



ALKI UNITED CHURCH OF CHRIST

March 19, 2023

Order of Service for the Worship of God

Fourth Sunday in Lent

Gathering Music	Becky Cain, Accompanist Bethany Bevier, Guitar
Welcome	Rev. Emily Tanis-Likkel
Call to Worship	Brett T-L, Liturgist (responsive)
Scripture is full of questions...	
Where are you?	
Am I my brother's keeper?	
Whom shall I send?	
Who do you say that I am?	
Who sinned?	
How many times shall I forgive?	

If God is for us, who can be against us?

Scripture is full of questions,

so just like those in our scriptures, may we bring our full curiosity and wonder into this space.

Let us ask and seek after our merciful God.

Sung Response

Wait for the Lord

Jacques Berthier

Wait for the Lord, whose day is near.

Wait for the Lord: be strong, take heart!

Prayer for Transformation

Words of Grace

Opening Song

You Are Mine

David Haas

(next page)

1. I will come to you in the si - lence,
 2. I am hope for all who are hope - less,
 3. I am strength for all the des - pair - ing,
 4. am the Word that leads all to free - dom,

I will lift you from all your fear.
 I am eyes for all who long to see.
 heal - ing for the ones who dwell in shame.
 am the peace the world can - not give.

You will hear my voice, I claim you as my choice, be
 shad - ows of the night, I will be your light,
 The bound will be freed through all hu - man - i - ty and
 I will call your name, em - brac - ing all your pain, stand

still and know I am here. (To verse 2)
 come and est in me. (To refrain)
 all will now my name. (To refrain)
 up, now alk, and live! (To refrain)

Refrain

Melody:

Do not be a - fraid, I am with you.

Harmony:

I have called you each by name. Come and fol - low me,

I will bring you home;

I love you and you are

mine.

4. I

Scripture Reading**John 9:1-41***The Message*

Walking down the street, Jesus saw a man blind from birth. His disciples asked, “Rabbi, who sinned: this man or his parents, causing him to be born blind?”

Jesus said, “You’re asking the wrong question. You’re looking for someone to blame. There is no such cause-effect here. Look instead for what God can do. We need to be energetically at work for the One who sent me here, working while the sun shines. When night falls, the workday is over. For as long as I am in the world, there is plenty of light. I am the world’s Light.”

He said this and then spit in the dust, made a clay paste with the saliva, rubbed the paste on the blind man’s eyes, and said, “Go, wash at the Pool of Siloam” (Siloam means “Sent”). The man went and washed—and saw.

Soon the town was buzzing. His relatives and those who year after year had seen him as a blind man begging were saying, “Why, isn’t this the man we knew, who sat here and begged?”

Others said, “It’s him all right!”

But others objected, “It’s not the same man at all. It just looks like him.”

He said, “It’s me, the very one.”

They said, “How did your eyes get opened?”

“A man named Jesus made a paste and rubbed it on my eyes and told me, ‘Go to Siloam and wash.’ I did what he said. When I washed, I saw.”

“So where is he?”

“I don’t know.”

They marched the man to the Pharisees. This day when Jesus made the paste and healed his blindness was the Sabbath. The Pharisees grilled him again on how he had come to see. He said, “He put a clay paste on my eyes, and I washed, and now I see.”

Some of the Pharisees said, “Obviously, this man can’t be from God. He doesn’t keep the Sabbath.”

Others countered, “How can a bad man do miraculous, God-revealing things like this?” There was a split in their ranks.

They came back at the blind man, “You’re the expert. He opened your eyes. What do you say about him?”

He said, “He is a prophet.”

The Jews didn’t believe it, didn’t believe the man was blind to begin with. So they called the parents of the man now bright-eyed with sight. They asked them, “Is this your son, the one you say was born blind? So how is it that he now sees?”

