



Our Lenten theme is an invitation—into a radically different Lent, into a full life—as we pursue justice and hope, or express grief and gratitude. And so, let us trust—fully—that we belong to God. Let us increase our capacity to receive and give grace. Let us discover the expansive life God dreams for us.

ASH WEDNESDAY, March 5, 2025

With all that you are

**12 Noon & 7 PM Services of Holy Communion
with the Imposition of Ashes—Live Streamed**

As we begin our Lenten journey, we're invited to come fully as we are. The prophet Joel proclaims, "return to God with all your heart, with fasting, with weeping, and with mourning" (Joel 2:12). Your brokenness, joy, gifts, and doubts all belong to God. God wants you, authentically. God wants you, stripped down and vulnerable. You are enough. Come as you are, with all that you are.

FIRST SUNDAY IN LENT, March 9, 2025

Even in the desert

10AM Service of Holy Communion—Live Streamed

Even in the desert, Jesus expands our definitions of a full life. It's not the life the Tempter presents: a life defined by excess power, control, or reign. Excess is not abundance, but there is more. There is a fuller life we are called to live. Even in the midst of struggle, oppressive forces, hardship, and grief—God's promises spill over, like the bounty of the first fruits from the ground. Even in the desert, you are called to the riverside to be washed by grace.

SECOND SUNDAY IN LENT, March 16, 2025

Under God's wing

10AM Service of Holy Communion—Live Streamed

God is our refuge. There is nothing that can separate you from God, or could keep God from gathering you in, protecting you fiercely. Jesus' lament for Jerusalem is surprising given how he is treated by Jerusalem. And yet, no matter how much we try to separate ourselves from God, God will run to protect us. God's love for us is fuller than we can imagine.

THIRD SUNDAY IN LENT, March 23, 2025

You are worthy

10AM Service of Holy Communion—Live Streamed

Like the fig tree, you are worthy. You're not a lost cause. You're not a waste of resources. You deserve to be nurtured. Your fruit will come. Like the gardener, you are invited to see others with audacious hope and budding potential. The lesson of the fig tree invites us to unpack the source of our worth in a system and society that often measures worthiness by commerce, production, output, success, status, achievement, ethnicity, and/or gender identity. We might ask, "Can the fig tree have worth even if it never produces any figs?" What does that mean for us if the answer is "yes"?

FOURTH SUNDAY IN LENT, March 30, 2025

Prodigal grace

10AM Service of Holy Communion—Live Streamed

The word "prodigal" is commonly used to describe the son who squanders his inheritance. Yet, this parable invites us to consider how God's grace is also prodigal—extravagant, lavish, illogical. This parable disrupts and expands our definitions of grace. Once again, grace is not earned. After wasting his resources, the younger son becomes destitute and returns home to his father, saying, "I am no longer worthy." His father, instead, greets him with a celebration and the fatted calf. The older son, in contrast, has done everything "right"—he's tried to perform, work hard, check all the boxes—but he forgets how to celebrate. How might you receive and extend prodigal grace?

FIFTH SUNDAY IN LENT, April 6, 2025

Brazen acts of beauty

10AM Service of Holy Communion—Live Streamed

God is brazen in turning tears into joy. Not so long after their brother, Lazarus, dies and is raised from the dead, Mary and Martha joyfully welcome Jesus into their home. Mary pours out the fragrant perfume (perhaps originally intended to anoint her brother's body after death) and it fills the whole room. This is a brazen act of beauty. Beauty is resistance to death; beauty is an act of love. Her anointing of Jesus' feet is also a public act of worship. Her faith does not hide; it is not frugal. It is embodied, broken open, and poured out. This isn't a frugal faith—it is an abundant, extravagant faith. Mary's act is also risky—she puts her full body into it, sort of like a protest. She exhibits a shameless and brazen faith.