



To what extent does faith offers us blessing and protection, and to what extent is it a call to suffer for the higher cause of God's justice, peace and liberation? Can both of these aspects of faith be true at the same time? These are the challenges posed by this week's Lectionary, and the answer, reflected in Jesus, is a resounding "yes"! We can know the pain of persecution and suffering even as we rest in God's protective presence.

May our worship give us the strength and wisdom to embrace and live these two seemingly contradictory truths.

INTRODUCTIONS

For use by lectors, in order of service, parish bulletins and magazines

Genesis 15 : 1-12, 17-18

God's ancient covenant promise to Abram, sealed with a sacrificial offering, was that he would have more descendants than could be counted, and a vast country to call their homeland.

The Psalm - Psalm 27

A song of assurance for God's protection and care, expressing the longing to live in God's sanctuary and find refuge there. In addition, the psalmist asks for God's mercy and rescue from his enemies.

Philippians 3 : 17 - 4 : 1

Paul's tone here is rather sharp, telling his Philippians converts to examine their way of life in the light of the cross, and remain faithful to their heavenly hope.

Luke 13 : 31-35

God's promised Abraham long ago a peaceful and fruitful land for his descendants. In due time, Jerusalem became its centre, and the Temple God's dwelling-place. Jesus laments the way his people have treated this holy gift.

http://bible.oremus.org/?show_adj=no&passages=Genesis%2015:%201-12,%2017-18%0Acw%20Psalm%2027%0APhilippians%203:%2017%20-%204:%201%0ALuke%2013:%2031-35

COLLECTS OF THE DAY

Collect One

Almighty God,
who seest that we have no power of ourselves to help ourselves;
Keep us both outwardly in our bodies,
and inwardly in our souls;
that we may be defended from all adversities
which may happen to the body,
and from all evil thoughts
which may assault and hurt the soul;
through Jesus Christ our Lord.

Collect Two

Almighty God,
you show to those who are in error the light of your truth
that they may return to the way of righteousness:
Grant to all those who are admitted
into the fellowship of Christ's religion,
that they may reject those things
that are contrary to their profession,
and follow all such things

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as are agreeable to the same;
through our Lord Jesus Christ.

PRAYERS OF THE PEOPLE

Let us offer prayers to God who gathers holy children for the paschal feast.

Deacon or other leader

For this holy gathering, and for all the holy people of God.

Lord, have mercy.

For *NN* our catechumen(s) and *NN* their sponsors(s).

Lord, have mercy.

For the descendants of Abraham and Sarah, for all who share God's covenant, and for all the peoples of the earth.

Lord, have mercy.

For all who are oppressed, afflicted, or in despair.

Lord, have mercy.

For the dying and the dead, and for those who mourn.

Lord, have mercy.

For our deliverance from all affliction, strife, and need.

Lord, have mercy.

Remembering _____ and all the saints, let us offer ourselves and one another to the living God through Christ. **To you, O Lord.**

Presider

Blessed are you, God of our ancestors, who sent your Son to die for our sins. Receive the prayers we offer this day and prepare us to take up our citizenship in the heavenly Jerusalem; through Jesus Christ our Lord. **Amen.**

POST COMMUNION

Creator of heaven and earth,
we thank you for these holy mysteries
given us by our Lord Jesus Christ,

by which we receive your grace
and are assured of your love,
which is through him now and for ever.

PRAYERS

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

God of wilderness and water,
your Son was baptized and tempted as we are.
Guide us through this season,
that we may not avoid struggle,
but open ourselves to blessing,
through the cleansing depths of repentance
and the heaven-rending words of the Spirit. Amen.

Artist of souls,
you sculpted a people for yourself
out of the rocks of wilderness and fasting.
Help us as we take up your invitation to prayer and simplicity,
that the discipline of these forty days
may sharpen our hunger for the feast of your holy friendship,
and whet our thirst for the living water you offer
through Jesus Christ. Amen.

God of the covenant,
in the glory of the cross
your Son embraced the power of death
and broke its hold over your people.
In this time of repentance,
draw all people to yourself,
that we who confess Jesus as Lord
may put aside the deeds of death

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and accept the life of your kingdom. Amen.

God of the living,
through baptism we pass from the shadow of death
to the light of the resurrection.
Remain with us and give us hope
that, rejoicing in the gift of the Spirit
who gives life to our mortal flesh,
we may be clothed with the garment of immortality,
through Jesus Christ our Lord. Amen.

