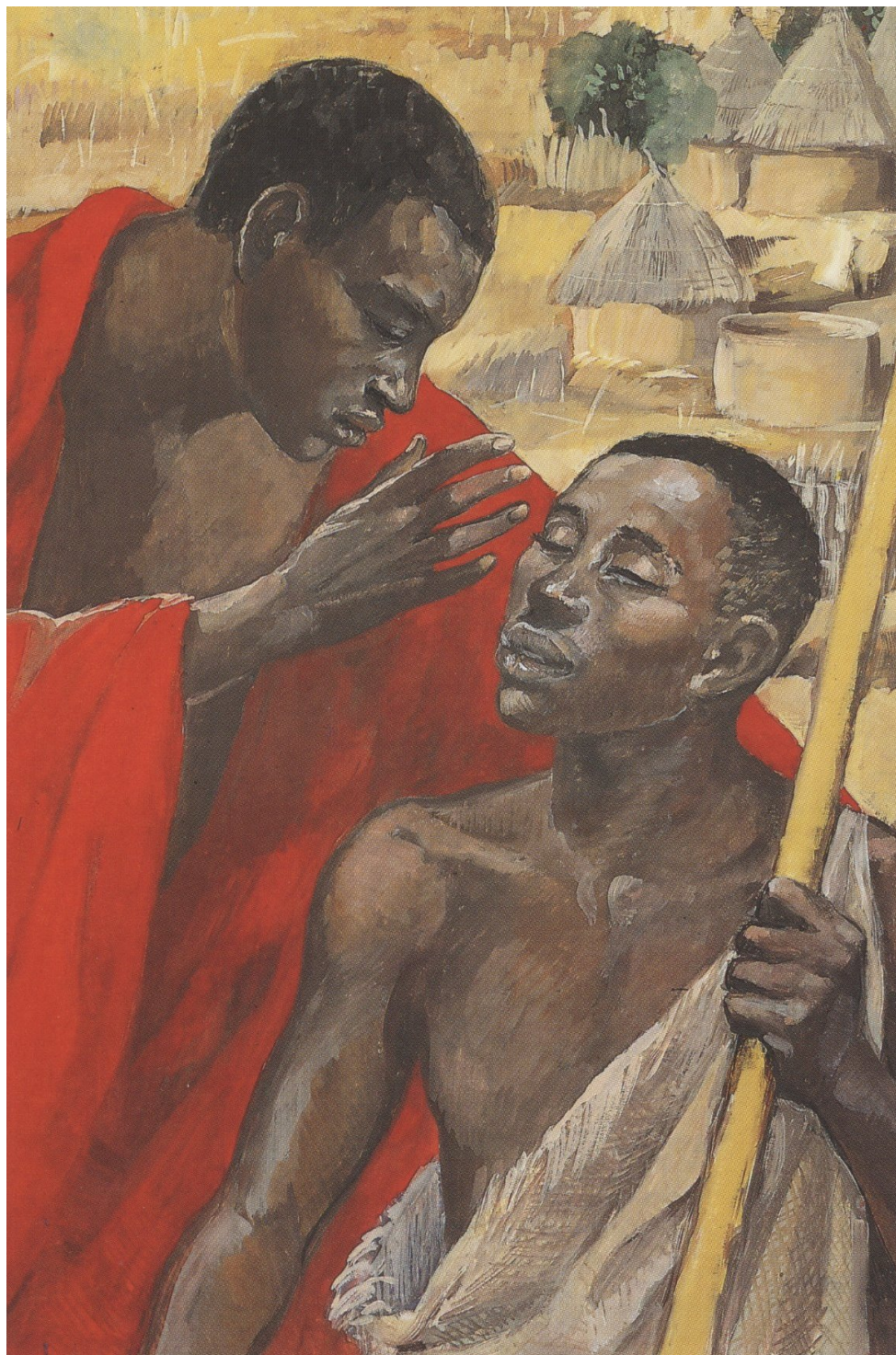


The Fourth Sunday in Lent



March 22, 2020

10:30 a.m.

