



Order of Service for March 22, 2020

Fourth Sunday in Lent

Laetare Sunday

10:00 am

Officiating & Preaching:

The Rev'd Fergus Tyson



“I used to be blind, now I can see!”

John 9:25

Welcome and Opening Prayer

Opening Hymn: How Great Thou (screens)

Call to Worship (screens)

The Collect of the Day

Almighty God, through the waters of baptism your Son has made us children of light. May we ever walk in his light and show forth your glory in the world; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Psalm 23

The Lord is my shepherd;*

I shall not be in want.

He makes me lie down in green pastures*

and leads me beside still waters.

He revives my soul*

and guides me along right pathways for his name's sake.

Though I walk through the valley of the shadow of death, I shall fear no evil;*

for you are with me; your rod and your staff, they comfort me.

You spread a table before me in the presence of those who trouble me;*

you have anointed my head with oil, and my cup is running over.

Surely your goodness and mercy shall follow me all the days of my life, *

and I will dwell in the house of the Lord for ever.

Glory to you, Jesus Christ, our good shepherd. In the waters of baptism you give us new birth, at your table you nourish us with heavenly food, and in your goodness and mercy, you guide us beyond the terrors of evil and death to your Father's home to dwell in eternal light. Glory to you for ever. Amen.

The Holy Gospel

People: Glory to you, Lord Jesus Christ.

Later, as Jesus walked along he saw a man who had been blind from birth. "Master, whose sin caused this man's blindness," asked the disciples, "his own or his parents'?" "He was not born blind because of his own sin or that of his parents," returned Jesus, "but to show the power of God at work in him. We must carry on the work of him who sent me while the daylight lasts. Night is coming, when no one can work. I am the world's light as long as I am in it." Having said this, he spat on the ground and made a sort of clay with the saliva. This he applied to the man's eyes and said, "Go and wash in the pool of Siloam." (Siloam means "one who has been sent".) So the man went off and washed and came home with his sight restored. His neighbours and the people who had often seen him before as a beggar remarked, "Isn't this the man who used to sit and beg?" "Yes, that's the one," said some. Others said, "No, but he's very like him." But he himself said, "I'm the man all right!" "Then how was your blindness cured?" they asked. "The man called Jesus made some clay and smeared it on my eyes," he replied, "and then he said, 'Go to Siloam and wash.' So off I went and washed—and that's how I got my sight!" "Where is he now?" they asked. "I don't know," he returned. So they brought the man who had once been blind before the Pharisees. (It should be noted that Jesus made the clay and restored his sight on a Sabbath day.) The Pharisees asked the question all over again as to how he had become able to see. "He put clay on my eyes; I washed it off; now I can see—that's all," he replied. Some of the Pharisees commented, "This man cannot be from God since he does not observe the Sabbath." "But how can a sinner give such wonderful signs as these?" others demurred. And they were in two minds about him. Finally, they asked the blind man again, "And what do you say about him? You're the one whose sight was restored." "I believe he is a prophet," he replied. The authorities did not really believe that the man had been blind and then had become able to see, until they had summoned his parents and asked them, "Is this your son who you say was born blind? How does it happen that he can now see?" "We know that this is our son, and we know that he was born blind," returned his parents, "but how he can see now, or who made him able to see, we have no idea. Why don't you ask him? He is a grown-up man; he can speak for himself." His parents said this because they were afraid of the authorities who had already agreed that anybody who admitted that Christ

had done this thing should be excommunicated. It was this fear which made his parents say, “Ask him, he is a grown-up man.” So, once again they summoned the man who had been born blind and said to him, “You should ‘give God the glory’ for what has happened to you. We know that this man is a sinner.” “Whether he is a sinner or not, I couldn’t tell, but one thing I am sure of,” the man replied, “I used to be blind, now I can see!” “But what did he do to you—how did he make you see?” they continued. “I’ve told you before,” he replied. “Weren’t you listening? Why do you want to hear it all over again? Are you wanting to be his disciples too?” At this, they turned on him furiously. “You’re the one who is his disciple! We are disciples of Moses. We know that God spoke to Moses, but as for this man, we don’t even know where he came from.” “Now here’s the extraordinary thing,” he retorted, “you don’t know where he came from and yet he gave me the gift of sight. Everybody knows that God does not listen to sinners. It is the man who has a proper respect for God and does what God wants him to do—he’s the one God listens to. Why, since the world began, nobody’s ever heard of a man who was born blind being given his sight. If this man did not come from God, he couldn’t do such a thing!” “You misbegotten wretch!” they flung back at him. “Are you trying to teach us?” And they threw him out. Jesus heard that they had expelled him and when he had found him, he said, “Do you believe in the Son of Man?” “And who is he, sir?” the man replied. “Tell me, so that I can believe in him.” “You have seen him,” replied Jesus. “It is the one who is talking to you now.” “Lord, I do believe,” he said, and worshipped him. Then Jesus said, “My coming into this world is itself a judgment—those who cannot see have their eyes opened and those who think they can see become blind.” Some of the Pharisees near him overheard this and said, “So we’re blind, too, are we?” “If you were blind,” returned Jesus, “nobody could blame you, but, as you insist ‘We can see’, your guilt remains.”

