

Lenten Evening Prayer

Gifts of the Spirit



Patience



*Grace Lutheran Church
3880 Gomer Street
Yorktown Heights, NY 10598*

Invocation

P: In the name of the Father and the Son and the Holy Spirit. C: Amen

St. Paul on the Gifts of the Spirit

Galatians

You, brothers and sisters in Christ, were called to freedom! But, do not use your freedom as an opportunity for doing the works of unfaithfulness - the works of the “flesh” - but with wholistic love, serve each other. For God’s whole law is fulfilled in just one sentence, “*You each will love your neighbor as yourself.*” If, however, you bite and devour each other, take care that you may not be consumed by one another. I think you should simply walk about in the Spirit and leave behind the passions of unfaithfulness – the scheming’s of the “flesh.” For what the “flesh” wants to accomplish is in direct opposition to the Spirit, and the Spirit is in direct opposition to the “flesh;” for these two cannot both be satisfied at the same time – if you try to satisfy both at the same time you will find that what you may want to do, you may not be able to do. . . The works of the “flesh” are clearly evident: illicit relationships, corruption, over-indulgence, idolatry, sorcery, unresolved division, strife, jealousy, wrath, competitiveness, antagonism, sectarianism, envy, raucous hedonistic celebrations of over-indulgent values, and things like these. I am warning you - as I warned you before - those doing such things will not inherit the kingdom of God. But, the fruit of the Spirit is wholistic love, great joy, peace, patience, kindness, generosity, faith, gentleness, and self-control. God has made no law against such things. Those who belong to Christ Jesus have crucified the “flesh” with its sufferings and passions. If we live by the Spirit, let us be in the ranks of the Spirit. Let us not become boastful, competing against one another, and envying one another.

Reader: The Word of the Lord. Congregation: Thanks be to God

The musical score consists of two systems, each with a vocal line (treble clef) and a piano accompaniment (bass clef). The key signature is one flat (B-flat) and the time signature is 4/4. The lyrics are: "Spir - it of the liv - ing God, fall a - fresh on me." The piano accompaniment features a steady bass line with chords that support the vocal melody. The vocal line is a simple, melodic phrase that repeats in both systems.

Melt me; mold me; fill me; use me.

Spir - it of the liv - ing God, fall a - fresh on me.

Prayer of the Day

P: The Lord be with you.

C: And also with you.

P: Let us pray.

C: Merciful Father, fill us with the Spirit in this moment and in all our moments. Inspire us with good gifts that build up the community of Your Kingdom. Stir up in us the gift of patience: that we will endure and not become discouraged in our faithfulness as we wait for the fulfilment of all that you have promised; that we will face the burdens of life without complaint; that we will be enduring in our self-restraint and slow in our turning to condemnation, anger, rage, wrath or vengeance. It is in His name that we pray. Amen.

Scripture Reading

2 Peter 3

But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years, and a thousand years are like one day. The Lord is not slow about his promise, as some think of slowness, but is patient with you, not wanting any to perish, but all to come to repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and everything that is done on it will be disclosed. We wait and consider God's patience

as salvation. Since all these things are to be dissolved in this way, what sort of persons ought you to be in leading lives of holiness and godliness, waiting for and earnestly desiring the manifestation of the day of God, because of which the heavens are set ablaze and dissolved, and the elements will melt with fire. But, in accordance with his promise, we wait for new heavens and a new earth, where righteousness is at home. Therefore, beloved, while you are waiting for these things, strive to be found by him at peace, without spot or blemish; and regard the patience of our Lord as salvation.

Reader: The Word of the Lord. **Congregation: Thanks be to God**

Silence

Confession

P: Let us confess our sin in the presence of God and of one another.

C: I confess to God Almighty, before the whole company of heaven, and to you, my brothers and sisters, that I have sinned in thought, word, and deed by my fault, by my own fault, by my own most grievous fault; wherefore I pray God Almighty to have mercy on me, forgive me all my sins, and bring me to everlasting life. Amen.