LITURGY OF THE WORD

ORGAN VOLUNTARY

Improvisation

Dr. Edward Maki-Schramm, *Director of Music*

WELCOME

The Rev. Emily Williams Guffey, *Rector*

OPENING HYMN

O God, our help in ages past

Hymnal 680

1 O God, our help in a - ges past, our hope for years to come,
2 un - der the sha - dow of thy throne thy saints have dwelt se - cure;
3 Be - fore the hills in or - der stood, or earth re - ceived her frame,
4 A thou - sand a - ges in thy sight are like an eve - ning gone;
5 Time, like an ev - er - roll - ing stream, bears all our years a - way;

1 our shel - ter from the storm - y blast, and our e - ter - nal home:
2 suf - fi - cient is thine arm a - lone, and our de - fense is sure.
3 from ev - er - last - ing thou art God, to end - less years the same.
4 short as the watch that ends the night be - fore the ris - ing sun.
5 they fly, for - got - ten, as a dream dies at the o - pening day.

6 O God, our help in ages past,
our hope for years to come,

be thou our guide while life shall last,
and our eternal home.

Words: Isaac Watts (1674-1748), alt.; para. of Psalm 90:1-5

Music: *St. Anne*, melody att. William Croft (1678-1727), alt.; harm. William Henry Monk (1823-1889)

OPENING ACCLAMATION

Enriching Our Worship

Officiant

Blessed be the God of our salvation:

People

Who bears our burdens and forgives our sins.

COLLECT FOR PURITY

BCP 355

Officiant Almighty God, to 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 your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord.

People **Amen.**

KYRIE ELEISON

Officiant Lord, have mercy.

People **Christ, have mercy.**

Officiant Lord, have mercy.

COLLECT OF THE DAY

Officiant The Lord be with you.

People **And also with you.**

Let us pray.

Holy and gracious God, Discerner of hearts, you look beneath our outward appearance and see your image in each of us. Banish in us the blindness that prevents us from recognizing truth, so we may see the world through your eyes and with the compassion of Jesus Christ who redeems us.

Amen.

FIRST READING

1 Samuel 16:1-13

Ms. Calebria Webb, *Associate for Education & Community Engagement*

The LORD said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." Samuel said, "How can I go? If Saul hears of it, he will kill me." And the LORD said, "Take a heifer with you, and say, 'I have come to sacrifice to the LORD.' Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you." Samuel did what the LORD commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" He said, "Peaceably; I have come to sacrifice to the LORD. Sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, "Surely the Lord's anointed is now before the LORD." But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the LORD does not see as mortals see; they look on the outward appearance, but the LORD looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the LORD chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the LORD chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The LORD has not chosen any of these." Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The LORD said, "Rise and anoint him, for this is the one." Then Samuel took the horn of oil, and anointed him in the presence of his brothers, and the spirit of the LORD came mightily upon David from that day forward. Samuel then set out and went to Ramah.

The Word of the Lord.

People **Thanks be to God.**

- 1 **The LORD is my shepherd; *
I shall not be in want.**
- 2 **He makes me lie down in green pastures *
and leads me beside still waters.**
- 3 **He revives my soul *
and guides me along right pathways for his Name's sake.**
- 4 **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.**
- 5 **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.**
- 6 **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.**

SECOND READING

Ephesians 5:8-14

Ms. Katrina Van Maanen, *Youth Choir Director*

Once you were in darkness, but now in the Lord you are light. Live as children of light—for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says, “Sleeper, awake! Rise from the dead, and Christ will shine on you.”

The Word of the Lord.

People **Thanks be to God.****GOSPEL**

John 9:1-41

adapted from *The Inclusive New Testament**Priest* The Holy Gospel of our Lord Jesus Christ according to John.*People* **Glory to you, Lord Christ.**

As Jesus walked along, he saw someone who had been blind from birth. The disciples asked Jesus, “Rabbi, was it this individual’s sin that caused the blindness, or that of his parents?” Jesus replied, “Neither. It wasn’t because of anyone’s sin—not this person’s, nor the parents’. Rather, it was to let God’s works shine forth in this person. We must do the deeds of the One who sent me while it is still day, for night is coming, when no one can work. While I am in the world, I am the light of the world.”