His parents said, “We know he is our son, and we know he was born blind. But we don’t know how he came to see—haven’t a clue about who opened his eyes. Why don’t you ask him? He’s a grown man and can speak for himself.” (His parents were talking like this because they were intimidated by the Jewish leaders, who had already decided that anyone who took a stand that this was the Messiah

would be kicked out of the meeting place. That’s why his parents said, “Ask him. He’s a grown man.”)

They called the man back a second time—the man who had been blind—and told him, “Give credit to God. We know this man is an impostor.”

He replied, “I know nothing about that one way or the other. But I know one thing for sure: I was blind . . . I now see.”

They said, “What did he do to you? How did he open your eyes?”

“I’ve told you over and over and you haven’t listened. Why do you want to hear it again? Are you so eager to become his disciples?”

With that they jumped all over him. “You might be a disciple of that man, but we’re disciples of Moses. We know for sure that God spoke to Moses, but we have no idea where this man even comes from.”

The man replied, “This is amazing! You claim to know nothing about him, but the fact is, he opened my eyes! It’s well known that God isn’t at the beck and call of sinners, but listens carefully to anyone who lives in reverence and does his will. That someone opened the eyes of a man born blind has never been heard of—ever. If this man didn’t come from God, he wouldn’t be able to do anything.”

They said, “You’re nothing but dirt! How dare you take that tone with us!” Then they threw him out in the street.

Jesus heard that they had thrown him out, and went and found him. He asked him, “Do you believe in the Son of Man?”

The man said, “Point him out to me, sir, so that I can believe in him.”

Jesus said, “You’re looking right at him. Don’t you recognize my voice?”

“Master, I believe,” the man said, and worshiped him.

Jesus then said, “I came into the world to bring everything into the clear light of day, making all the distinctions clear, so that those who have never seen will see, and those who have made a great pretense of seeing will be exposed as blind.”

Some Pharisees overheard him and said, “Does that mean you’re calling us blind?”

Jesus said, “If you were really blind, you would be blameless, but since you claim to see everything so well, you’re accountable for every fault and failure.”

Sermon “Who sinned?”

Quiet Meditation

Song #173, *You Have Come Down to the Lakeshore* (music at end)

Prayers of the People

Sung Response *O Lord, Hear Our Prayer*

The image shows a musical score for the song "O Lord, Hear My Prayer" in G major and 4/4 time. The score is written for voice and piano. The first system contains the first line of the song, and the second system contains the second line. The lyrics are: "O Lord, hear my prayer, O Lord, hear my prayer: when I call, an - swer me. O Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me. O". The piano accompaniment consists of chords and simple rhythmic patterns. The score ends with a fermata over the final chord, labeled "Last Time".

Em G/D Am/C D Em C B⁷

O Lord, hear my prayer, O Lord, hear my prayer: when I call, an - swer me. O

5 Em G/D Am/C D Em B⁷ Em *Last Time*

Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me. O *Last Time*

Time, Talent and Treasure

Online: Please donate generously through alkiucc.org, through a mailed donation to the church office or through text-to-give by texting the word “AlkiUCC” to 44321; a donation link will come back to you. Your support for Alki is more important now than ever as Alki UCC seeks to be a prophetic voice for all people in the year ahead.

Announcements *(please post announcements in the Zoom chat)*

Offering Invitation

Musical Offering

Doxology #778
Praise God from whom all blessings flow;
Praise God, all creatures here below;
Praise God for all that love has done;
Creator, Christ and Spirit, One. Amen.

Prayer of Dedication

Closing Song #553, *There is a Balm in Gilead* (music at end)

Benediction

Hospitality Hour



Note: Many of the music selections you'll hear at Alki UCC during Lent are Taizé (pronounced: tay-zay), a prayerful form of music known for its simple, yet rich and meditative character. Taizé music comes from the Taizé Community, a French ecumenical religious community founded in 1940.



Liturgy by Rev. Sarah A. Speed | A Sanctified Art LLC | sanctifiedart.org.

Order of Worship Subject to Change;

Music Covered by One License.net #A-7 10529

Portions of today's service are recorded for posting on Alki UCC's YouTube channel.

