

HYMNS: 352 852 818 57 part 2

INTROIT: Psalm 142

With my voice I am crying to the LORD. With my voice I am pleading to the LORD for grace.

I am pouring out my complaint before Him. I am declaring my trouble before Him.

When my spirit feels faint inside me, You Yourself know my path. In the way where I am walking, people have hidden a trap for me.

Look to the right and see! No one considers me kindly. Refuge has failed me. No one cares about my life.

I have been calling out to You, O LORD. I have been saying, "You are my Refuge, my Portion in the land of the living."

Pay attention to my cry! For I have become very weak. Rescue me from those who are pursuing me! For they are too strong for me.

Release my soul from prison, that I may give thanks to Your name! Righteous people will gather around me, because You will treat me well.

COLLECT: Almighty God, our heavenly Father, Your mercies are new every morning; and although we deserve only punishment, You receive us as Your children and provide for all our needs of body and soul. Grant that we may heartily acknowledge Your merciful goodness, give thanks for all Your benefits, and serve You in willing obedience; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and for ever. Amen.

READINGS:

Isaiah 42:14-21 He will make the Teaching great and will make it glorious.

Ephesians 5:8-14 Live as people who belong to the light.

John 9:1-41 True vision and true blindness.

Isaiah 42:14-21

¹⁴ "I have been silent for a long time. I used to keep quiet and hold Myself back. Now I shall moan like a woman in labour. I shall pant and gasp at the same time.

¹⁵ I shall lay waste mountains and hills and cause all their vegetation to wither. I shall turn rivers into islands. I shall dry up swamplands. ¹⁶ I shall lead blind people

on a road that they have not known. I shall guide them on paths that they have not known. I shall turn the darkness into light before them and the rough places into level ground. These are the things that I shall do. I shall not abandon them.

¹⁷ Those who trust in idols and those who tell metal images, ‘You are our gods’ will turn back and will be deeply ashamed.

¹⁸ “Listen, deaf people! Look, blind people, that you may see! ¹⁹ Who is blind except My servant or deaf like My messenger, whom I am sending? Who is blind like the one who is to be rewarded or blind like the servant of the LORD?

²⁰ Although you see many things, you do not pay any attention. Although his ears are open, he does not hear anything.”

²¹ The LORD has been willing because of His own righteousness. He will make the Teaching great and will make it glorious.

Ephesians 5:8-14

⁸ For once you were darkness but now you are light in the Lord. Live as people who belong to the light! ⁹ For light produces everything that is good, righteous and true. ¹⁰ Approve what is pleasing to the Lord! ¹¹ Do not have anything to do with the works of darkness, from which no good can come, but instead continue to expose them! ¹² For it is a shame even to mention the things that they do in secret. ¹³ All things that are exposed are made visible by the light. ¹⁴ For everything that is revealed is light. For this reason, it is said: “Wake up, you who sleep! Rise from the dead, and Christ will shine on you!”

John 9:1-41

¹ While Jesus was passing by, He saw a man who had been blind from his birth.

² His disciples asked Him, “Rabbi, who sinned, this man or his parents, that he was born blind?”

³ Jesus answered, “Neither has this man sinned, nor have his parents sinned. Rather, he is blind that the works of God may be revealed in him. ⁴ We must do the works of Him who has sent Me while it is day. The night is coming when no one can work. ⁵ As long as I am in the world, I am the Light of the world.”

⁶ After He said this, He spat on the ground, made some mud with the saliva and anointed the man’s eyes with the mud. ⁷ He told him, “Go! Wash yourself in the Pool of Siloam!” (When translated, the name is “Sent”).

The man went, washed himself and came back seeing.

⁸ His neighbours, therefore, and those who used to see him previously as a beggar asked, “Is not this the man who used to sit and beg?”

⁹ Some said, “It is he.” Others said, “No, but he is like him.” He himself kept saying, “I am the one.”

¹⁰ Therefore, they kept asking him, “How, then, have your eyes been opened?”

¹¹ He answered, “The Man who is called Jesus made some mud, anointed my eyes and told me, ‘Go to Siloam and wash yourself!’ Therefore, I went and washed myself and I received sight.”

¹² They asked him, “Where is He?”

He answered, “I do not know.”

¹³ They brought the man who had once been blind to the Pharisees. ¹⁴ The day was a Sabbath when Jesus made the mud and opened his eyes. ¹⁵ Therefore, the Pharisees also kept asking him how he had received his sight. The man told them, “He put mud on my eyes, and I washed myself and I see!”

