

## **Introduction**

God promises Jeremiah that a “new covenant” will be made in the future: a covenant that will allow all the people to know God by heart. The church sees this promise fulfilled in Christ, who draws all people to himself when he is lifted up on the cross. Our baptismal covenant draws us to God’s heart through Christ and draws God’s love and truth into our hearts. We join together in worship, sharing in word, song, and meal, and leave strengthened to share God’s love with all the world.

## **Prayer of the Day**

O God, with steadfast love you draw us to yourself, and in mercy you receive our prayers. Strengthen us to bring forth the fruits of the Spirit, that through life and death we may live in your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

## **First Reading: Jeremiah 31:31-34**

*The Judeans in Babylon blamed their exile on their ancestors, who had broken the covenant established at Sinai. Here the prophet looks to a day when God will make a new covenant with the people. There will be no need to teach the law, because God will write it on their hearts.*

<sup>31</sup>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 119:9-16

<sup>9</sup>How shall the young keep | their way clean?  
By keeping | to your word.

<sup>10</sup>**With my whole | heart I seek you;  
let me not stray from | your commandments.**

<sup>11</sup>I treasure your promise | in my heart,  
that I may not | sin against you.

<sup>12</sup>**Blessed are | you, O LORD;  
instruct me | in your statutes.**

<sup>13</sup>With my lips | I recite  
all the judgments | of your mouth.

<sup>14</sup>**I take greater delight in the way of | your decrees  
than in all man- | ner of riches.**

<sup>15</sup>I will meditate on | your commandments  
and give attention | to your ways.

<sup>16</sup>**My delight is | in your statutes;  
I will not for- | get your word.**

## Second Reading: Hebrews 5:5-10

*Using priestly imagery and references to the Old Testament, the author explains how Christ lived in trusting obedience to God, and so God has made Christ the source of our eternal salvation.*

<sup>5</sup>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 forever,  
according to the order of Melchizedek.”

<sup>7</sup>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.

## Gospel Reading: John 12:20-33

*Jesus entered Jerusalem for the last time to celebrate the Passover festival. Here Jesus' words about seeds planted in the ground turn the disaster of his death into the promise of a harvest in which everyone will be gathered.*

<sup>20</sup>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 honor.

<sup>27</sup>"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 judgment 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.

## Prayers of Intercession

Relying on the promises of God, we pray boldly for the church, the world, and all in need, saying “hear us, O God,” and responding, “your mercy is great.”

*A brief silence.*

You wash us through and through and remember our sin no more. Make your church a community of forgiveness throughout the world. Give your people courage to forgive; through them show the world new possibilities. Bless ministries of repentance and reconciliation. Hear us, O God. **Your mercy is great.**

You fill the earth—from tiny grains of wheat to the mighty thunder—with your presence, and you call us to attend to your will for all creation. Grant weather that prepares the soil for seeds; protect all from violent storms, flooding, and wildfires (*especially*). Hear us, O God. **Your mercy is great.**

You promise to write your law on our hearts. Guide citizens throughout the world to shape communities that reflect your mercy, justice, and peace, and give them creativity to work for the welfare of all. Hear us, O God. **Your mercy is great.**

You sustain us with your bountiful Spirit. Restore the joy of all who need to know your presence: those who are lonely or feel unforgivable, those who need healing of mind or body, those who are dying, and all who grieve. Hear us, O God. **Your mercy is great.**

Jesus calls us to follow him in life and death. Empower this congregation in discipleship. Equip children and teachers in Sunday school, confirmation, and learning ministries. Give us your truth and wisdom and teach us to follow Jesus. Hear us, O God. **Your mercy is great.**

In the cross of Christ, your name is glorified. We praise you for those who have given us words to worship you (*especially Thomas Cranmer*). With all those who have died in Christ, bring us into life everlasting. Hear us, O God. **Your mercy is great.**

We entrust ourselves and all our prayers to you, O faithful God, through Jesus Christ our Lord.

**Amen.**

## ***A reflection for the Fifth Sunday in Lent...***

### The Attraction of the Repellant Cross

Two themes vie for attention in the readings: divine forgiveness (with attention paid to the human sinfulness that makes it necessary!) and the cross's mysterious power.

Jeremiah prophesies of God's desire and ability to wipe the slate clean and to come even closer than before, in the form of a "new covenant" with God's people. But how is this possible? God and God's people were already as close as husband and wife—one flesh! Even so, God promises to forgive the divorce and forge an even more profound unity and intimacy with God's people.

The composers of both psalm alternatives (51 and 119) sing of the relief and joy of being forgiven and then taught, sustained, and sanctified by God's Spirit. Both psalmists testify that relief and joy more than balance the agony of confessing their unworthiness and brokenness and their own culpability for both.

In the gospel, Jesus plants the image of the (dead) seed coming to life and bearing fruit, as a metaphor for his own crucifixion and being "lifted up" on our behalf. The Greeks ask to see Jesus. We might paraphrase Jesus' oblique response this way: "If you want to see me, first look down into the dirt; then look up to the cross."

The connection point for the two themes is deep (even intimate) service to the other. Jeremiah tells us that God will come closer to us than a husband to a wife—directly into our hearts! Deep in this mystery we will be known—truly known even beyond our fear of being known—and forgiven and loved. Jesus then promises that through his life in us, we will be drawn into a similar emptying of selves as we enter richly into the lives of others so that they too will know the joy and relief of being known and loved. In this way, confession leads finally to mission.

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