

FIFTH SUNDAY IN LENT
March 22, 2026 Lectionary Year A

6:30 a.m. HOLY EUCHARIST

O. T. Lesson Ezekiel 37:1 - 14 Edwin Wint
Psalm 130 **Refrain:** (all sit) “ *For there is forgiveness with you,
therefore you shall be feared.*”
BCP page 646
Epistle Romans 8:6 - 11 Carolyn Bennett
Gospel John 11:1 - 45
Prayer of Intercession BCP Form C page 107

8:00 a.m. SOLEMN EUCHARIST AND SERMON

Introit Lead me Lord (S.S. Wesley)
Processional 387 To God be the glory
O. T. Lesson Ezekiel 37:1 - 14 Lucien Jones
Psalm 130 BCP page 646 **Chanted** (all stand)
Epistle Romans 8:6 - 11 Paulette Hollingsworth
Gradual 852 Spirit of the living God
Gospel John 11:1 - 45
Children leave for Sunday School
Sermon Katherine Williamson-Teape
The Creed Hymn 561
Intercession BCP Form C page 107
Offertory 342 Revive thy work, O Lord.
During Communion 461 There is a redeemer
Recessional 456 My hope is built on nothing less

For Lent: Reconciliation and Renewal

Almighty and merciful God, in your goodness, look with compassion on us as we seek to be transformed and changed by turning away from selfishness and sin with contrite and penitent hearts, to live in holiness and according to your will and bear the fruit of the Spirit, through the merits of Jesus Christ our Saviour and Redeemer. Amen.

Connecting to the streaming link for 8:00 a.m. Service

<https://www.facebook.com/sapcjamaica>.

The 8 a.m. service can also be viewed on Youtube.

Diocese of Jamaica & The Cayman Islands
ST. ANDREW PARISH CHURCH

Patron Saint Andrew The Apostle

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Chapel of Ease:

St. Thomas - Majesty Gardens 10:30 a.m. and St. Clement's - Kencot 10:30 a.m.



CLERGY

Rector/Curate The Very Revd. Canon Sirrano Kitson, D. Min.

Supplementary Clergy Revd. Fr. Claude Campbell

Wardens

Rector's Warden

Mr. Dwayne McKenzie

Email dwayne_ja@yahoo.com

People's Warden

Ms. Ronie Miller-Brown

Email rmillerbrown1267@gmail.com

Treasurer

Valda Ormsby

vormsby@raljm.com

Administration

Office Administrator

Mrs. Andrea Hunter

Administrative Assistant

Mrs. Hortense James

Verger

Miss Ann Morrison

The Rector is out of Office on Mondays

Faith Formation and Christian Education

Did You Know?

The Stations of the Cross, also known as the Way of the Cross, is a traditional devotion that originated in medieval Europe. It consists of fourteen images or "stations" that depict the final hours of Jesus Christ's life, from his condemnation to his crucifixion and burial. The devotion is intended to help us meditate on the Passion of Christ and to enter into his suffering and sacrifice. The practice of the Stations of the Cross is often associated with the season of Lent, particularly on Fridays, and is a powerful way to deepen our faith and spirituality. The stations vary slightly depending on the region, but the main events remain the same.

Quote for reflection

“The cross is God’s word to those who have ears and are willing to hear. So we have to pray to God, that he would give us ears to hear, eyes to see, minds willing to penetrate that mystery, to open up to that mystery in order to see what it is that God is showing us, what God is telling us, what he’s doing...The Word of the Cross is ultimately silent.... In the silent depth of the Cross, the silence of God, which is more eloquent than any word, speaks to our silence, the silence within us, in order that we can then understand and grasp and live the deepest mysteries of God.” Fr. Thomas Hopko

Question for reflection

- In my meditation on the Cross of Christ this week, what can I discern God is saying to me?

Palm Crosses - Sunday School Students and all others who are interested in learning how to make the Palm Crosses, should come out on Saturday, March 28, from 9:30am to 12:30pm.

Post Communion Affirmation

Jesus Christ, Son of God, make yourself known to me;
Jesus Christ, Son of God, make yourself known through me;
Jesus Christ, Son of the living God, speak through me to others.
Lord renew the Church beginning with me.

Readings for March 29, 2026: Isaiah 50: 4 - 9; Psalm 31:9 - 16, Philipians 2: 5 - 11, Matthew 27: 11 - 54.

We welcome all visitors to our worship and fellowship

Birthdays for this week: Rev. Patrick Coulthirst, Charmaine Braham, Margaret Green, Myrtle Salmon, Eduardo Dean-Neil, Desrine Russell and Andrew Williams 24/03, Elesia Blackburn, Liam Hinds and Marjorie Stair 25/03, Kevaun Hinds 26/03, Kedley Rambarran and Nickie Franklin Grant 27/03, Ken Peters, Angela McCarthy, Tricia Jackson and Ida Ormsby 28/03.

Condolence is extended to Stephanie Belcher and family on the passing of her husband, Michael Belcher.

Lenten Devotion - Will be on Thursdays at 5:30 pm. This will also be stream live. Meeting ID 852 3976 2476 Passcode 356037.