¹⁶ Therefore, some of the Pharisees said, “This man is not from God, because He does not keep the Sabbath.” Others were asking, “How can a man who is a sinner do such miraculous signs?”

There was a division among them. ¹⁷ Therefore, they asked the blind man again, “What do you say about Him? For He has opened your eyes.”

He answered, “He is a prophet.”

¹⁸ Therefore, the Jews did not believe that the man had been blind and had received his sight until they called the parents of the man who had received his sight. ¹⁹ They asked them, “Is this your son, who you say was born blind? So, how does he now see?”

²⁰ Therefore, his parents answered, “We know that he is our son and that he was born blind. ²¹ However, we do not know how it is that he now sees or who has opened his eyes. Ask him! He is of age. He will tell you about himself.”

²² His parents said this because they were afraid of the Jews. For the Jews had already agreed to put out of the synagogue anyone who confessed that Jesus was the Christ. ²³ That is why his parents said, “He is of age. Ask him!”

²⁴ So, they called a second time the man who had been blind. They told him. “Give glory to God! We know this Man is a sinner.”

²⁵ He answered, “I do not know whether He is a sinner. One thing I know, that, although I was blind, now I see.”

²⁶ Therefore, they asked him, “What did He do to you? How did He open your eyes?”

²⁷ He answered them, “I have already told you, and you have not listened. Why do you want to hear it again? Can it possibly be that you also want to become His disciples?”

²⁸ They answered him insultingly, “You are that Fellow’s disciple. We are Moses’ disciples. ²⁹ We know God has spoken to Moses, but as for this Fellow, we do not know where He is from.”

³⁰ The man answered them, “Well, the astonishing thing in this is that you do not know where He is from; yet He has opened my eyes. ³¹ We know that God does not listen to sinners, but, if anyone worships God and does what God wants, God listens to him. ³² Since the beginning of time no one has ever heard that anyone

has opened the eyes of a person who has been born blind. ³³ If this Man were not from God, He could not do anything.”

³⁴ They answered him, “You were completely born in sins and are you trying to teach us?”

Then they cast him out. ³⁵ Jesus heard that they had cast him out. When He had found him, He asked, “Do you believe in the Son of Man?”

³⁶ The man asked, “Who, then, is He, Sir, that I may believe in Him?”

³⁷ Jesus told him, “You have both seen Him, and He is the One who is talking with you.”

³⁸ He said, “I believe, Lord,” and worshipped Him.

³⁹ Then Jesus said, “For judgment I have come into this world, that those who do not see may see and that those who see may become blind.”

⁴⁰ Some of the Pharisees who were with Him heard this. They asked Him, “Surely we are not blind, too?”

⁴¹ Jesus told them, “If you were blind, you would have no sin. However, now that you say, ‘We see,’ your sin remains.

JESUS HEALS A MAN BORN BLIND

Sermon for the 4th Sunday in Lent, 2023

John 9:1-41

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen.

The text for our sermon today is our Gospel from before, John 9:1-41.

Lord God, heavenly Father, sanctify us through Your truth, Your Word is truth. Amen.

Dear friends in Christ,

Our text today is a real eye-opener. Before us is the story of Jesus healing the man born blind. It’s an eye-opener in several senses. Just the fact that Jesus can heal the eyes of a man born blind is an eye-opener in the sense that it is something startling or surprising. As the healed man says, “**Since the beginning of time no one has ever heard that anyone has opened the eyes of a person who has been born blind.**” But then it’s a literal eye-opener for the man born blind. He receives his sight. But more than that physical healing, *he will also have his eyes opened spiritually*, and that’s an even greater blessing.

The good news for us today is that Jesus does these healings *also for us*, both the physical healing and the spiritual sight. As we shall see, Jesus is a real eye-opener.

The story begins with Jesus and His disciples passing by a man born blind. From where or when this narrative continues, we don’t know, except that Jesus was still

in Judea, in or near Jerusalem. Seeing the blind man raises a question in the disciples' minds, and they want to get their master's take on this. They ask Jesus, **“Rabbi, who sinned, this man or his parents, that he was born blind?”** They apparently believed that some particular sin must have caused such a physical defect, so God was punishing that person with a calamity. It's like the people who told Jesus about the Galileans who had been slaughtered in the temple.¹ They thought this bad thing had happened to them because those people were worse sinners. Or like Job's friends, who believed Job had some unrepented sin he wasn't dealing with, which is why he was suffering. But that wasn't the case in those instances, and it isn't the case here with the man born blind.