With that, Jesus spat on the ground, made mud with his saliva, and smeared the blind one’s eyes with the mud. Then Jesus said, “Go, wash in the pool of Siloam.” Siloam means “sent”. So the person went off to wash, and came back able to see. Neighbors and those who had been accustomed to seeing the blind beggar began to ask, “Isn’t this the one who used to sit and beg?” Some said yes, and others said, “No, the one who had been healed simply looked like the beggar.” But the individual in question said, “No, it was me.” The people asked, “Then how were your eyes opened?” The individual replied, “The one they call Jesus made mud and smeared it on my eyes, and told me to go to Siloam and wash. When I went and washed, I was able to see.” They asked, “Where is this Jesus?” The individual replied, “I have no idea.”

They took the one who had been born blind to the Pharisees. It had been on a Sabbath that Jesus had made the mud paste and opened this one’s eyes. The Pharisees asked, “How can you see?” The one who had been born blind said, “Jesus put mud on my eyes. I washed it off, and now I can see.” This prompted some Pharisees to

say, “This Jesus cannot be from God, because he doesn’t keep the Sabbath.” Others argued, “But how could a sinner perform signs like these?” They were sharply divided. Then they addressed the blind person again, saying, “Since it was your eyes he opened, what do you have to say about this Jesus?” The individual said, “He is a prophet.”

The Temple authorities refused to believe that this one had been blind and had begun to see, until they summoned the parents, asking, “Is this your child, and if so, do you attest that your child was blind at birth? How do you account for the fact that now your child can see?” The parents answered, “We know this is our child, blind from birth. But how our child can see now, or who opened those blind eyes, we have no idea. But don’t ask us: our child is old enough to speak without us!” The parents answered this way because they were afraid of the Temple authorities, who had already agreed among themselves that anyone who acknowledged Jesus as the Messiah would be put out of the synagogue. That was why they said, “Our child is of age and should be asked directly.”

A second time the authorities summoned the one who had been born blind and said, “Give God the glory instead; we know that this Jesus is a sinner.” The healed one responded, “I don’t know whether he is a sinner or not. All I know is that I used to be blind, and now I can see.” The authorities asked, “Just what did he do to you? How did he open your eyes?” The one responded, “I already told you, but you won’t listen to me. Why do you want to hear it all over again? Don’t tell me you want to become disciples of Jesus, too!” The authorities responded, “You’re the one who is Jesus’ disciple. We’re disciples of Moses. We know that God spoke to Moses, but we have no idea where this Jesus comes from.” The individual responded, “Well, this is news! You don’t know where he comes from, yet he opened my eyes! We know that God doesn’t hear sinners, but that if people are devout and obey God’s will, God listens to them. It is unheard of that anyone ever gave sight to a person blind from birth. If this one were not from God, he could never have done such a thing.” The authorities retorted, “What? You’re steeped in sin from birth, and you’re giving us lectures?” With that, they threw the person out.

When Jesus heard of the expulsion, he sought out the healed one and asked, “Do you believe in the Chosen One?” The healed one responded, “Who is this Chosen One, that I may believe?” Jesus replied, “You’re looking at him. The Chosen One is speaking to you now.” The one replied, “Yes, I believe.”

The one who had been healed fell and worshiped Jesus. And Jesus said, “I came into this world to execute justice—to make the sightless see and the seeing blind.” Some of the Pharisees who were nearby heard this and said, “You’re not calling us blind, are you?” Jesus replied, “If you were blind, there would be no sin in that. But since you say, ‘We see,’ your sin remains.”

The Gospel of the Lord.

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

HOMILY

The Rev. Emily Williams Guffey, *Rector*

MUSICAL REFLECTION

Just A Closer Walk With Thee

Traditional, arr. Richard Walter
Ms. Katrina Van Maanen, *soprano*

I am weak, but Thou art strong; Jesus, keep me from all wrong.
I’ll be satisfied as long as I walk, let me walk close to Thee.