Cover image: “Son, rise” by T. Denise Anderson
A Sanctified Art LLC | sanctifiedart.org

Alki United Church of Christ (Alki UCC)

6115 SW Hinds ❖ Seattle WA 98116

Tú has venido a la orilla

(You Have Come down to the Lakeshore)

Matt. 4:18-22; Mark 1:16-20; Luke 5:1-11

Cesáreo Gabaraín, 1979; alt.

Transl. Madeleine Forell Marshall, 1989; alt.

1 Tú has ve - ni - do a la o - ri - lla, no has bus -
 2 Tú sa - bes bien lo que ten - go: en mi
 1 You have come down to the lake - shore seek - ing
 2 You know full well my pos - ses - sions. Nei - ther

ca - do ni a sa - bios, ni a ri - cos, tan só - lo
 bar - ca no hay o - ro ni es - pa - das; tan só - lo
 nei - ther the wise nor the wealth - y, But on - ly
 trea - sure nor weap - ons for con - quest, Just these my

Estrillo (Refrain)
 D7
 quie - res que yo te si - ga. Je -
 re - des y mi tra - ba - jo. O
 ask - ing for me to fol - low.
 fish - nets and will for work - ing.

sús, me has mi - ra - do a los o - jos;
 Je - sus, you have looked in - to my eyes;

One of the most popular hymns to emerge from the 1970s revival of religious songs in Spain, this text has been translated into nearly eighty languages. The Spanish composer-author was a parish priest known for his work among youth.

Tune: PESCADOR DE HOMBRES
 8.10.10. with refrain
 Cesáreo Gabaraín, 1979
 Harm. Skinner Chávez-Melo, 1987

A7 D

son - ri - en - do, has di - cho mi nom - bre;
 kind - ly smil - ing, you've called out my name.

D7 G F#m

en la a - re - na he de - ja - do mi bar - ca;
 On the sand I have a - ban - doned my small boat;

B7 Em A7 D

jun - to a ti bus - ca - ré o - tro mar.
 now with you I will seek oth - er seas.

- | | |
|---|---|
| <p>3. Tú ne - ce - si - tas mis ma - nos,
 mi can - san - cio que a o - tros des - can - se,
 a - mor que quie - ra se - guir a - man - do.
 <i>Estrillo</i></p> | <p>3. You need my hands, my ex - haus - tion,
 work - ing love for the rest of the
 wea - ry—
 A love that's will - ing to go on lov - ing.
 <i>Refrain</i></p> |
| <p>4. Tú, Pes - ca - dor de o - tros ma - res,
 an - sia e - ter - na de al - mas que es - pe - ran.
 A - mi - go bue - no, que a - sí me lla - mas.
 <i>Estrillo</i></p> | <p>4. You who have fished oth - er wa - ters;
 you, the long - ing of souls that are
 yearn - ing:
 As lov - ing Friend, you have come
 to call me.
 <i>Refrain</i></p> |

There Is a Balm in Gilead

*Jer. 8:18-22; 46:11; Acts 10:34-43**African-American spiritual; alt.*

Refrain

There is a balm in Gil-e-ad, to make the wound-ed whole,

Last time, end

there is a balm in Gil-e-ad, to heal the sin-sick soul.

1 Some - times I feel dis - cour-aged, and think my work's in vain,
 2 Don't ev - er feel dis - cour-aged, for Je - sus is your friend,
 3 If you can - not preach like Pe - ter, if you can - not pray like Paul,

to Refrain

But then the Ho - ly Spir - it re - vives my soul a - gain.
 who, if you ask for knowl-edge, will nev - er fail to lend.
 you can tell the love of Je - sus, who died to save us all.

This is one of the most moving of the African-American spirituals because it illustrates the way in which the enslaved tried to encourage those who were feeling especially weighed down by the burden of their captivity.

Tune: BALM IN GILEAD Irr. with refrain
African-American spiritual