Jesus answers His disciples: **“Neither has this man sinned, nor have his parents sinned. Rather, he is blind that the works of God may be revealed in him. ⁴ We must do the works of Him who has sent Me while it is day. The night is coming when no one can work. ⁵ As long as I am in the world, I am the Light of the world.”**

The purpose of Jesus coming into the world was to do the work of God in the world, and this man's blindness gave Him an occasion to do so. Jesus had come to bring healing and wholeness to fallen mankind, and this situation now presented an opportunity to do just that. Jesus Christ is the Light of the world. He brings light where there is darkness. Darkened eyes and darkened minds - Jesus will enlighten them both.

So Jesus heals the man, and notice how He does it. **“He spat on the ground, made some mud with the saliva and anointed the man's eyes with the mud.”** Then He sent the man off with a word: **“Go! Wash yourself in the Pool of Siloam!”** **“The man went, washed himself and came back seeing.”**

Isn't this how our Lord works? He attaches His Word of promise to a visible, tangible element, and by that means, He works a wonderfully creative work in our lives. Think of Holy Baptism. Jesus attaches His Word to the water, and our sins are washed away. We receive our spiritual sight with the promise of complete physical healing to follow when Christ returns.

So Jesus gives sight, *physical sight*, to the man born blind. But another eye-opening aspect of this story is that the healing itself is reported and done within just the first seven verses. We've got the rest of the chapter still to go because what follows is a long controversy about this healing. The authorities want to look into it and investigate it because they want to discredit Jesus. They don't like Jesus at all.

¹ Luke 13:1-5

He's the One who has been giving them so much grief, exposing their hypocrisy and undermining their prestige among the people.

Also, there's the matter of giving spiritual sight to the man born blind. Jesus has healed his eyes and wants to heal his soul. So there's that to deal with also.

The man's neighbours and those who knew for sure that he was the same one who had been born blind now want to know *how* he received his sight. The man says Jesus healed him but doesn't know where to find Him now.

So **"they brought the man who had once been blind to the Pharisees."** The Pharisees were the religious authorities in the area. The Pharisees naturally wanted to know more about this, especially because it concerned Jesus, the man they hated.

"The Pharisees also kept asking him how he had received his sight. The man told them, "He put mud on my eyes, and I washed myself and I see!"

¹⁶ **Therefore, some of the Pharisees said, "This man is not from God, because He does not keep the Sabbath." Others were asking, "How can a man who is a sinner do such miraculous signs?"**

What a ridiculous thing to say! Jesus had performed His healing work on the Sabbath, and that really cheesed them off. Why? Because you weren't supposed to work on the Sabbath, and in their eyes, this violated the Sabbath law. Never mind that Jesus was really fulfilling the Sabbath, which was designed to bring rest and restoration to fallen creation, which is exactly what Jesus did in fixing the man's eyes. But no, they wanted to catch Jesus on something, so they nit-pick that He was working on the Sabbath.

Then they ask the blind man what he thinks about Jesus. **"He is a prophet,"** he answers. At this point, the man can at least state the obvious: Jesus is at minimum a prophet, a man sent from God with extraordinary powers. But He's a little more than that, as the blind man will soon come to realise.

The controversy continues. They bring in the man's parents to question them. They reply, **"We know that he is our son and that he was born blind. ²¹ However, we do not know how it is that he now sees or who has opened his eyes. Ask him! He is of age. He will tell you about himself."** His parents are a little afraid of getting caught in the crossfire of this Jesus thing.

So the Pharisees bring in the man again for another round of questioning. Now he's starting to get a little annoyed with them. He says, **"I have already told you, and you have not listened... the astonishing thing in this is that you do not know where He is from; yet He has opened my eyes... We know that God does not listen to sinners, but, if anyone worships God and does what God wants, God listens to him. ³² Since the beginning of time no one has ever heard that**

anyone has opened the eyes of a person who has been born blind. ³³ If this Man were not from God, He could not do anything... Why do you want to hear it again? Can it possibly be that you also want to become His disciples?" ...³⁴ They answered him, "You were completely born in sins and are you trying to teach us?"