Just a closer walk with Thee, grant it, Jesus, is my plea.
Daily walking close to Thee, let it be, dear Lord, let it be.

Through this world of toil and snares, if I falter, Lord, who cares?
Who with me my burden shares? None but Thee, dear Lord, none but Thee.

Officiant In the words of those who have come before us, let us profess our faith.

All **We believe in one God, the Father, the Almighty,
maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, of one Being with the Father.**

Through him all things were made.

For us and for our salvation he came down from heaven:

by the power of the Holy Spirit

he became incarnate from the Virgin Mary, and was made man.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

On the third day he rose again in accordance with the Scriptures;

he ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,

and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. AMEN.

PRAYERS OF THE PEOPLE

adapted from *The Book of Common Prayer*
and “A Litany Amidst the COVID-19 Outbreak” by Michael Kurth

Reader Most merciful God, we come to you in this time of anxiety and uncertainty surrounding the outbreak of COVID-19. We grieve that we cannot gather together physically, yet we know that you are with us and that you unite us through your Holy Spirit. In peace, let us pray, saying, “Lord, in your mercy, hear our prayer.”

For calm amidst the storm: as the waves toss our boat, remind us to not be afraid, that with you all things are possible, and that even the wind and the sea obey you. Lord in your mercy,

People **Hear our prayer.**

Reader For Christ Church and every congregation throughout the world, that we give you praise and place our trust in you, becoming beacons of hope, faith, and love. Lord in your mercy,

People **Hear our prayer.**

Reader For the leaders of our church, especially Michael our Presiding Bishop; Bonnie our bishop; Emily, David, and Anthony our priests; Chip our deacon; and all who minister: fortify them to be faithful pastors, to persevere in prayer, and to build up the family of God in new and creative ways. Lord in your mercy,

People **Hear our prayer.**

Reader For those in authority, especially Donald our president, Gretchen our governor, Michael our mayor, and leaders throughout the world: help them make sound decisions to best secure our safety and the future of our planet. Lord, in your mercy,

People **Hear our prayer.**

Reader For first responders; for doctors, nurses, and hospital staff; for service industry workers and those forced to work as their community shuts down; for those experiencing financial loss and uncertainty of wages: keep them safe, grant them strength and hope, and provide for them daily bread and wage. Lord, in your mercy,

People **Hear our prayer.**

Reader For those directly infected with the virus, for those at high risk, for those in quarantine, for the marginalized, for the poor, and for all who suffer in any way, especially **Barbara Baseley, Gary Brown, Jocelyn Burrell, Margie Deeb, David Dieter, Charles Hawkins, Emily Hill, Joe Miller, Pamla Moore, Carl Pfadt, George Port, Len St. Jean, Jason Thomas, Mimi Van Scoter, and Carol Ann Watson.**
(*People add names silently or aloud.*)

Help them recover in good health and restore them in body, mind, and spirit. Lord, in your mercy,
People **Hear our prayer.**

Reader For the gifts of joy, wonder, and love, that we savor and celebrate especially in times of struggle. We pray especially for those celebrating birthdays this week: **Gail Smith, Betty Warner, David Coleman, Christine Franklin, Mary Ann Williams.** (*People add names silently or aloud.*)

Lord, in your mercy,
People **Hear our prayer.**

Reader For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal. We remember especially Lily Goss (mother of Mary Vitolins) who died on March 8th, all those who have died from COVID-19, and those we now name. (*People add names silently or aloud.*)

Lord, in your mercy,
People **Hear our prayer.**

Officiant O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever.

People **Amen.**

CONFESSIO AND ABSOLUTION

Officiant Let us confess our sins against God and our neighbor.

All **Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

Officiant Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

People **Amen.**

PEACE

Officiant The peace of the Lord be always with you.

