

## 28<sup>th</sup> Feburary 2021 6 pm Evening Teaching: Take Up Your Cross

Service led by Christine Haines, Talk by Andrew Haines.

Video about Deacons by Andrew Attwood and Roger Homes.

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### **Greeting**

[Christine:] Good evening everyone, I hope you've enjoyed this lovely sunny day today as much as we have. My name is Chris, and Andrew is here with me. We will be leading the evening service this evening. We are members of the Church of St John's in Kenilworth, and so we welcome you and any of you who are joining us from further afield. And in true Anglican fashion, we do have a notice first, and the notice comes in the form of a video that Andrew Attwood our vicar has asked for us all to listen to this evening. So just for a few moments, we're going to turn now to a video that Andrew has sent for us to see.

### **Deacons: an appeal**

[Andrew Attwood:] Hi. I wanted to talk to the church about the ministry of deacons. Just to remind you, in Acts 6, verses 1 to 4, it says this:

**1** In those days when the number of disciples was increasing, the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. **2** So the Twelve gathered all the disciples together and said, 'It would not be right for us to neglect the ministry of the word of God in order to wait on tables. **3** Brothers and sisters, choose seven from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them **4** and will give our attention to prayer and the ministry of the word.'

So you see, the early church recognised that there were certain practical roles that were necessary for the smooth running of community life. And the people chosen were full of the Spirit and wisdom, they were prized for their faith and their usefulness. This word 'deacon' means 'servant'. It's an another Christ-like quality that we're all called to grow in. Now such deacons or servants are like oil. They keep us moving forward, often active behind the scenes, but hugely valued by God and the church. Now, the PCC is a group of Christian people with a range of gifts and abilities, but presently, we are looking for some new faces to be link people, a link person for particular areas of service. A link person would help liaise between particular aspects of church life and the PCC. We're going to share details about such roles over these next few weeks.

So I just wanted to finish by saying this: have you ever wondered how you can help our church? Can I encourage you to ask God, "Are you calling me to serve in this way, Lord?" Can I ask you to be open to the voice of the Spirit? And if you love our church and wish to be more useful, like the first deacons in Acts 6, please do get in touch with myself or one of the wardens. Thank you for listening.

[Roger Homes:] Well, good morning everybody. Andrew's just asked me if I would do a brief video looking at recruiting somebody to the PCC to oversee the children's work. And before I talk about some of the qualities that are needed for that particular job role, I just wanted to thank all those people who are working with the kids, even during the pandemic, at this particular time.

So what sort of qualities are we looking for in somebody to take on that role of PCC link for children's work? I think first and foremost, you need to have a passion for kids, and also for seeing children impacted by the Gospel. I think the person would need to be somebody that oversees the children's work and also across the different age categories as well, to be able to present reports and proposals to the PCC on behalf of children's work, and to pray for and work with the teachers and anyone else that is supporting them, obviously be responsible for bringing any concerns that may be happening in the children's work to the PCC, and also to liaise with the COGS leaders and the leaders of toddlers' group and youth ministry as well. And finally they may have a role to play in helping to market children's work to families, new families to church, or maybe people from outside the church as well.

So if that interests you, that would be great. Obviously there will be a procedure for getting in touch about that. And so I hope that's helpful anyway. Bye bye.

[Christine:] So something for us all to think about, and prayerfully consider, in these coming days and weeks.

