

## Lent 5 Year B

### Notes for Use

This service is designed for you to use in your home. If you used our Advent materials, you will notice a familiar structure and rhythm to these Lent resources. Feel free to use them in any way that suits you best. For example, you can move confession and the kyrie to between the intercessions and the concluding prayers, if you are used to confession just before the Eucharist. You can also cut the number of readings if you prefer, but we would advise if doing this that you retain the Psalm and the Gospel.

**There is a choice of two Psalms in today's lectionary. We have chosen Psalm 51.1-13, but the alternative is Psalm 119.9-16. Feel free to substitute the reading if this fits with your church's tradition.**

The intercessions are offered as a guide only. You are, of course, completely free to use this prayer space as you need or wish to.

The questions at the end of the reflection are optional but offer time for reflection either during the service or afterwards. If you are using this resource to worship either as a family or at an online gathering, you can use them for group discussion. In a group setting you can change the singular "I/my" for "We/our" as needed. Words in **bold** should be said together. Instructions and guidance are written in *italics*.

Lent, a season of penitence and reflection, can sometimes be a challenging season as we focus so much on personal relationship with God. Do remember that you can reach out to your priest, or fellow members of the congregation, or any other trusted person, if you want to discuss how you are feeling as you progress through Lent.

## Introduction

*You may wish to light a candle or have a moment of silence before you say:*

**Lord God, I open my ears to hear you.**

**Lord God, I open my eyes to see you.**

**Lord God, I open my heart to love you.**

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**A clean heart create in me, O God**

## Confession

*A time of silent confession may be held here instead.*

**God our Father, we confess to you and to our fellow members in the Body of Christ that we have sinned in thought, word and deed, and in what we have failed to do. We are truly sorry. Forgive us our sins, and deliver us from the power of evil, for the sake of your Son who died for us, Jesus Christ, our Lord.**

## Kyrie

**Lord, have mercy.**

**Christ, have mercy.**

**Lord, have mercy**

## Collect for Fifth Sunday of Lent

Most merciful God, by the death and resurrection of your Son Jesus Christ you created humanity anew. May the power of his victorious cross transform those who turn in faith to him who lives and reigns with you and the Holy Spirit, one God, now and for ever.

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## Readings

*It is best to read the Scriptures aloud, even if you are by yourself, as you will read more slowly, and perhaps pick up on a phrase or a theme you might otherwise miss.*

### **Jeremiah 31.31-34**

31 The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. <sup>32</sup>It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. <sup>33</sup>But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. <sup>34</sup>No longer shall they teach one another, or say to each other, 'Know the Lord', for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

### **Psalm 51**

<sup>1</sup> Have mercy on me, O God,  
according to your steadfast love;  
according to your abundant mercy

blot out my transgressions.

<sup>2</sup> Wash me thoroughly from my iniquity,  
and cleanse me from my sin.

<sup>3</sup> For I know my transgressions,  
and my sin is ever before me.

<sup>4</sup> Against you, you alone, have I sinned,  
and done what is evil in your sight,  
so that you are justified in your sentence  
and blameless when you pass judgement.

<sup>5</sup> Indeed, I was born guilty,  
a sinner when my mother conceived me.

<sup>6</sup> You desire truth in the inward being;  
therefore teach me wisdom in my secret heart.

<sup>7</sup> Purge me with hyssop, and I shall be clean;  
wash me, and I shall be whiter than snow.

<sup>8</sup> Let me hear joy and gladness;  
let the bones that you have crushed rejoice.

<sup>9</sup> Hide your face from my sins,  
and blot out all my iniquities.

<sup>10</sup> Create in me a clean heart, O God,  
and put a new and right spirit within me.

<sup>11</sup> Do not cast me away from your presence,  
and do not take your holy spirit from me.

<sup>12</sup> Restore to me the joy of your salvation,  
and sustain in me a willing spirit.

<sup>13</sup> Then I will teach transgressors your ways,  
and sinners will return to you.

### **Hebrews 5.5-10**

5 So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

‘You are my Son,  
today I have begotten you’;

<sup>6</sup>as he says also in another place,

‘You are a priest for ever,  
according to the order of Melchizedek.’

7 In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. <sup>8</sup>Although he was a Son, he learned obedience through what he suffered; <sup>9</sup>and having been made perfect, he became the source of eternal salvation for all who obey him, <sup>10</sup>having been designated by God a high priest according to the order of Melchizedek.

## John 12.20-33

20 Now among those who went up to worship at the festival were some Greeks. <sup>21</sup>They came to Philip, who was from Bethsaida in Galilee, and said to him, 'Sir, we wish to see Jesus.' <sup>22</sup>Philip went and told Andrew; then Andrew and Philip went and told Jesus. <sup>23</sup>Jesus answered them, 'The hour has come for the Son of Man to be glorified. <sup>24</sup>Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. <sup>25</sup>Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. <sup>26</sup>Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour.

27 'Now my soul is troubled. And what should I say—"Father, save me from this hour"? No, it is for this reason that I have come to this hour. <sup>28</sup>Father, glorify your name.' Then a voice came from heaven, 'I have glorified it, and I will glorify it again.' <sup>29</sup>The crowd standing there heard it and said that it was thunder. Others said, 'An angel has spoken to him.' <sup>30</sup>Jesus answered, 'This voice has come for your sake, not for mine. <sup>31</sup>Now is the judgement of this world; now the ruler of this world will be driven out. <sup>32</sup>And I, when I am lifted up from the earth, will draw all people to myself.' <sup>33</sup>He said this to indicate the kind of death he was to die.