People **And also with you.**

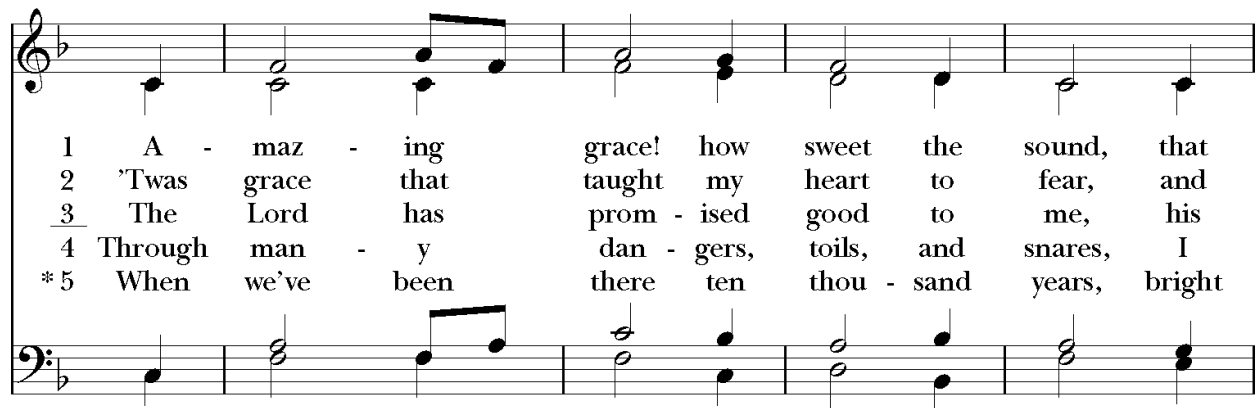
ANNOUNCEMENTS

OFFERTORY

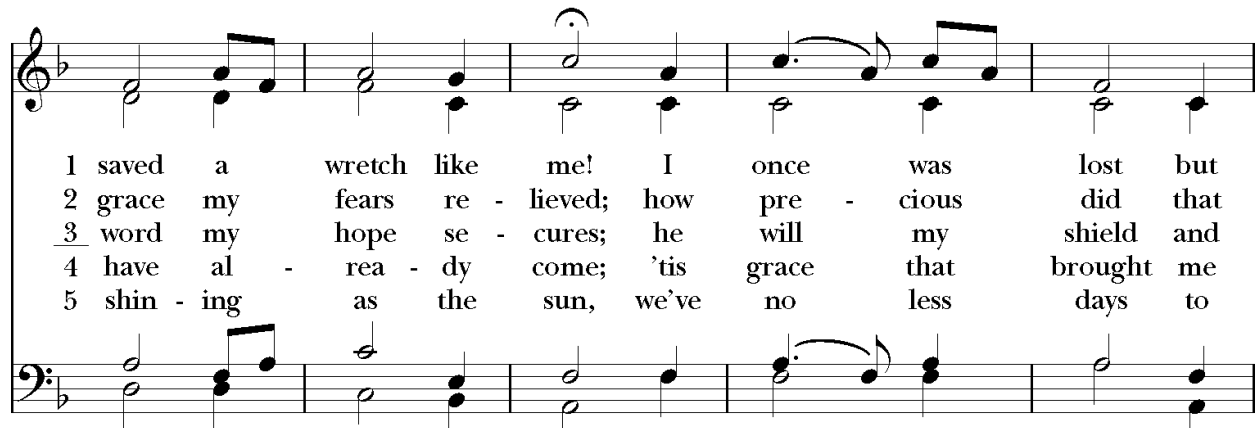
All are invited to make a gift to support Christ Church's ministries and mission to be a beacon of hope at christcd.org/online-giving or by mailing a check to Christ Church Detroit, 960 E. Jefferson Ave., Detroit, Michigan, 48207.

