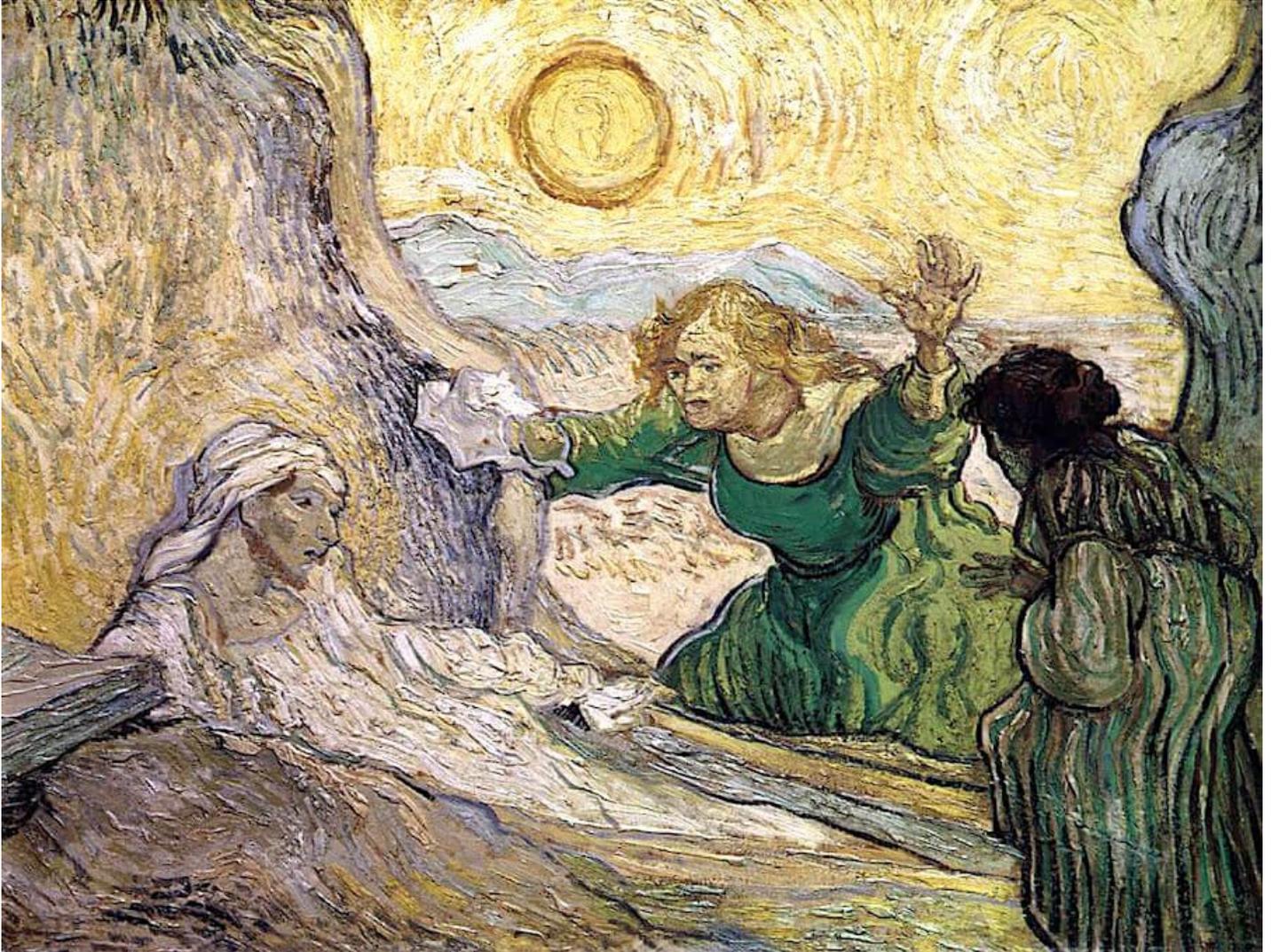


St. Patrick's Episcopal Church
Incline Village, Nevada



The Raising of Lazarus (after Rembrandt) V. VanGogh 1890

Seeking Light and Sharing Love

We welcome you to Saint Patrick's Church. We are truly pleased that you have chosen to worship with us today.

If you are searching for a new church home and community, please introduce yourself to our Rector as you depart.

The Fifth Sunday in Lent

March 22, 2026

The Holy Eucharist: Rite I

Prelude: *Loving Spirit*

Shirley Murray

SERVICE OF THE WORD

Hymn: *Come, Ye Disconsolate* LEVAS #147

1. Come, ye dis - con - so - late, wher - e'er ye lan - guish,
2. Joy of the des - o - late, light of the stray - ing,
3. Here see the bread of life; see wa - ters flow - ing

1. Come to the mer - cy seat, fer - vent - ly kneel:
2. Hope of the pen - i - tent, fade - less and pure!
3. Forth from the throne of God, pure from a - bove:

1. Here bring your wound - ed hearts, here tell your an - guish;
2. Here speaks the com - fort - er, ten - der - ly say - ing,
3. Come to the feast of love; come, cv - er know - ing

1. Earth has no sor - row that heav'n can - not heal.
2. "Earth has no sor - row that heav'n can - not cure."
3. Earth has no sor - row but heav'n can re - move.