God of the covenant,
you call us to be fruitful servants within creation,
and to offer our lives
as the foundation of your realm.
We lay before you the desires of our hearts,
that we may be transformed by their fulfillment.

Grant, O God, that the prayers we offer
may be your channel for new and abundant life
not only hoped for,
but worked for,
through faithful word and deed. Amen.

Hope beyond all human hope,
you promised descendants as numerous as the stars
to old Abraham and barren Sarah.
You promise light and salvation
in the midst of darkness and despair,
and promise redemption to a world that will not listen.
Gather us to yourself in tenderness,
open our ears to listen to your word,
and teach us to live faithfully
as people confident of the fulfillment of your promises.
We ask this in the name of Jesus Christ. Amen.

MEDITATIONS

Prompts for Meditation from "The Edge of The Enclosure"

Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing!

It's impossible to look over Jerusalem and not lament over her divisions. Has there ever been a time when this was not so? But Jerusalem is also the holy city. Abraham Joshua Heschel wrote, "Even those who believe that God is everywhere set aside a place for a sanctuary. For the sacred to be sensed at all moments everywhere, it must also at this moment be somewhere."

In Christian symbolism Jerusalem is everywhere and the ultimate place. Jerusalem is the conflicted city within our hearts and the hoped for heavenly city of promise. Jerusalem is Earth herself. We lament over the world and our continual warfare and our ongoing destruction of land and seas and air. We are the holy place that kills prophets, healers, sages and innocents in the complex chaos of our passions.

In this week's meditation, poets yearn for Jerusalem from exile (meditation one). A modern lament calls Jerusalem to rise to the challenge of her prophetic power (meditation two). Finally, we enter Jesus' own response, opening his arms in love and self-sacrifice (meditation three).

Pray for the peace of Jerusalem: May they prosper who love you. -
Psalm 122:6

Meditation One

Would that I had wings, O Jerusalem

Would that I have wings
that I could wend my way to Thee,

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O Jerusalem, from afar!
I will make my own broken heart
find its way amidst your broken ruins.
I will fall upon my face to the ground,
for I take much delight in your stones
and show favor to your very dust.
The air of your land
is the very life of our soul.

-Yehudah Halevi c1075-1141

If I forget you, O Jerusalem,
let my right hand forget its skill.
let my tongue cleave to the roof of my mouth
if I do not remember you,
if I do not set Jerusalem above my highest joy.

Psalm 137:5-6

Meditation Two

Key to Jerusalem

Who will fan and force the fire of truth to spread across the world,
insisting that we are all one, that mankind is not an animal species
but a fellowship of care, a covenant of brotherhood?

There is cursing in the world, scheming, and very little praying. Let
Jerusalem inspire praying: an end to rage, an end to violence.

Let Jerusalem be a seat of mercy for all men. Wherever a sigh is
uttered, it will evoke active compassion in Jerusalem.

Let there be no waste of history. This must be instilled in those who
might be walking in the streets of Jerusalem like God's butlers in the
sacred palace. Here no one is more than a guest.

Jerusalem must not be lost to pride or to vanity.

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All of Jerusalem is a gate, but the key is lost in the darkness of God's silence. Let us light all the lights, let us call all the names, to find the key.

-Abraham Joshua Heschel 1907-1972 Israel: An Echo of Eternity

Meditation Three

Fox and hen

If you have ever loved someone you could not protect, then you understand the depth of Jesus' lament. All you can do is open your arms. You cannot make anyone walk into them. Meanwhile, this is the most vulnerable posture in the world --wings spread, breast exposed --but if you mean what you say, then this is how you stand.

...

... Jesus won't be king of the jungle in this or any other story. What he will be is a mother hen, who stands between the chicks and those who mean to do them harm. She has no fangs, no claws, no rippling muscles. All she has is her willingness to shield her babies with her own body. If the fox wants them, he will have to kill her first; which he does, as it turns out. He slides up on her one night in the yard while all the babies are asleep. When her cry wakens them, they scatter.

She dies the next day where both foxes and chickens can see her --wings spread, breast exposed -- without a single chick beneath her feathers. It breaks her heart . . . but if you mean what you say, then this is how you stand.