### ***Hymn: At the Name of Jesus Every Knee Shall Bow***

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| <p>1. At the name of Jesus<br/>Every knee shall bow,<br/>Every tongue confess Him<br/>King of glory now.<br/>'Tis the Father's pleasure<br/>We should call Him Lord,<br/>Who from the beginning<br/>Was the mighty Word.</p> <p>2. Humbled for a season<br/>To receive a name<br/>From the lips of sinners<br/>Unto whom He came,<br/>Faithfully He bore it<br/>Spotless to the last,<br/>Brought it back victorious,<br/>When from death He passed.</p> | <p>3. Name Him, brothers, name Him,<br/>With love strong as death,<br/>But with awe and wonder<br/>And with bated breath:<br/>He is God the Saviour,<br/>He is Christ the Lord,<br/>Ever to be worshipped,<br/>Trusted, and adored.</p> <p>4. In your hearts enthrone Him;<br/>There let Him subdue<br/>All that is not holy,<br/>All that is not true.<br/>Crown Him as your Captain<br/>In temptation's hour,<br/>Let His will enfold you<br/>In its light and power.</p> |
| <p>5. Brothers, this Lord Jesus<br/>Shall return again,<br/>With His Father's glory,<br/>With His angel-train;<br/>For all wreaths of empire<br/>Meet upon His brow,<br/>And our hearts confess Him<br/>King of glory now.</p>   |   |

### ***The collect for the day***

Blessed are You, Lord God of our salvation,  
To You be praise and glory forever.  
You have delivered us from the darkness of death through your beloved Son.  
In Him, light has conquered darkness, life has triumphed over death.  
He has breathed into us Your life-giving Spirit.  
Blessed are you, Father, Son and Holy Spirit,  
Our God forever and ever.  
Amen.

### ***Reading: Romans 4:13-25 [NIVUK 1984]***

**13** It was not through law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. **14** For if those who depend on the law are heirs, faith has no value and the promise is worthless, **15** because law brings wrath. And where there is no law there is no transgression.

**16** Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring – not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all. **17** As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed – the God who gives life to the dead and calls things that are not as though they were.

**18** Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be." **19** Without weakening in his faith, he faced the fact that his body was as good as dead – since he was about a hundred years old – and that Sarah's womb was also dead. **20** Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, **21** being fully persuaded that God had power to do what he had promised. **22** This is why "it was credited to him as righteousness." **23** The words "it was credited to him" were written not for him alone, **24** but also for us, to whom God will credit righteousness – for us who believe in him who raised Jesus our Lord from the dead. **25** He was delivered over to death for our sins and was raised to life for our justification.

This is the Word of the Lord  
**Thanks be to God.**

### ***Reading: Mark 8:31-38 [NIVUK 1984]***

**31** Jesus then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again. **32** He spoke plainly about this, and Peter took him aside and began to rebuke him.

**33** But when Jesus turned and looked at his disciples, he rebuked Peter. 'Get behind me<sup>1</sup>, Satan!' he said. 'You do not have in mind the things of God, but the things of men.'

**34** Then he called the crowd to him along with his disciples and said: 'If anyone would come after me, he must deny himself and take up his cross and follow me. **35** For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it. **36** What good is it for a man to gain the whole world, yet forfeit his soul? **37** Or what can a man give in exchange for his soul? **38** If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels.'

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1 Andrew actually read, "Out of my sight, Satan!" - see [TPT] (credits at the end of this document)

This is the Word of the Lord  
**Thanks be to God.**

***Hymn: Take Up Thy Cross, The Saviour Said***

1. Take up thy cross, the Saviour said,  
If thou wouldst my disciple be;  
Deny thyself, the world forsake,  
And humbly follow after me.
2. Take up thy cross, let not its weight  
Fill thy weak spirit with alarm;  
His strength shall bear thy spirit up,  
And brace thy heart and nerve thine arm.
3. Take up thy cross, nor heed the shame,  
Nor let thy foolish pride rebel;  
The Lord for thee the cross endured,  
To save thy soul from death and hell.
4. Take up thy cross and follow Christ,  
Nor think 'til death to lay it down;  
For only those who bear the cross  
May hope to wear the glorious crown.
5. To thee, great Lord, the One in Three,  
All praise forevermore ascend:  
O grant us in our home to see  
The heavenly life that knows no end.

***Talk: Justification By Faith, or Take Up Your Cross***

Just before I think on the words that we had read to us a moment ago, a short prayer.

Heavenly Father, I pray that you would take my lips and speak through them and take our hearts and minds and open them to receive Your truth for us today. In Jesus' name, Amen.