Do not fret because of those who are evil or be envious of those who do wrong;

for like the grass they will soon wither, like green plants they will soon die away.

Trust in the Lord and do good; dwell in the land and enjoy safe pasture.

Take delight in the Lord, and he will give you the desires of your heart.

Commit your way to the Lord; trust in him and he will do this:

He will make your righteous reward shine like the dawn, your vindication like the noonday sun.

Be still before the Lord and wait patiently for him; do not fret when people succeed in their ways, when they carry out their wicked schemes.

Refrain from anger and turn from wrath; do not fret—it leads only to evil.

For those who are evil will be destroyed, but those who hope in the Lord will inherit the land.

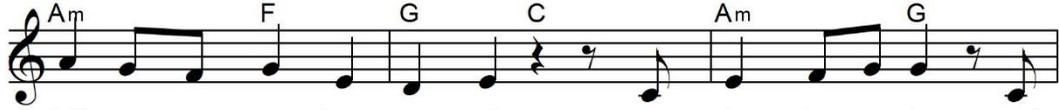
A little while, and the wicked will be no more; though you look for them, they will not be found.

But the meek will inherit the land and enjoy peace and prosperity.



mp

1. For what we have done and left un - done, we
2. For what You have done, Your life of love, You



fall on Your count-less mer - cies. For sins that are known and
per - fect - ly lived, we praise You. Though tempt - ed and tried, You



those un - known, we call on Your name so ho - ly. For
fixed Your eyes, You fin - ished the work God gave You. And



en - vy and pride, for clos - ing our eyes, for scon - ing our ver - y
there on the tree, a King a - mong thieves, You bled for a world's be -



neighbor. In thought word and deed we've failed You our King; how
tray - al. You loved to the end, our mer - ci - ful friend: how



deep - ly we need a Sav - ior. *f* Lord have mer - cy,
pure and for - ev - er faith - ful.



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



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

Reading

Romans 8

So, brothers and sisters, we are debtors, not to “the flesh,” to live according to “the flesh.” For if you live according to “the flesh,” you are about to die. But if by means of the Spirit you put to death the works of “the flesh” you will live. For, anyone led by the Spirit of God are God's sons and daughters. For, you did not receive a spirit of slavery so that you would be afraid, again, but you received a spirit of sonship and daughterhood in which we proclaim, "Abba! Father!" That same Spirit testifies along with our spirit that we are God's children.

And, since we are children, we are heirs, heirs of God and heirs along with Christ since we suffer along with him so that we will be glorified along with him. For I surmise that the sufferings of this critical moment cannot compare with the glory which is about to be revealed into us. For, the creation anxiously and with eager expectation awaits the revealing of God's sons and daughters. For, the creation was subjected to futility, not willingly, but through the One who subjected it by hope; because creation itself will also be freed from its slavery of decay into the freedom of the glory of God's children. We know that all the creation groans together and travails in pain together until now. And not only that, but we ourselves, who have the first fruits of the Spirit, we also sigh in ourselves while eagerly expecting adoption as sons and daughters, which is the liberation of our bodies. For by hope we were saved. But hope which is seen is not hope; for who hopes for what one sees? Since we are hoping for what we do not see, then we eagerly await through endurance.

Reader: The Word of the Lord. **Congregation: Thanks be to God**

Silence



1 O Christ the same, through all our sto - ry's pag - es,
2 O Christ the same, the friend of sin - ners, shar - ing
3 O Christ the same, se - cure with - in whose keep - ing



our loves and hopes, our fail - ures and our fears;
our in - most thoughts, the se - crets none can hide,
our lives and loves, our days and years re - main,



e - ter - nal Lord, the king of all the a - ges,
still as of old up - on your bod - y bear - ing
our work and rest, our wak - ing and our sleep - ing,



un - chang - ing still a - mid the pass - ing years:
the marks of love, in tri - umph glo - ri - fied:
our calm and storm, our plea - sure and our pain:



O liv - ing Word, the source of all cre - a - tion,
O Son of Man, who stooped for us from heav - en,
O Lord of love, for all our joys and sor - rows,



who spread the skies, and set the stars a - blaze,
O Prince of life, in all your sav - ing pow'r,
for all our hopes, when earth shall fade and flee,



O Christ the same, who wrought our whole sal - va - tion,
O Christ the same, to whom our hearts are giv - en,
O Christ the same, be - yond our brief to - mor - rows,



we bring our thanks for all our yes - ter - days.
we bring our thanks for this the pres - ent hour.
we bring our thanks for all that is to be.

Meditation on Patience by Tori Bernhard, J.D.



What is patience? I like to start with the dictionary. "*Patience: the capacity to accept or tolerate delay, difficulty, or annoyance without getting angry or upset. . .*" For many years, my reaction to the presence of any one of the three was to get "angry"—or at least "upset." Then I realized that this response served only to make an already stressful and unpleasant situation worse. So, I began making a conscious effort to respond to "delay, difficulty, or annoyance" differently. Sometimes the best I could do was "tolerate" their presence. But I kept at it, and, with practice, I became better able to "accept" them open-heartedly as an inevitable part of life. When I could do this—tolerate and sometimes even accept delay, difficulty, or annoyance—I noticed two things. First, being patient is a way of treating myself with compassion. Compassion is the act of reaching out to those who are suffering—including ourselves. I definitely suffer when I'm impatient because a lack of patience is a stress response to whatever is going on in my life. I can feel the stress in both my mind and my body. And so, cultivating patience is a way of taking care of myself, which is the essence of self-compassion. Second, I noticed that being patient gave rise to a feeling of equanimity—a calmness of mind that makes it easier to ride life's ups and downs without being tossed about like a boat in a storm. Seeing the correlation between patience and enhanced self-compassion and equanimity convinced me of the value of this practice. I thought, "Hmm. Less suffering and stress, coupled with more calm acceptance of life as it is...sounds good." Here's how I recommend that you undertake the practice of patience.

[First], recognize that impatience has arisen. When things aren't going our way, we tend to think that the cause of our impatience is external to us—what's going on "out there." But, of course, the cause is what's going on in our own minds—that is, our response to whatever circumstances we're facing. So start by setting the intention to watch for impatience arising in your own mind as a response to not getting what you want right away. Our expectations are often out of sync with reality. I can think of four ways in which this is true, and all four can be triggers for impatience. First, we tend to expect the environment to conform to our expectations: no traffic jams; no absence of parking spaces near our destination; no long lines; no airport delays; no waiting too long for food to arrive at a restaurant. Second, we tend to expect people to conform to our expectations. They ought to behave the way we think they should behave. "That woman

ahead of me in the check-out line should not be making small talk with the cashier.” Even if we’re “right”, the fact remains that people often don’t live up to our expectations. Third, our expectations are often unrealistic when it comes to mastering new skills, whether it’s taking up a new craft or figuring out a new computer application or learning a new do-it-yourself fix-it skill. We think we should be able to master new skills quickly, no matter how foreign or difficult they are to us. Fourth, our expectations are almost always unrealistic when it comes to what goes on in our minds. We think we should be able to control what thoughts and emotions arise. But unwelcome thoughts and emotions pop up all the time. It’s the nature of the mind to think and to emote; in my experience, there’s no stopping it. Certainly, being impatient doesn’t put a stop to it!

[Second], begin to transform impatience into patience. First, notice that you’re responding with impatience. Second, pay attention to how it feels in your mind and in your body. Then ask yourself: “Is there anything I can do to change the situation without making matters worse for myself or others?” If the answer is “no” (which it almost always will be), then see if you can find what I’ll call “the good” in the situation. By this I mean, begin to focus on something pleasant or interesting while you’re waiting. This is a mindfulness practice, meaning you’re making a conscious choice—backed up by effort—to pay attention to everything that’s going on in your field of awareness. When I feel impatience arise, I can almost always find something in my present moment experience that arouses my curiosity or interest. This allows me to respond, not in “anger” or “upset” to what’s going on, but instead, with patience.