-Barbara Brown Taylor in Christian Century

LECTIONARY NOTES 1

Genesis 15:1-12, 17-18

Abraham is suffering from tunnel vision. Although he is a spirit filled man who is devoted to God, Abraham's vision is only focused on what is immediately in front of him. Abraham hasn't yet submitted to God's will and allowed God to open his eyes to see the effects of

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God unending love and possibility. Abraham's myopia leads him to focus on the fact that he is childless and what he currently owns. Thus, God's promise of offspring that would number the stars of the sky and ownership of vast amounts of land is beyond his human understanding. But this is the crux of the passage; Abraham is still walking by sight and not by faith. Submitting to God's will necessarily means that we must also place full trust and faith in the Lord. The perfect and complete cure to human spiritual myopia is faith in the abundance grace of the Holy Trinity.

What are the material and earthly things that must be abandoned in order to walk by faith and not by sight?

What sources or people do you rely on for spiritual clarity of thought and guidance?

Psalm 27

Glorious is the Lord who is the rock of our salvation and our stronghold in times of distress. The psalmist seems to be deeply troubled in his reflection and plea for God's mercy in Psalm 27. Troubled by the threat of armies, enemies and false witnesses God is the common denominator who can provide an escape route in the face of suffering, harm and persecution. In a cry for help and protection, the writer seeks the paternal attributes of God for protection and reassurance. If there is one psalm that accentuates what it means to the beneficiary of God's grace on earth, Psalm 27 is it.

As we celebrate the joy of being members of the kingdom of God, how do we describe the common denominator in our spiritual life (God)?

Conversely, reflecting on our lives, how do you think God would describe us?

Philippians 3:17-4:1

Saint Paul, formerly chief persecutor now converted chief advocate for Christians offers a warning to "enemies of the cross of Christ". That is, if you place your minds on earthly things, your glory will be

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shame and destruction. Saint Paul, to the members of the church in Philippi draws a divisive line between earthly gains and heavenly reward. The citizenship of value is not on earth but in heaven with our Lord of Savior Jesus Christ. The busyness of this world dictates that we are wrapped in trying to assert, redefine or identify the role in the communities in which we live. We assert our identity through citizenship, community, social groups, religion, family and friends. Our membership in these various groups drives our earthly existence daily.

How often do we consider what it takes to acquire and maintain membership in heaven?

What are the specific requirements that Jesus Christ demands from us to obtain the eternal citizenship in heaven?

Luke 13:31-35

George Webb in his hymn Stand up Stand up for Jesus was persuasive when he wrote, “from victory unto victory his army shall he lead, till every foe is vanquished and Christ is Lord indeed”. In our reading today, Jesus Christ faces familiar foes in the Pharisees. Even though Jesus is performing miracles to the benefit of the community, the religious elite wants no part of it or him. In response Christ is resilient, defiant and brave as he insists that God’s work is paramount to any request or law from the Herod or the Pharisees. Jesus’ stance is a reminder that in following him we are called to stand up for justice, love and the welfare of our surrounding communities. This may mean forsaking loved ones/friends, defying societal norms or doing the unpopular. It also means spirit-filled joy, countless blessings and an abundance of grace.

In what ways do you see yourself following Jesus and standing up for Jesus?

How do you stand up for justice and love?

When is it difficult to do that? When might it be easy?

LECTIONARY NOTES 2

REFLECTIONS ON THEME:

This week's readings paint a picture of contrasts. On the one hand, there is the assurance of God's mercy and protection. Abraham receives promises from God of covenant relationships and descendants as numerous as the stars, and the psalmist affirms God's mercy and protection and the joy of living in God's presence and love. In the letter to the Philippians, Paul also indicates that those who follow faithfully are not headed for destruction, like godless people, but for glory. On the other hand the Gospel reading this week shows the persecution Jesus faced as he faithfully followed God's call. A striking feature of this reading is Jesus' refusal to be daunted by the threats against his life, and his determination to continue his mission in spite of the suffering he will face, like the prophets before him. So, the Lectionary, while it assures us that close, protective relationship with God is available to us, also reminds us that the call to live out God's mission does not mean a life free of pain and struggle. The protection we find in God, then, is not a guarantee that no harm will come to us, but a promise that, whatever we may face, we are ultimately destined for glory, and God's strength will sustain us and keep us faithful to the end. In a world of expediency the call to embrace the tough and challenging path of the Gospel can seem out of place, but, if we will trust it and embrace it, we will discover the life that endures through the worst times and that empowers us in the best times.

