

He called the crowd with his disciples, and said to them, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.'

Mark 8.31-38

Reader For the Gospel of the Lord
ALL Praise to you, Lord Jesus Christ

Bible Readings next week 4 March 2018

Exodus 20. 1-17 Ps. 19 1 Corinthians 1.18-25 John 2.13-22

Prayer for the Week

Remember, O Lord, what you have wrought in us and not what we deserve, and, as you have called us to your service, make us worthy of our calling; through Jesus Christ our Lord. **Amen.**

Pray for the Faithful Departed

We remember before God: Peter Willers, Mariannus (Mac) Cuming, Barbara Edith Anthonisz, George Findlay, Heather Hume-Cook, Katherine Webster, John Eric Hoy, Keith Atkins, Jeffrey William McKie, Joyce Lyster and Joyce Granger *whose anniversaries occur this week.*

Commemorations of the week.

February 27 George Herbert (1593-1633). Parish priest and poet; one of the first devotional poets of the Church of England. His hymns are in still sung today.

March 1 David, Bishop of Menevia, Wales (died c.601). Very little is known about his life, though there are many legends. Patron Saint of Wales.

March 2 Chad, Bishop of Lichfield, England (died c.672). A pupil of St. Aidan at Lindisfarne.

Second Sunday in Lent

25 February 2018

Sentence If you want to become a disciple of Jesus, deny yourself, take up your cross, and follow him. *Mark 4.90*

Collect

God of all times and places,
in Jesus Christ, who was lifted up on the cross,
you opened for us the path to eternal life;
grant that we, being born again of water and the Spirit,
may joyfully serve you in newness of life
and faithfully walk in your holy ways;
through Jesus Christ our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
one God for ever and ever. **Amen.**

A reading from the book of Genesis

God initiates a covenant with the Jewish people in the blessing of a son to the previously childless Sarah (whose change of name signifies a new relationship with God) and the promise of innumerable descendents. This covenant (or testament) governed the whole relationship between God and Israel.

When Abram was ninety-nine years old, the LORD appeared to Abram, and said to him, 'I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous.' Then Abram fell on his face; and God said to him, 'As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you.

God said to Abraham, 'As for Sarai your wife, you shall not call her Sarai,

but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her.'

Genesis 17.1-7,15-16

Reader For the word of the Lord

All Thanks be to God

Psalm 22.24-32 at 8am APBA page 242

This portion of the psalm is praise of the Lord for his blessings on Israel but the psalmist does not praise God BEFORE lamenting the reality that the good suffer unjustly. They are mocked by those who take delight in others' misfortune, blaming them and calling their misery (wrongly) proof of God's displeasure. This psalm begins with the cry of abandonment quoted by Jesus in Mark's gospel.

A reading from the letter of Paul to the Romans

Paul uses the passage from Genesis, which we have just heard, to make his central message that we, like Abraham, are saved by faith, not by the law (Torah) because when Abraham lived the Torah had not yet been revealed to Moses.

The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, 'I have made you the father of many nations')—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become 'the father of many nations', according to what was said, 'So numerous shall your descendants be.' He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning

the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith 'was reckoned to him as righteousness.' Now the words, 'it was reckoned to him', were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

Romans 4.13-25

Reader May your word live in us.

All And bear much fruit to your glory.

Gospel Acclamation

All Praise and honour to you, Lord Jesus!

Cantor Jesus said, 'Those who want to save their life will lose it and those who lose their life for the sake of the gospel, will save it.'

ALL Praise and honour to you, Lord Jesus!

Reader The Lord be with you

ALL And also with you

Reader A reading from the holy Gospel according to Mark

ALL Glory to you Lord Jesus Christ.

While in the area of Caesarea Philippi, a Roman town way up in the north, near the source of the River Jordan, Peter has confessed his belief that Jesus is the messiah (8.27-30). Now Jesus warns the disciples that the messiah will suffer (in the manner of Isaiah's suffering servant) but Peter rejects this. Jesus' rebuke implies that 'the Satan' tempts humans to replace God's purposes with our own desires formed without reference to God. Following last week's gospel on Jesus' temptations in the wilderness, this passage suggests Jesus' temptations did not end when he emerged from the desert. Jesus began to teach the disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, 'Get behind me, Satan! For you are setting your mind not on divine things but on human things.'