We welcome items that are non-perishable for the Tuesday Charity Ministry.

Easter Bun– St. Andrew Settlement will be having their Bun sale from March 16 - April 2. Order forms are available at the back.

Women’s Auxiliary -Their “Fish Fry” will be April 17, in aid of the Diocesan Pastoral Aid Fund.

The Diocesan Festival Choir under the Patronage of Rt. Rev. Leon Golding, Bishop of Jamaica and the Cayman Islands and Mrs. Golding, presents “Hosanna to Hallelujah” on Palm Sunday, March 29, at St. Augustine Chapel, Kingston College, at 4:30pm. Cost \$3,500.

We express thanks to our members who continue to give sacrificially to ensure that the ministry and mission of the church are sustained as we continue to witness and minister in these challenging times.

SCHEDULE FOR THIS WEEK Mar. 22 - 28

March 24	Tuesday	9:00 a.m.	Holy Eucharist
March 25	Wednesday	6:30 a.m.	Holy Eucharist
March 26	Thursday	5:30 p.m.	Lenten Devotion Service
March 27	Friday	9:00 a.m.	Holy Eucharist

WE PRAY ESPECIALLY FOR...

Alvin Stone	(Priest)	Xesus Teape Johnston	Beatrice Lovelock
Percival Lynch	(Priest)	Hopeton Fraser	Richard Neckles
Shirley Deavers		Ilene Henry	Gwen Waugh
Joshua Slack		Linda Mahon	Horace Creary

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.Message for Meditation and Reflection

The first reading details Ezekiel's vision in the valley of dry bones. He was led by the Lord to this place and there the Lord questioned him whether or not he believed the bones had the potential to live again. The prophet declared that he knew God had the power to bring life to the bones once again. God commanded the prophet to speak life into the bones and they came back to life. In the end, God told Ezekiel that the bones represent the house of Israel and he would resurrect the community to new life. In the second reading from Romans, Paul shares with the community of faith that those who live according to the flesh lives a life that will ultimately lead to death. Such persons have no regard for God by continually walking in disobedience, fulfilling the desires of the flesh. He also tells the Roman believers to set their mind on the things of the Spirit. Their goal is to live in obedience to God's will and this would bring forth life in them through Jesus Christ. In the gospel reading, Jesus is told that his friend Lazarus is sick to the point of death. He delayed his visit showing up four days after Lazarus was buried. Jesus is met by the sisters who were unsure as to why he did not come when they called for him. As he reasoned with Marth, Jesus tells her that he is the resurrection and the life, and those who believe in him would live and not die. Jesus later called Lazarus from the tomb and many of the Jews who saw him come out alive came to believe in Christ.

The vision of Ezekiel in the valley of bones has three identifiable sections. These are the introductory event, the prophetic event and the meaning of the vision. Ezekiel is led by the Lord into a valley that contained human remains which seemed to have existed there for quite a while. Through a conversation the Lord instructed the prophet to speak life into the bones and they came alive. Following this, the Lord shares with the prophet the meaning of the prophetic activity. Ezekiel uses the metaphor of a valley of dry bones to represent the people of Israel who were taken from their homeland and brought into Babylonian captivity. The dry bones represented a people without the hope of ever finding their way home (no hope of having

life again). Ezekiel is told hope shall be returned to Israel, for the day will come when they shall have life again (return to their home land). Verses 11-14 serve to rekindle the hope of the people. This hope has its foundation in God. It is clear that will be on account of God's mighty power that the people will be able to experience complete restoration.

The reading forms a part of Paul's address to the Roman believers on the two ways of living beginning in chapter 7:5. Those who live in the flesh are ruled by their passions, and therefore cannot bear fruits for God. Such people are bound to the law of sin. Then, through Christ life in the Spirit was made possible, and one becomes dead to sin and slaves to righteousness. Paul reminded the believers in Rome that to keep thinking about sinful things is to set the mind on death. Such a person set him/herself against doing the will of God, refusing to accept God's laws. However, to do the things of the Spirit, is to enjoy the peace of Christ. They have the Spirit of God in them and this means they have the power to resist sin and to live right in the sight of God. Anyone who accepts God's will by following the laws of God have life are filled with life, for the Spirit of God dwells in them.

This narrative is the final of seven narrated signs in John's gospel account. This passage as is the case with the gospel according to John notes the importance of believing in the identity of Jesus and his ability to bring life from the dead. Jesus is told of the illness of Lazarus, but delays his visit recounting that the death of Lazarus would be to the glory of God. Four days after the brother of Mary and Martha had died Jesus turns up at the family house. Jesus is met by Martha and Mary who had expressed their disappointment with His timing. In Martha's conversation with Jesus, she shares her hope of seeing her brother again at the resurrection on the last day. Jesus declares to Martha that He is the resurrection and all who believe in Him never dies but lives forever. Jesus was taken to the place where Lazarus was buried and asked them to remove the stone that covered his grave. By this time many of the Jews had come out to see what would happen. Jesus spoke in a loud voice calling Lazarus from the tomb. Immediately the man that was dead came out of the tomb. Many of the Jews had witness this powerful miracle and came to believe in Jesus as the Messiah.