CONNECTING WITH LIFE:

GLOBAL APPLICATION: In the quest for justice and to be faithful in following God's call, we can sometimes fall into cynical despair, or shallow optimism which leaves us naive about evil. If we believe our faith and our determination to do "what's right" in God's eyes is a guarantee of safety, we will be sorely disappointed. But, if we can view our relationship with God as a source of strength that enables us to endure the toughest challenges, struggles and conflicts, we will find it to be sufficient. In addition, if we think the world is easily fixed and evil is easily transformed, we delude ourselves. But, if we are able to remain hopeful and committed to transformation, even as we recognise the evil systems and structures that oppose us (as

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Jesus did) we will be able to face the struggles in our world wisely, optimistically, and creatively. In some sense, though, this commitment may include a call to release our “right to protect ourselves” and like Jesus risk crucifixion even as we seek to reach out to those who hate us.

LOCAL APPLICATION: There are two truths that we need to balance in our personal journey and as communities of faith. The first is that relationship with God, is a “protection” of sorts from the woes of the world. When we follow Christ, we learn ways to live well – we learn to love others and ourselves, which inevitably creates deeper and more stable relationships; we learn to devote ourselves to God and God’s purposes, which offer us meaning and fulfilment; we learn to refuse to play the games of greed, revenge and abuse of power, which controls our appetites and keeps us from self-destruction; we learn spiritual disciplines which increase our self-care and health. But, there is also a second truth – people who follow Christ are not “better” than others. God’s “blessing” is not a reward for goodness, and suffering and difficulty are not God’s judgment or curse for our sinfulness. The Gospel offers us doorways to life, while ensuring that we know that God has no favourites, and that our call is to invite all others to find life in Christ with us. How do we celebrate the gifts of following Christ, while avoiding the self-righteousness that so often characterizes people of faith? And how can we trust in God’s protection while remaining faithful and hopeful when we are persecuted or when we suffer? Perhaps you can explore that this week.

SERMON OUTLINE

Lk 13:31-35 Herod wants to kill you...

Jesus is still in the region of Galilee & Perea - on his way south to Jerusalem - *some Pharisees came to Jesus...*

1. The WARNING of the Pharisees:-*Leave this place & go somewhere else. Herod wants to kill you.* What motivated them? - sincere intentions or a desire to get Jesus out of their area? There were many Pharisees who were devout men of God - committed to

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faithful service - cf Nicodemus. Probably they had inside information & sought to inform Jesus of the threat to his life.

2. The WILINESS of Herod:- Antipas had been appointed Tetrarch of Galilee & Perea on the death of his father Herod Gt in 4AD... Jesus summed up his character well in the light of history:- *Go tell that fox...* - 3 symbolic thoughts ref fox:

- a) it is regarded as the slyest of creatures;
- b) it is thought of as the most destructive of animals;
- c) it represents a worthless & insignificant man...

Jesus will continue his work regardless of threats to his life - *I must keep going - I must reach my goal - complete my mission!*

3. The WOE of Jesus: his lament over the city - *O Jerusalem, O Jerusalem, you kill the prophets & stone those sent to you...*

a) his Longing: *to gather your children together* -soon to be driven apart by the Romans in the Conquest of AD 70...

b) his Love: *as a hen gathers her chicks under her wings* - but they rejected such protective love & will have to face the dire consequences - *Your house is left to you desolate - you will not see me again* until I return in glory. You have missed the opportunity to respond to God's redeeming love

By Norman Porteous

SERMON

Loving like a Mother Hen

One moonlit night a Fox was prowling about a farmer's chicken coop, and saw a Hen roosting high up beyond his reach. "Good news, good news!" he cried.

"Why, what is that?" said the Hen.

"King Lion has declared a universal truce. No beast may hurt a bird henceforth, but all shall dwell together in brotherly friendship."

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“Why, that is good news,” said the Hen; “and there I see someone coming, with whom we can share the good tidings.” And so saying she craned her neck forward and looked far off.

“What is it you see?” said the Fox.

“It is only my master’s Dog that is coming towards us. What, going so soon?” she continued, as the Fox began to turn away. “Will you not stop and congratulate the Dog on the reign of universal peace?”

“I would gladly do so,” said the Fox, “but I fear he may not have heard of King Lion’s decree.”

What do you think is the moral of Aesop’s fable? The answer: Cunning often outwits itself.