Then they cast him out.

Now Jesus has another healing in store for the blind man. He's going to open His eyes *spiritually*.

Jesus finds him and asks him, **"Do you believe in the Son of Man?"** *"The Son of Man"* is another way to say "the Messiah," "the Christ," the great Deliverer promised for centuries, who would bring in an age of blessing and the kingdom of God on earth. **"Who, then, is He, Sir, that I may believe in Him?"** the man asks, and Jesus answers, **"You have both seen Him, and He is the One who is talking with you."**

³⁸ He said, "I believe, Lord," and worshipped Him.

Now the Lord has worked the greater healing. He has opened the man's eyes spiritually. To realise that Jesus is the Christ, the God-sent Redeemer, *is the enlightenment we all need.* For in Christ, in this man Jesus, the Son of God has come down from heaven - in Him is all our salvation and hope for eternal healing.

Jesus has opened our eyes. He has given us the spiritual eyesight and faith to see that He, Jesus, is our Saviour. Christ has washed away our sins with His holy blood, which He shed on the cross and delivered to us in the waters of Holy Baptism. The Holy Spirit has enlightened our minds to see the truth, and to believe in Christ Jesus, who is *"the Way, the Truth, and the Life"* (John ^{14:6}). **"I am the Light of the world,"** Jesus says, and He couldn't say that unless He were the only One who can bring light and life to all creation.

In the light of Christ, now we see things as they really are. We can see that life's true meaning and purpose are found only in a relationship with God through Jesus Christ and what He has done for us. Jesus works God's work for us and all sinners who trust in Him. He saves us from our sins. He gives the gift of faith. He opens our eyes spiritually now, with the promise of full physical healing in the coming age. Christ has redeemed our souls, and with that, has also redeemed our bodies. The sacraments attest to that, when baptismal water was applied to your body and when you take the precious, life-giving body and blood of Christ into your body.

Dear friends, you will share in Christ's resurrection. Bad eyesight? Loss of hearing? Weak knees and achy joints? All will be repaired and restored, better than

ever, on the day of resurrection. We shall live with Christ and all His saints, in glorified bodies, in a restored creation, *in perfect fellowship forever.*

This is the gift that the blind man received when Jesus opened his eyes spiritually. Now he could really see. But there are some who refuse to see. They have blinded themselves to the truth. The Pharisees, for example. Jesus says, **“For judgment I have come into this world, that those who do not see may see and that those who see may become blind.”** Some Pharisees heard this and said, **“Surely we are not blind, too?”** Jesus tells them, **“If you were blind, you would have no sin. However, now that you say, ‘We see,’ your sin remains.”** The Pharisees claimed to have it all together, but their pride blinded them. They didn’t think they needed a Saviour. They didn’t think they had anything to repent of, so they remained blind spiritually. And their antagonism toward Jesus would only mount. All this would lead toward a showdown, which we shall see when we get to Holy Week.

But for now, the takeaway from today’s story is that what Jesus does is a real eye-opener. He opens our eyes from the blindness of sin. He will heal us of all our physical ailments - and even death itself - in the age to come. And He uses means to accomplish His purpose in our lives, the means of grace, Word and Sacrament. There still will be opposition to Christ in this world. We see it every day. But Jesus will open your mouth, too, to speak up and to speak out, to confess Christ before men, regardless of the consequences.

Jesus is a real eye-opener! He has opened our eyes, praise God, and so now, where do we look? *“Let us fix our eyes on Jesus, the Author and Perfecter of our faith! For the sake of the joy that was set before Him, He endured the cross, despising its shame, and has sat down at the right hand of the throne of God”* (Hebrews ¹²:2). May we never take our eyes off Jesus! Amen.

The peace of God which passes all understanding, keep your hearts and minds in Christ Jesus. Amen.

PRAYER FOR THE FOURTH SUNDAY IN LENT

Lord, We praise You for all Your loving kindness. We rejoice that You have rescued us from darkness and eternal death, and blessed us with Your love, light, and life. We thank You that You have not punished us as we deserve, or repaid us for our sins. In Your love You have given Your only Son to carry our sins and to suffer for our transgressions, that we may not perish, but have eternal life. We thank You that through Him we can approach Your throne, confident that there we shall find mercy and help in every need. Give us daily joy in Your free forgiveness for all our sins, and in all the endless blessings of the Gospel.

