

## LENT: A TIME TO FOLLOW JESUS TO THE CROSS

**Fifth Sunday in Lent**

**March 9, 2008**

**Ezekiel 37:1-14**

**Psalm 130**

**Romans 8:6-11**

**John 11:1-45**

### **I Felt the Lord's Power**

Perhaps you've heard people refer to Lent as a "downer." Probe a little, and I expect you will often find that this is a reaction against the notion of Lent as a fast or time of deprivation (so seldom observed), against a somber or even dreary quality in some of the music and worship, or against a focus on our sinfulness which may seem extreme.

Yet, the story of Lent, as we journey with Jesus to Jerusalem and his Passion, is essentially forward-looking. There is a direction to the story. Even as we remember Jesus' journey to Jerusalem and death, we are hearing the story from the other side.

These stories, though, speak to where we are. We do not always live in the land of resurrection. These places of dry bones, these decaying bodies, these sealed tombs are real to us. Sometimes our sin brings destruction upon us. Sometimes, the sin of others crashes into our lives. And the result *is* dry bones.

The prophet Ezekiel is taken to a valley full of bones. These could have been the bleached remains of a battle or massacre. In Darfur there are the bones of burned villages. In our own land we still find the burial grounds of slaves and Native Americans. But we don't have to look across the world or back in time to see bones in a sea of troubles.

A modern Ezekiel might be taken to a small town on the prairie where the local businesses are dried up and the next generation is exiled to another land. He or she might walk down the streets in certain neighborhoods, looking at foreclosure properties. The prophet might be transported by bus to the furthest corners of our states, where prison fortresses keep some folks' bones out of sight and far from home.

Looking at places and problems like these, we may be too daunted to believe that even God can make a difference. "LORD God, only you can tell [if these bones can live]" (Ezekiel 37:3) could be a faithful answer – it is certainly a cautious one.

But the church tells these stories because we have felt the Lord's power; as a people we have seen with our own eyes and known in our lives that God is a God of deliverance.

God's work does not stop when we humans have done our worst. Ask relief workers, ask the descendants of slaves and other survivors of genocide, get a reality check from those in prison ministries.

“Can these bones live?” If you can't wait for Easter, ask Lazarus.

This week's Reflection was prepared by Paul Bellan-Boyer, Parish Deacon at St. Matthew Lutheran Church, Jersey City, NJ.

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**This week we remember to pray for the work of the Bible Societies in: Serbia and Montenegro** – With thanks to God for the 160<sup>th</sup> anniversary of the first Serbian New Testament, the 140<sup>th</sup> anniversary of the first complete Serbian Bible, the new translation of the Children's illustrated Bible, and the new translation of parts of the Roman Bible, and with prayers for stability in the southwest and for strength to enable Scripture distribution; **Bosnia-Herzegovina** – With thanks to God for the successful launch of the revised Saric Bible and for the high levels of interest in the Bible in the midst of ongoing economic and social problems; **Croatia** – With thanks to God for the successful launch last year of the revised Saric Bible and for the ability to move forward in mission despite political and economic difficulties, and with prayers for the project to translate the Bible into modern Croatian.

**Activity Corner:** Prayers of Hope and Trust

Supplies needed: Bible; writing paper; pens/pencils.

In this week's Gospel text, Jesus says that he is “the resurrection and the life” (11:25). With members of your household, discuss what Jesus means when he refers to himself as “the resurrection and the life.” In what ways is John 11:1-45 a source of hope? Read together Psalm 130. Ask everyone to copy verse 5 at the top of a piece of paper and encourage each one to list their hopes. On the reverse side, ask each one to compose a prayer of trust, based on their hopes. Invite everyone to share their prayers throughout the week during devotional time.