There are parallels between this fable and our Gospel story today. Herod is the Fox, Jesus is Hen, perhaps John the Baptist is the Dog, and King Lion is God, of course. Although the Fox lied to the Hen about King Lion’s decree of universal peace, we know a different story from God. The truth is that the kingdom of God is at hand and it is present in deep and surprising ways.

How often do we use the term ‘mother hen’ when we refer to a person who is especially nurturing to and protective of those they love? What an interesting metaphor Jesus uses in the Gospel reading – God trying to gather God’s children together just as a hen gathers her brood under her wings. A hen is probably not the first thing that comes to mind when we think of a protective animal. We would sooner imagine a lion or a fierce bird of prey, something with fangs or talons. Yet, the lowly chicken is the image that Jesus chooses to demonstrate this relationship between God and us. God, the mother hen, calls us to the safety of the nest, underneath those downy wings, behind the heart that beats beneath her vulnerable breast. There is power in this image. Power tied to Abram’s covenant with God. Power tied with strength in vulnerability and with relationship.

Today, fear is our fuel: fear of those who are different, fear of death, fear of our own shortcomings, and fear that the things we value will

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be taken away from us. In response, we write contracts: contracts for services, contracts for jobs, prenuptial contracts, and, as wonderful and helpful as wills can be, they too, are contracts to make sure the people and things we value will be cared about in the way we want them to be when we are gone. Contracts are about legal protection within relationships. This is where they differ from a covenant, especially a covenant with God.

When Abram creates the covenant with God in our reading today, he is executing an ancient practice. A covenant, ratified in blood, is all encompassing. If you were to make a covenant with your best friend today, it would mean that everything that belonged to them also belonged to you and vice versa. If your best friend happened to have a mansion and a heap of creditors hounding them, guess what? You've got that, too. A contract would protect you from the bad, but a covenant guarantees that you are in relationship and if one goes down, you both go. On the flip side, that also means if one succeeds, so does the other.

God has established covenants with a variety of people and under a variety of circumstances: with Noah, the rainbow promising that God would never again destroy the earth with a flood; With Abram, through animal sacrifice, and later, as Abraham, through circumcision; With Mary, through the blood that came with birthing Jesus, and Jesus himself, who sets his face to Jerusalem so that his blood can become another tie that binds us.

Jesus knew his identity as a prophet and the Son of God. He tells the Pharisees, "Go and tell that fox [Herod] for me, 'Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work. Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem.'" Jesus knows the stakes of being what he is and yet, he follows God's call to him. He sees the role of God as one of a mother hen gathering her brood under her protective wings, safe from the ravages of the foxes of life. In Luke's time, that meant not just Jerusalem or Israel, but the Gentiles as well. Like the Pharisees and Sadducees that Jesus encounters, we are often not willing to be gathered in with people that are not like

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us, instead taking our chances elsewhere. We think we are truly free, but instead are even more at risk and vulnerable to the sly seductions of the foxes among us.

If you are familiar with what happens when a fox gets into a hen house then you know that most times the mother hen herds her chicks under her wings for protection and bares her breast so that the fox must kill her first before it can get to her chicks. It is the only defense she has. Later, there will be a flutter of feathers and motherless chicks running around but at least they are alive, though their mother may be dead. They are given the chance to live. This is the image that Jesus chose to bring to us: our covenant with God means that everything of God's is also ours, even Jesus, God's own son.

The season of Lent is a time of repentance and a time to consider what it means to be in covenant with a vulnerable God. We learn that faith grows through use. The more we encounter our vulnerable God, the more we understand the strength of our own vulnerability. We must choose to live this type of faith each day. When we received the cross of ashes on our forehead on Ash Wednesday, it reminded us exactly how vulnerable and human we are in this world. We are called to something more than living for ourselves and satisfying our contracts. Our God is not the belly, as it says in Philippians. We are called to be the chicks that lead the way to our mother hen: our God.

In our baptism, we are marked by the cross of Christ and sealed by the Holy Spirit as Christ's own forever. We are charged with an imperative call to love like that mother hen who opens her wings wide and exposes her heart to the foxes of the world in the hope that our loved ones may live in the light of our vulnerability. Called to love like someone who is in covenant with God. A fierce and trusting love that encompasses all that which God possesses. When we live this way, we will know the reign of universal peace described in this Franciscan blessing:

May God bless you with discomfort at easy answers, half truths, and superficial relationships, so that you may live deep within your

heart. May God bless you with anger at injustice, oppression, and exploitation of people, so that you may work for justice, freedom and peace. May God bless you with tears to shed for those who suffer from pain, rejection, starvation and war, so that you may reach out your hand to comfort them and to turn their pain into joy. May God bless you with enough foolishness to believe that you can make a difference in this world, so that you can do what others claim cannot be done. May the peace of God and the God of peace be with you for evermore.