O Lord, You are mindful of the needs of all people. You give daily bread to both the godly and the ungodly alike. We praise and thank you for supplying all our bodily needs. Enable us to use the lives You give and sustain to show forth Your love and care. Grant us the continuing gift of health, that we may serve You with joy through Him who is the bread of life, even Jesus Christ.

Give us opportunities to proclaim the Gospel of Christ to others who do not know it. Keep Your Church in Jesus Christ in the one true faith. Uphold our homes by the Gospel. Empower all parents to be true followers of Jesus, the light of the world, so that their example of faith and obedience may help their children also to know and follow Jesus.

Give wisdom, integrity, and Your direction to all who wield authority, that we may worship and serve You without hindrance, and live in peace and righteousness. Protect us from the influence of wicked people, and preserve us in all dangers.

Give Your strength to all who suffer sickness, pain, disease, or any other trouble of body, mind, or spirit. Enable them to bear their cross with faith in Him who taught us to pray: “Your will be done.”

We pray all this in His glorious name, and for His kingdom’s sake. Amen.

Article: Beware of False Doctrine

Teaching the truth of God’s Word includes the rejection of untruth and error, whether that arises from within the church or from outside. The human spirit so easily drifts onto bypaths and wrong ways by following its own light, by being its own inspiration, and by interpreting the Word according to its own fancies and whims. Throughout the ages, the church has had to defend the truth of the Gospel against errorists inside and outside of the church. Two of the Ecumenical Creeds originated in the controversies about the deity of Christ and the doctrine of the Trinity. Both had to meet departures from the truth from *within* the church. The *Augsburg Confession* was a common confession of the churches of the Reformation whereby they were “*distinguished from the Papists and other repudiated and condemned sects and heresies.*” The Apology also had this purpose “*that condemned errors might not steal into the Church of God under the name of the Augsburg Confession.*” The Smalcald Articles indicate “*why we have abandoned the papistical errors and idolatries and can have no fellowship with them.*” The Catechisms are to help ordinary Christians distinguish between pure and false doctrine. The Formula of Concord has not only the positive statement presenting the truth but also a negative statement or antithesis rejecting the error.

The church constantly has to watch that no false doctrines are admitted into its teaching under the guise of truth. The church has no guarantee that it will remain undisturbed in possession of the truth (Cf. ¹ Cor. ¹¹:18; Gal. ¹:6; ¹ Tim. ⁴:1). The church cannot permit its pastors, teachers, or other church workers to teach according to their own choice or fancy, or to teach what contradicts the church’s concept of doctrine.

Hence it must be convinced of the correctness of its doctrines according to the Scriptures. It will state and define and defend its doctrine in a confession of faith drawn from the Scriptures. This confession will be examined again and again as to its Scriptural correctness, but as long as pastors or people belong to a church and bear the church's name, they are, in conscience, bound to uphold the church's confession of faith. If the church no longer has the conviction that its confessions teach the Scripture-truths correctly, the confessions lose their force, are valueless except as historical documents, and no longer bind either the church or its pastors and members. But therewith, that church has lost its right to independent existence.

The church must exercise doctrinal discipline since it cannot continue to exist on error without pure doctrine. The church must put its pastors, teachers, and people under the obligation to hold loyally and sincerely to the truth as the church has drawn it from the Word of God and laid it down in its Confessions. The church today must be able to say with the Reformers of the sixteenth century (Preface to the Book of Concord): *“Since, therefore, such is the case, and being instructed from the Prophetic and Apostolic Scriptures, we are sure concerning our doctrine and confession... For it seemed exceedingly necessary that, amidst so many errors that had arisen in our times, as well as causes of offence, variances, and these long-continued dissensions, there should exist a godly explanation and agreement concerning all these controversies, derived from God's Word, according to the terms of which the pure doctrine might be discriminated and separated from the false. Besides, this matter is of importance also in this respect, viz., that troublesome and contentious men, who do not suffer themselves to be bound to any formula of the pure doctrine, may not have the liberty, according to their good pleasure, to excite controversies which furnish ground for offence, and to publish and contend for extravagant opinions. For the result is... that the pure doctrine is obscured and lost, and nothing is transmitted to posterity except academical opinions and suspensions of judgment.”*