### Reflection

Our Old Testament readings during Lent have focused on covenants that God made with the Israelites in their earliest history. The covenants were more than just promises between God and the people, though they are important for that reason. They were how the Israelites understood themselves. The Torah was written at a time with the Israelites had been forcibly removed from their home. An oral tradition, well preserved over centuries, was at risk by the simple fact that it is difficult to teach everyone in the community, when that community is scattered and held hostage in a foreign land.

Writing down their history helped the Israelites keep a firm grasp on their identity. When quizzed by their overlords, "Why do you keep these Laws?", they could show them their origin on Mount Sinai. When asked "Why do you claim that stretch of land?" they could show them the promises made to Abraham. So when Jeremiah prophesied a new covenant, he prophesied a new strand to the identity of a people that was already thousands of years old.

But between Jeremiah and Jesus a lot of time had passed. The nation of Israel never really returned to its former splendor and political power after the exile. People took to understand that the covenant Jeremiah had prophesied meant that the "son of man" would restore the kingdom to its glory days under King David, and God would show favour to the Israelites once more.

So when Jesus talks of the "Son of Man" coming in glory in today's Gospel, he's on familiar ground with his audience. They thought they understood what he meant. But instead, Jesus sends them veering off in a different direction. The Son of Man is not talking about revolution, but death. And it doesn't sound like death in the middle of battle either. There is talk about overthrowing the ruler of the age, but it doesn't fit with these strange ideas of eternal life and choosing death. Jesus is dismantling and rebuilding the definition of Messiah even as he speaks.

The strangeness of this new covenant will become a stumbling block for the Jews and foolishness for the Greeks, as Paul said in our reading last week. Because this new covenant doesn't arrive in the form of stone tablets or a tabernacle. It's a man dying on a cross, pouring out water and blood. This

isn't the glory the people thought they'd been promised, but it is the glory that God gave for us, to bring us back into God's love.

So the expectations of the new covenant were fulfilled – Jesus does restore the kingdom, and God restores favour to the people. But by being lifted up on the cross, and drawing all people to him, Jesus shows that this new covenant extends to all people, in all places, at all times. The kingdom restored is the Kingdom of God, and the favour God shows is the chance for eternal life in glory.

*What do you think it means for Jesus to call himself the "Son of Man", as well as "Son of God"?*

*Think back over the season of Lent. Where has God challenged you to think differently? Talk with God about what you've found difficult to work through.*

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### Creed

*A short silence should be kept before reciting the creed.*

I believe in God, the Father almighty,  
creator of heaven and earth.  
I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead.  
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.

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### Prayer

*The prayer here is a shortened, adapted form of intercession. If your church has shared intercession for the Sunday service beforehand, it can be said here instead. You may also find the intercessions for use during a pandemic suitable here.*

**I pray to you, Lord, that I will always wish to see Jesus. Hear my prayers:**

**I pray for the church,**

**For....**

**I pray for my community,**

**For...**

**I pray for the world,**

**For...**

**I pray for those who are ill,**

**For....**

**I pray for those who have died,**

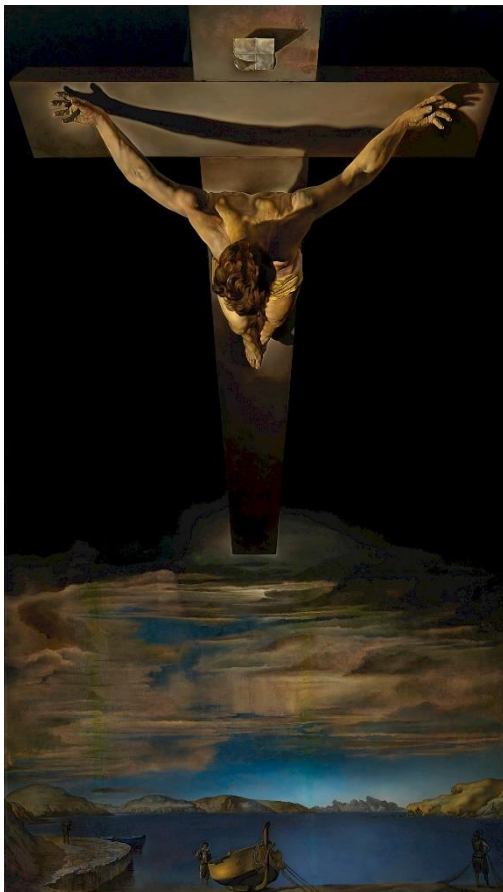
**For....**

**Hear my prayers Lord, that I may always wish to see Jesus.**

**Amen.**

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Meditation



*Sit with this image for a few minutes of quiet meditation.*

*How does it make you feel?*

*How do you want to respond to God?*

Copyright: Salvador Dali, Christ of St John of the Cross, 1951.

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## The Lord's Prayer

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, the power  
and the glory  
Forever and ever,  
Amen.

Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as it is in heaven.  
Give us today our daily bread,  
and forgive our sins,  
as we forgive those who sin against  
us.  
Do not bring us to the time of trial,  
but deliver us from evil.  
For the kingdom, the power and the  
glory are yours,  
Now and forever,  
Amen.

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## Conclusion

**Lord, all that I have done in your name, accept as my offering today.**

**Lord, I thank you for the gift of your covenant for all people, that you may bless us all in the name of the Father, Son and Holy Spirit.**

**Amen.**