OFFERTORY HYMN

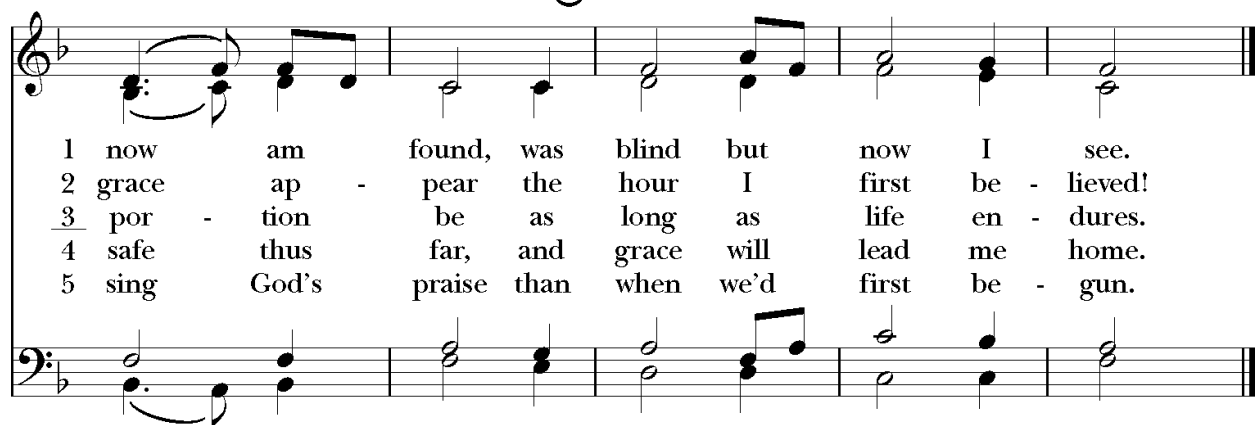
Amazing Grace



1 A - maz - ing grace! how sweet the sound, that
2 'Twas grace that taught my heart to fear, and
3 The Lord has prom - ised good to me, his
4 Through man - y dan - gers, toils, and snares, I
*5 When we've been there ten thou - sand years, bright



1 saved a wretch like me! I once was lost but
2 grace my fears re - lieved; how pre - cious did that
3 word my hope se - cures; he will my shield and
4 have al - rea - dy come; 'tis grace that brought me
5 shin - ing as the sun, we've no less days to



1 now am found, was blind but now I see.
2 grace ap - pear the hour I first be - lieved!
3 por - tion be as long as life en - dures.
4 safe thus far, and grace will lead me home.
5 sing God's praise than when we'd first be - gun.

The melody may be sung in canon at distances of either two or three beats.

Words: John Newton (1725-1807), alt.; st. 5, John Rees (19th cent.) Music: *New Britain*, from *Virginia Harmony*, 1831; adapt. att. Edwin Othello Excell (1851-1921); harm. Austin Cole Lovelace (b. 1919) Copyright ©1974 by Abingdon Press. All rights reserved. Used with permission.

LORD'S PRAYER

Officiant And now, as our Savior Christ has taught us, we are bold to say,

All **Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.**

DISMISSAL

BCP 102

Officiant The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore.

People **Thanks be to God.**

ABOUT THE COVER ART AND FLORAL ICONOGRAPHY

The cover art, “Jesus cures the man born blind” (1973), is based on today’s Gospel reading and is from a collection called *Vie de Jesus Mafa* (Life of Jesus Mafa). French Catholic missionary François Vidil worked with Mafa Christian communities in Cameroon to create this catalogue of paintings that depict the life of Jesus as set in Cameroon. Vidil formed a team of local church leaders, theologians, and artists, who spent time in Mafa communities, read Bible passages together, and invited people to act out the stories. The team photographed and sketched the dramatic interpretations, which then were rendered into paintings. “Jesus cures the man born blind” is reprinted with permission under the Creative Commons Attribution Noncommercial License of Vanderbilt University.

The Fourth Sunday of Lent often is called “Rose Sunday” or “Laetare Sunday”, from the Latin *laetare*, “rejoice!”. It comes from the beginning of the opening scripture traditionally appointed, “Rejoice, O Jerusalem, and come together all you that love her; rejoice with joy, you that have been in sorrow, that you may exult and be filled from your consolation. I rejoiced when they said to me, ‘we shall go into God’s house!’” Oh, how ironic those words are today, when we are specifically forbidden to gather in God’s house, as a matter of public health. Yet, the floral iconography, prepared simply and singularly by Richard Thomas, points toward the joy that awaits us as we emerge from our exile, the joy and beauty that await us even now, in new ways.