How aptly these last phrases describe so many books that hold pride of place in the theological book market: Academical opinions and suspensions of judgment. A Lutheran theologian or pastor or student will want to know what these men, whose names are circulating around the world and whose books are being translated into other languages, write and say, but if he wants to remain a Lutheran, he will apply the test-stone of the Confessions to these modern theologisings, which are not even theology in the strict sense, and say with the Reformers: *“Therefore we also have determined not to depart even a finger's breadth either from the subjects themselves, or from the phrases which are found in them, but, the Spirit of the Lord aiding us, to persevere constantly, with the greatest harmony, in this godly agreement, and we intend to examine all controversies according to this true norm and declaration of the pure doctrine.”*

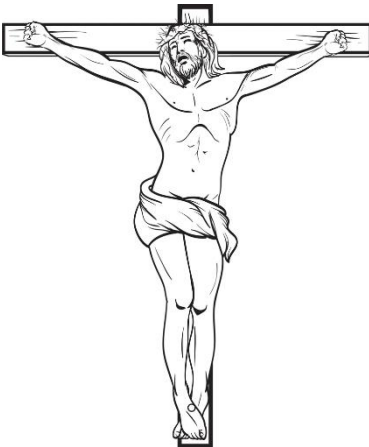
Children's Message:

How many of you have a dictionary at home? When I went to school, we used dictionaries all the time. A dictionary helps us know words and their meanings. Here's a few examples: What does the word "run" means? (You know! But still look at what the dictionary says). What does the word "walk" mean? How about a different kind of word? We'll try a noun.



What is a "hammer"? What is a "snail"? Okay, so we've got the idea. All of the words we use have specific definitions. What if I told you that a "snail" was "a tool used for pounding"? What if I told you that "walk" meant "to go by moving your legs really fast"? I'd be wrong, wouldn't I! I wouldn't be telling the truth.

Today, Paul teaches us in the Bible three important words. They are "good" and "righteous" and "true." Who knows what "good" means? Who knows what "righteous" means? Who knows what "true" means? I think of these words this way: good means moral excellence, righteous describes justice or what is fair, and true means real. When we use these words, we can find their definitions in a dictionary, but even better is to learn these words from the Bible. We can understand these words best when we



understand our God, who first showed us what is good and righteous and true when He sent us Jesus to save us from our sins. How was Jesus good? He did nothing wrong. How was Jesus righteous? He loved everyone the same. How was Jesus true? He never lied. When Christians think of what is good and righteous and true, we are to think of Jesus. Picture a cross in your mind. Because Jesus was good, He died on the cross for us out of His love for us. Because Jesus was righteous, His death on the cross is payment for our sins. Because Jesus is true, when we're sorry for our sins, we're forgiven just as He said, and by believing in Him we can look forward to going to heaven, as He said!

St. Paul wants us to live like Jesus, in all that is good and righteous and true. By caring about what is good and righteous and true, we are thanking Jesus for His love and we're helping our friends and neighbours rejoice in Him. *Thank You, Jesus, for being good, righteous, and true for me. Amen.*

Welcome to all worshipping with us today!

Pastor Peter Ziebell, Phone 0407583922.

Email him at paziebell@gmail.com or to the church office at ddaalc@gmail.com.

Please notify pastor of anyone who is unwell or in need of a visit.

WEEKLY ANNOUNCEMENTS

22 March Mid-week LENTEN SERVICE	26 March, Sunday 5 Lent	29 March Mid-week LENTEN SERVICE
7.30pm AUB Vespers	8.30am OAK HC 9.00am TMBA LR 9.30am AUB LR 10.15am GRN HC 9.00am MARBURG LR	7.30pm TMBA Vespers
Wednesday, 22 March		
HYMNS: 55 part 1 70 228 48 v.3		
Sunday, 26 March		
READINGS: Ezekiel 37:1-14; Romans 8:1-11; John 11:1-53		
HYMNS: 79 62 405 (375 848) 68		
Wednesday, 29 March		
HYMNS: 177 65 232 48 v.3		

Saturday, 1 April, 10am. CoC/Sem meeting at Lowood. Elections will be held at this meeting. Please ensure a representative is present from each congregation.

Please take home with you today a copy of the latest Seminary Committee minutes.

Oakey members: A working bee will be held at the church on Saturday 25March.

AGM Dates:

Parish - Sunday, 30 April, after the AELC Service to be held at Oakey.

Mid-week Lenten Bulletins and Sermons will be available on the website. Printed copies will also be available the following Sunday for those who cannot attend.