sun - shine of your good - ness melt our
 char - i - ty in your own mys - te - rious sen - tence, "You have
 as the price, nev - er grudg - ing for the lost ones that tre -



men - dous sac - ri - fice; and with that have free - ly giv - en
 thank - less hearts of stone till our cold and self - ish na - tures,
 done it all to me." Na - ked, sick, in pris - on, hun - gry—
 men - dous sac - ri - fice. Give us faith to trust you bold - ly,



bles - sings count - less as the sand to the un - thank - ful
 warmed by you, at length be - lieve that the more hap - py
 in the least, your face we view, say - ing by your
 hope, to stay our souls on you: but, oh, best of



and the e - vil with your own un - spar - ing hand.
 and more bless - ed 'tis to give than to re - ceive.
 poor and need - y, "Give as I have giv'n to you."
 all your grac - es, with your love our love re - new.



Post Communion Blessing & Prayer

Benediction & Recessional



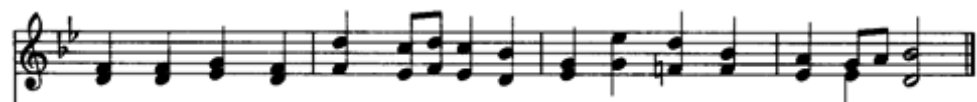
1 Called as part-ners in Christ's ser-vice, called to min-is-tries of grace,
2 Christ's ex - am - ple, Christ's in - spir-ing, Christ's clear call to work and worth,
3 Thus new pat-terns for Christ's mis-sion, in a small or glob-al sense,
4 So God grant us for to - mor-row ways to or - der hu - man life



We re-pond with deep com-mit-ment fresh new lines of faith to trace.
Let us fol - low, nev - er fal-tering, rec - on - cil - ing folk on earth.
Help us bear each oth - er's bur-dens, break-ing down each wall or fence.
That sur-round each per - son's sor-row with a calm that con - quers strife.



May we learn the art of shar-ing, side by side and friend with friend,
Men and wom-en, rich - er, poor-er, all God's peo-ple, young and old,
Words of com-fort, words of vi-sion, words of chal-lenge, said with care,
Make us part-ners in our liv-ing, our com-pas-sion to in-crease,



E - qual part - ners in our car-ing to ful - fill God's cho - sen end.
Blend-ing hu - man skills to - geth-er gra-cious gifts from God un - fold.
Bring new power and strength for ac-tion, make us col-leagues, free and fair.
Mes - sen - gers of faith, thus giv-ing hope and con - fi - dence and peace.