Words: Stanzas 1-2, Thomas Moore (1779-1853); Stanza 3, Thomas Hasting (1784-1872). Music: Samuel Webbe (1740-1816).

Opening Acclamation

Bless the Lord who forgiveth all our sins.
His mercy endureth for ever.

Collect for Purity

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

The Decalogue: Traditional

God spake these words, and said:

I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage.
Thou shalt have none other gods but me.

*Lord have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them.

*Lord have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not take the Name of the Lord thy God in vain.

**Lord have mercy upon us,
and incline our hearts to keep this law.**

Remember that thou keep holy the Sabbath day.

*Lord have mercy upon us,
and incline our hearts to keep this law.*

Honor thy father and thy mother.

*Lord have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt do no murder.

*Lord have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not commit adultery.

*Lord have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not steal.

*Lord have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not bear false witness against thy neighbor.

*Lord have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not covet.

Lord have mercy upon us,

and write all these thy laws in our hearts, we beseech thee.

Seeing that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Hebrews 4:14, 16

Confession, Absolution: Page 320

Song of Praise: LEVAS #239

Leader
Ky - ri - e

Ky - ri - e e - le - i - son. Ky - ri -

Chri - te
e e - le - i - son. Chri - ste, e - le - i -

Ky - ri - c
son. Chri - ste, e - le - i - son. Ky - ri -

c e - le - i - son. Ky - ri - e e - le - i - son.

(o)

The Lord be with you.

And with thy spirit.

Let us pray.

Collect of the Day: Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

The First Reading: *Ezekiel 37:1-14*

The hand of the LORD came upon me, and he brought me out by the spirit of the LORD and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord GOD, you know." Then he said to me, "Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord GOD to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the LORD."

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophecy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophesy, and say to them, Thus says the Lord GOD: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the LORD, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the LORD, have spoken and will act," says the LORD.

The word of the Lord.

Thanks be to God.

Psalm 130

- 1 Out of the depths have I called to you, O LORD;
LORD, hear my voice; *
let your ears consider well the voice of my supplication.
- 2 If you, LORD, were to note what is done amiss, *
O Lord, who could stand?
- 3 For there is forgiveness with you; *
therefore you shall be feared.
- 4 I wait for the LORD; my soul waits for him; *
in his word is my hope.
- 5 My soul waits for the LORD,
more than watchmen for the morning, *
more than watchmen for the morning.
- 6 O Israel, wait for the LORD, *
for with the LORD there is mercy;
- 7 With him there is plenteous redemption, *
and he shall redeem Israel from all their sins.

The Second Reading: *Romans* 8:6-11

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

The word of the Lord.

Thanks be to God.

Sequence Hymn: *Just When I Need Him* LEVAS #82

1. Just when I need Him, Je - sus is near,
 2. Just when I need Him, Je - sus is true,
 3. Just when I need Him, Je - sus is strong,
 4. Just when I need Him, He is my all,

1. Just when I fal - ter, just when I fear; Read - y to help me,
 2. Ne - ver for - sak - ing all the way through; Giv - ing for bur - dens
 3. Bear - ing my bur - dens all the day long; For all my sor - row
 4. An - swer - ing when up - on Him I call; Ten - der - ly watch - ing

1. read - y to cheer, Just when I need Him most. —
 2. plea - sures a - new, Just when I need Him most. —
 3. giv - ing a song, Just when I need Him most. —
 4. lest I should fall, Just when I need Him most. —

Just when I need Him most, — Just when I need Him most; —

Je - sus is near to com - fort and cheer, Just when I need Him most. —

The Holy Gospel: *John 11:1-45*

The Holy Gospel of our Lord Jesus Christ according to John.
Glory be to thee, O Lord.

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world."

When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

The Gospel of the Lord.
Praise be to thee, O Christ

Sermon

The Very Reverend Marla Asson

Nicene Creed: *BCP page 326*

The Prayers of the People: *BCP page 329*

Intercessions: Suzy, Connie, Jim, Rachel, Margaret, Jon, Jean, Linda, John, Leah, Rita, Blake, Eric, Gerald, Cindy, Marilyn, Debra Kay, Marsha, Everett, Lans
Departed: The Right Reverend James Edward Waggoner, Jr., and Meera Beser

Hear the Word of God to all who truly turn to him.
Come unto me, all ye that travail and are heavy laden, and I will refresh you. Matthew 11:28

The Peace
The peace of the Lord be always with you.
And with thy spirit.

Announcements

Special Blessings

SERVICE OF THE TABLE: Eucharistic Prayer I

Music at the Offertory: *Spirit Song* LEVAS #118

Thank you for your gift. If you prefer to donate by mail, send your donations to: St. Patrick's Church, 341 Village Blvd., Incline Village, NV -or- scan the following QR code using your smart device. Thank you!