Whoever is patient has great understanding,
but one who is quick-tempered displays folly.

Proverbs 14:29

The Prayers

At the beginning of the prayer and between each petition, the congregation will sing the response.

O Lord, hear my prayer, O Lord, hear my prayer:
when I call an - swer me. O Lord, hear my prayer, O
Lord, hear my prayer. Come and lis - ten to me. O

The musical score is written in G major (one sharp) and common time (C). It consists of three systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The first system begins with a repeat sign. The lyrics are: "O Lord, hear my prayer, O Lord, hear my prayer:". The second system continues the lyrics: "when I call an - swer me. O Lord, hear my prayer, O". The third system concludes with: "Lord, hear my prayer. Come and lis - ten to me. O". The piano accompaniment features a steady bass line with chords and some melodic movement in the right hand.

Heavenly Father, we give thanks for the presence of the Spirit and the gifts it endows us with. Stir up that Spirit, that we will always know its energizing presence within us and around us. *O Lord, hear . . .*

Stir up our patience to wait expectantly and hopefully for the promised fulfillment of Christ's promise to return to ultimately subdue all evil, bring an end to injustice, liberate us from sorrows and bring us into eternal life. *O Lord, hear . . .*

Stir up our patience to endure the hardships and disappointments of life. Do not abandon us to becoming discouraged, depressed, angry or vengeful when it seems that nothing is going right, especially when it seems that those who walk in their own ways are doing better than we who are striving to walk in the way of faithfulness. Bless us with the signs we need to be calm and carry on as your disciples. *O Lord, hear . . .*

Stir up our patience in situations where impatience is expected by others, that by living out this gift of the Spirit we will reveal our unique identity and mission as your children. Inspire us to use this gift to be a blessing not only to ourselves, but also to others. *O Lord, hear . . .*

Healer of our every ill, come and restore the health and wholeness of those we bring before you now . . . *O Lord, hear . . .*

Savior, my Lord, answer my prayers for myself . . .

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.

Forgive us our trespasses, as we forgive those who trespass against us.

Lead us not into temptation, but deliver us from evil, for thine is the

kingdom and the power and the glory forever and ever. Amen.

Capo 1: (D) (A) (Bm) (D) (G) (A7) (D)
 Eb Bb Cm Eb Ab Bb7 Eb

1 A - bide with me! Fast falls the e - ven - tide. The dark-ness
 2 Swift to its close ebbs out life's lit - tle day. Earth's joys grow
 3 I need thy pres - ence ev - 'ry pass - ing hour. What but thy
 4 I fear no foe, with thee at hand to bless. Ills have no
 5 Hold then thy cross be - fore my clos - ing eyes. Shine through the

(G) (D) (Em) (E7) (A) (D) (A) (Bm) (D)
 Ab Eb Fm F7 Bb Eb Bb Cm Eb

deep - ens; God, with me a - bide. When oth - er help - ers
 dim, its glo - ries pass a - way. Change and de - cay in
 grace can foil the tempt - er's pow'r? Who like thy - self my
 weight, and tears no bit - ter - ness. Where is death's sting? Where,
 gloom, and point me to the skies. Heav'n's morn - ing breaks, and

(G) (B7) (Em) (A7) (D) (Bm) (Em) (D/A) (A7) (D)
 Ab C7 Fm Bb7 Eb Cm Fm Eb/Bb Bb7 Eb

fail, and com - forts flee, help of the help - less, O a - bide with me.
 all a - round I see. O thou who chang - est not, a - bide with me.
 guide and stay can be? Through cloud and sun - shine, O a - bide with me.
 grave, thy vic - to - ry? I tri - umph still, if thou a - bide with me.
 earth's vain shad - ows flee. In life and death, O God, a - bide with me.