ONLINE SERMON SOURCES

The sarcasm of Jesus - Luke 13 - Sermon Central -

This preacher has been to Jerusalem but it is far from being his favourite city....”many people nonetheless do feel drawn to the city, and not only for sentimental reasons or out of historical interest, but for solid religious reasons. For Jerusalem is indeed the ‘holy city’ for not one but three of the major world religions!

“People come to the holy city because it is a place where holy events took place and where some very special holy people once walked. And millions will testify that you can still sense the presence of the transcendent in that holy city, even though others, like me, sense only the stench of death.

“Certainly, at any rate, I think we could all agree that Jerusalem is a unique city, as our Gospel reading today is a unique passage, for it is, as far as I know, the only recorded incident we have in the life of Jesus where He uses sarcasm...”

<https://www.sermoncentral.com/sermons/the-sarcasm-of-jesus-luke-1331-35-david-smith-sermon-on-discipleship-113642>

Sarah laughed - Pharisees and Anglicans

This sermon highlights Jesus’ condemnation of the Pharisees and includes a useful comment that too often this can be the basis of unthinking anti-semitism. The point is made in a very gracious, non-lecturing manner which includes the finer aspects of the Pharisees expression of belief... “Perhaps it's because too many of us in the

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church have forgotten something the Pharisees, like Jesus and his band of squabbling disciples remembered -- that the history of God's people is of God calling together disparate peoples with different gifts and weaknesses, and forming them into one people, still distinct in gifting and in perspective, still wrestling with scripture and with one another with the vigor that characterized Jacob/Israel's wrestling with God's angel, and still called to a common destiny, to do justice and mercy and worship God.

"The Pharisees, with all of their differences from one another as well as from Jesus, have a great deal to teach us at this moment in our life together." The preacher moves on to illustrate that the christian community would have been much smaller if it had not been able to engage with Pharisees and encompass them in their new community. She comments, "God's grace is such that God sends God's Spirit upon us to empower us to do that as the Body of Christ." "Is that a gift you and I are ready to receive? Are our churches in the Anglican Communion and our leaders?"

https://www.sarahlaughed.net/lectionary/2007/03/second_sunday_i.html

CHILDREN

Worshiping with Children, Lent 2C - Carolyn C. Brown

Including children in the congregation's worship, using the Revised Common Lectionary

<http://worshipingwithchildren.blogspot.co.uk/2013/02/year-c-second-sunday-in-lent-february.html>

"There's a Prayer for That: Whom Shall I Fear?" On the Chancel Steps

<https://onthechancelsteps.wordpress.com/2013/02/10/lent2fear/>

Story for Children's Worship and Family Activity, Lent 2C, Larry Broding

<http://www.word-sunday.com/index.html>

HYMN SUGGESTIONS

1st Reading Genesis 15: 1–12, 17–18

10* All my hope on God is founded
501 Christ is the world's true light
383* Lord, be thy word my rule
595* Safe in the shadow of the Lord
545* Sing of Eve and sing of Adam
323* The God of Abraham praise

Psalm 27

87 Christ is the world's light, he and none other
501 Christ is the world's true light
566* Fight the good fight with all thy might
431* Lord, enthroned in heavenly splendour
362* O God, beyond all praising
620 O Lord, hear my prayer
557* Rock of ages, cleft for me
20* The King of love my shepherd is
627* What a friend we have in Jesus

2nd Reading Philippians 3: 17–4: 1

566* Fight the good fight with all thy might
468 How shall I sing that majesty
672* Light's abode, celestial Salem
370 Stand up and bless the Lord

The Gospel Luke 13: 31–35

369* Songs of praise the angels sang
143 Waken, O sleeper, wake and rise
145* You servants of the Lord

And Are We Yet Alive?

A Mighty Fortress Is Our God

O God Our Help In Ages Past

How Firm A Foundation

Blessed Be Your Name (YouTube video)

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Everlasting God (YouTube video)
God Of Justice (YouTube Video)
You Are God

Please commend this resource to colleagues - they simply send an email to churchnewsireland@gmail.com with the message Passwords in the title

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