JOHN 9:1-41 (J.B. Philips Translation, *alt.*)

Leader: The Gospel of Christ.

People: *Praise to you, Lord Jesus Christ.*

Homily

Affirmation of Faith (screens)

Confession & Absolution (screens)

The Peace (screens)

Offertory (screens)

Prayer over the Gifts (screens)

A Celtic Prayer (screens)

Prayer in Response to COVID-19 (screens)

Closing Hymn: Amazing Grace (screens)

Blessing

Dismissal

Go forth in the Name of Christ.

Thanks be to God.

Prayers for this Week

(bold italics indicate new or special emphasis this week)

In the Anglican Cycle of Prayer we **pray for the Hong Kong Sheng Kung Hui.**

In the Anglican-Lutheran Prayer Cycle: In the Anglican Church we pray for **Bishop Mary Irwin-Gibson, the people and clergy of the Diocese of Montreal** and in the Lutheran Church we pray for **the Assistant to the Bishop and the staff of the Manitoba – Northwestern Ontario Synod.**

In our Diocesan Cycle, we pray for the parish of **St. Leonard-on-the-Hill, Red Deer and St. George, Harmattan**; and for their clergy **Chris Roth, Barb Borle (Hon.), and Ethel English (Hon.).**

We lift to you our friends, in our Companion Diocese, the Windward Islands.

In our Parish Cycle, we pray for Eberechukwu and Victory Aneto; Fred and Barb Angel; Marlene Wright; Matthew Susanna and Walter Wright; and for our clergy Fergus Tyson, Cyril Haynes, Norman Knowles, Bob Mummery, and their families.

We pray for our foster child Desta Keweti.

Heavenly Father, giver of life and health, comfort and strengthen those of our parish who are sick, injured or distressed, and those approaching or recovering from surgery, especially we lift up to you **the family of Joy Ada-Okungbowa (Abby's sister), the family of Barrin Ballok-Byrne**, Antony Barton, Judy Baxter, **the family of John Brisbin**, Crystal Cadre (niece of Rosemarie Irwin), **Bill & Pat Cardwell**, for the family of Bob Coxford, **the family of Carmen CrazyBull**; John Crocker, **the family of Bonnie Cross, Gerald de Vries, Molly Drinkwater** (mother of Sian Roberts), **the family of Simon Evans, Stephen Ford**, Jo Gair, **the family of Brenda Gielen (relative of the Collers), the family of Joan Gray (mother of Richard Gray), Tracy Griffin, Julia Haynes, the Herritt family in their bereavement, Verna Hewett and her family, Katie Hogan, Michael Huber, Barb Huntrods, Jen, Patrick Johnson, the family of Helen Kendall, Eleanor Kelston, Lena Kessler, Dorothy Lewis, the family of Mauricia Linggon (mother of Ella Viray), Max and Rebecca Littlejohn, Anne Lowry, the Madueke family, Kathy Marcine, Kevin Mark, Richard McBride (friend of Anne Lowry), Terry McCartney, Jerrod McCormack, Lynne McNeill (sister of Sheila O'Shea), the Meiring family, Melissa and her family (friends of Jenn Read), Dennis Moore, Mike Mummery, Val Murray, Martin Ogbe, the family of Gwladys Orr, Sheila O'Shea, Melissa Pepe and her family, Adrianna Peterson, Peggy Pingot, Bob and Joanne Plant, the family of Douglas Rees, Michelle Rivor, Ian Robinson, the family of Nina Robinson, Pat Seidel, Christine Severtson, Rick Slifka (brother of Sheila O'Shea), Gwen Stogran, Jacqueline Stoop, Ellen Swanston, Monika Tomzik (mother of Dennis Peters), Kathy Traptow (daughter of Bob & Joanne Plant), Trudy (cousin of Iona Shaw), Len Walker, the Webley family, Margaret Wheeler, and Marlene Wright.**

We pray for containment of the COVID-19 coronavirus worldwide, and full restoration of health for all those who are ill with it.

We pray for all struggling economically, and all those affected by fires, floods, storms and other natural disasters. We pray for us all to stand together in hard times.

We pray for peace and justice in our own country and for an end to violence throughout the world. In particular, we pray for those whose lives have been torn apart by the violence; safe haven for all who have fled their homes; repentance for the perpetrators of evil; and for protection and guidance for all in law enforcement or our military in danger at home or overseas. May your Holy Spirit guide world leaders to seek just resolutions to all conflicts, that all people may come to know your peace that passes all understanding and war be no more.

We thank you for your healing touch which sustains us every day, for all the many healings that have taken place in our parish, and for your unending mercy as you hear our prayers.



The flowers on the altar are given to the Glory of God by Denis and Ansa Broadhurst in grateful thanksgiving of the services offered by the clergy and council of our church.