

I did not hide my face
from insult and spitting.
The Lord GOD helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
he who vindicates me is near.

Who will contend with me?

Let us stand up together.

Who are my adversaries?

Let them confront me.

It is the Lord GOD who helps me;
who will declare me guilty?

All of them will wear out like a garment;
the moth will eat them up.

Isaiah 50.4-9a

Reader For the word of the Lord

All Thanks be to God

Psalm 31.9-18 APBA page 250

A prayer for trust in God in times of opposition, suffering and rejection.

A Reading from the Letter of Paul to the Philippians.

In this key passage in the Christian scriptures, most likely an early hymn of the Church, Paul sets before us the self-emptying or “kenosis” of Jesus Christ, even to death, for which God awarded him the name “Lord” which is above all other names.

Let the same mind be in you that was* in Christ Jesus,
who, though he was in the form of God,

did not regard equality with God
as something to be exploited,
but emptied himself,

taking the form of a slave,
being born in human likeness.

And being found in human form,
he humbled himself

and became obedient to the point of death—

even death on a cross.
Therefore God also highly exalted him
and gave him the name
that is above every name,
so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father. *Philippians 2.5-11*

Reader May your word live in us.

All And bear much fruit to your glory.

The gospel is read without introduction today.

**THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MARK.
PLEASE SIT DURING THIS LONG READING SHOULD YOU NEED TO.**

Marks' gospel is the earliest to be written, somewhere around 65AD. The community whose wrote it was either Greek-speaking Jews or contained Gentile converts living outside Palestine. Mark's is the shortest gospel, startling in its realism; it is not biography but a theological presentation of who Jesus is and the demands of following him. The passion narrative shows Jesus abandoned and emptied by his experiences. There are two transition points in the story. Prior to his arrest (up to 14.51) Jesus speaks thirteen times and initiates action. After the arrest he is passive and speaks only four times. The second transition comes at the climax of the passion when the centurion confesses faith in Jesus. This serves a dual purpose: it acclaims Jesus' identity as God's anointed son and affirms the presence of God, not only in power and glory or in teaching, but in suffering, brokenness and abandonment. This is the radical assertion of the gospel: in Jesus' suffering and our own, God brings new life from disaster, darkness and even death. *Chapter 14.1-15.27*

Reader For the Gospel of the Lord

All Praise to you, Lord Jesus Christ

Prayers for the Week

O God, the source of our passion, who took upon you our unprotected