Doxology: Praise God, from whom all blessings flow; praise him, all creatures here below; praise him above, ye heavenly host; praise Father, Son, and Holy Ghost.

The Lord be with you.

And with thy spirit.

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto our God.

It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:

Ho - ly, ho - ly, ho - ly Lord, God of power and

might, Ho - ly, ho - ly, ho - ly Lord,

God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -

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

Music: From *Deutsche Messe*, Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Copyright © 1985 GIA Publications, Inc.

BCP page 334

Lord's Prayer

BCP page 336

Music at Communion: *Yes, God is Real* LEVAS #209

Post Communion Prayer: *BCP page 339*

Final Blessing

Now, let us depart this place in peace. As we go, remember the poor, pray for the sick, make no peace with oppression, and love one another as Christ has loved you. And the blessing of God, Father, Son, and Holy Spirit, rest upon you and remain with you always.

Hymn: *Eternal Lord of Love* Hymnal 1982 #149

Unison or harmony

1 E - ter - nal Lord of love, be - hold your Church
2 So dai - ly dy - ing to the way of self,
3 If dead in you, so in you we a - rise,

walk - ing once more the pil - grim way of Lent,
so dai - ly liv - ing to your way of love,
you the first - born of all the faith - ful dead;

led by your cloud by day, by night your fire,
we walk the road, Lord Je - sus, that you trod,
and as through ston - y ground the green shoots break,

moved by your love and toward your pres - ence bent:
know - ing our - selves bap - tized in - to your death:
glo - rious in spring - time dress of leaf and flower,

far off yet here— the goal of all de - sire.
so we are dead and live with you in God.
so in the Fa - ther's glo - ry shall we wake.

Words: Thomas H. Cain (b. 1931)

Music: *Old 124th*, melody *Psaumes octante trois de David*, 1551;
harm. Charles Winfred Douglas (1867-1944)

Let us bless the Lord.
Thanks be to God.

Postlude *Loving Spirit Reprise*

We remember those who are in our Columbarium.



Please join us for coffee hour in the Parish Hall following worship!



Worship Assistants

Minister of Music: Donna Axton Choir: Gwendalyn Gilliam, Nora Behrens, Daniel Gollery, Suzanne & Marty Gollery, Larry Harrison, Kay Lehr, Bret Logan, Donna Dekker-Robertson, Paula Chapman, Thea Reed, Steve Barney, Patsy Decea

Readers: Dick Jackson & Emmet Power

Usher: Len Thomsen

Counters: Lenty Hagen & Emmet Power

Altar Guild: Daniel Gollery

Clergy

The Rev. Marla Asson, Rector

Members of the Vestry

Mike Wang, Senior Warden; Suzanne Gollery, Junior Warden

Paula Chapman, Treasurer

Suzanne Gollery, Dick Jackson, Connie Skidmore (2024-2027 term)

Paula Chapman (2025-2028 term)

Thea Reed (2026-2029 term)

Nora Behrens, *Parish Administrator*

Saint Patrick's Church,

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Notes on cover art:

Van Gogh is interested in making copies in oil paint of prints by or after the works of those artists who represented for him the pantheon of modern art - Millet, Delacroix, Vermeer, and Rembrandt. He explained these copies in many ways. At one level, in the absence of models, he used them to practise his figure drawing and painting. At another level, he stated that by painting them in colour he was attempting to bring these artists, and what they stood for, before the public once again. This also enabled him to update them by demonstrating what he identified as his contribution to the tradition of modern art - colour. Thus he claimed, with reference to his copy of The Raising of Lazarus by Rembrandt, that he was using colour to convey what Rembrandt had used chiaroscuro - tonal contrasts of black and white - to do. A few of the pigments have faded considerably. This has largely done away with the original contrast between the warm colours in the background and the cold colours of Lazarus in the foreground. However, in the Rembrandt painting, the pictorial device of light against dark was

used to represent a religious theme; light emanates from the figure of Christ to dispel the surrounding darkness and thus depict the miracle of Christ raising a dead man.

Van Gogh did not include the figure of Christ, and this omission precludes a religious reading of the image. Although there is a huge sun in the picture, it is not a pantheistic substitute; it is not a source of light. Van Gogh changed the setting of the scene by painting a wheatfield at sunrise in the background instead of a darkened tomb. In effect, he was locating a motif from Rembrandt in one of his own landscape compositions and replacing an overtly religious subject with a genre painting of figures in a landscape. Gogh focused on the theme of human suffering. He probably identified with Lazarus in the tomb. That would explain why he gave the figure a red beard. The two women by the grave are two acquaintances from Arles: Mrs Roulin, in the green dress, and Mrs Ginoux, in a dark dress with colourful stripes.

<https://www.vincentvangogh.org/the-raising-of-lazarus-after-rembrandt.jsp> and <https://www.vangoghmuseum.nl/en/collection/s0169V1962>