Well, the title of this talk to begin with was 'Justification by Faith'. It's sort of modified a bit in the course of preparation. It seems to have moved and seems important that it should move to what it means actually to take up our cross and follow Jesus. And of course it has a great deal of faith involved in the pledge and the desire to do that.

The Cross. It's something that looms over the whole of Jesus' life. It's there right at the very beginning, almost in the birth narratives. Certainly when Mary and Joseph take Jesus to the Temple as a very small infant, and meet with Simeon and Anna there, we get the prophecy of pain and hurt, of suffering. And as we come into this season of Lent, the Cross comes into an even sharper focus. And we see Lent very often as a kind of journey, a physical journey. We track Jesus as He moves from the north of the country down towards Jerusalem, and also as a kind of spiritual journey, where we reflect on our life: we're led into repentance, where necessary. We try to put things right with God where we know things have gone wrong in the past. So, we're going to follow that journey a little bit this evening.

And I want to pick up from where we left off last week with the reading that we had then from Mark's gospel, a few verses from chapter one: six verses, three events; all of them dealt with very briefly, very quickly.

- First of all, Jesus' baptism,
- then the temptations in the wilderness,
- and then the beginnings of His ministry.

I think those three things have three aspects for us to think about:

- the baptism gives us an affirmation,
- the temptations give us an example,
- and the beginnings of the ministry give us a challenge.

## **1: Affirmation**

What is the affirmation? As Jesus emerges from the water of baptism, then the heavens, we're told, are opened, and the voice of God is heard. "You are My Son, My beloved, with whom I'm well pleased."<sup>2</sup> I think that word of affirmation to Jesus is a word of affirmation for each and every one of us. Sometimes we don't always feel that we're very valuable, very precious, we don't always feel very close to God. And I think perhaps the remedy to that is to stop and just say very definitely, "I am a son, I am a daughter of God, I'm loved, and I'm pleasing to Him." And we can say that, not because of anything that we are, but because of what Jesus has done for us. So we have that tremendous affirmation that comes through Him. We may be a part of a new people and new community, but that community doesn't simply date back for 2,000 years. It's a community that's even older still. Excuse me. It goes right back to the time of Abraham himself: Abraham, the father of faith, the one who was commended for his faith, is justified by faith. He heard God, he absorbed what God had to say, and he obeyed it.

Now Abraham was no paragon of virtue. He wasn't above telling fibs to try and get himself out of tight corners. He was quite impatient. When God made a promise to him and it didn't seem to be being fulfilled, he was quite capable of taking the law into his own hands and trying to do something about it for himself. And he had to learn, as we so often have to learn, that if we do things in God's time, then that is when they succeed. If we try to force things in our own time and in our own way, they probably go wrong, and backfire on us. Abraham had to learn those things.

So God's promise to us, we are not perfect, but as He did with Abraham, as He did too with John the Baptist, someone else who wasn't perfect, but baptised Jesus when Jesus asked. Later on John himself wonders what it's all about. "Is it working out the way we thought it would?" it didn't seem to be<sup>3</sup>. We know we may not be perfect people, we certainly aren't. But each one of us can be used by God. And if we make ourselves open to Him, He will use us for His purpose, and to His glory. We are not only useful, but we are a delight to Him. "You are My son, My daughter, My beloved. With you I am well pleased." He sees us not just as we are at this moment, but as we will be: transformed and perfected in the fullness of time.

And that is the heart of our faith: that we are right with God through what Jesus has done for us on the Cross. He's done that one thing that none of us are capable of doing for ourselves. We can't put ourselves right with God, not through what we do, not by obeying the rules, nothing about us, but through that righteousness which comes because Jesus is the perfect one who has offered Himself on our behalf.

Abraham was a father of faith. But we have so much more than Abraham. We're told in that reading from Romans that Abraham believed God, the God who gives life to the dead, and calls things that are not as though they were. Abraham believed that God could give life to his aged body and that of Sarah, his wife, who would fulfil that promise of a son for them. So what seemed to be dead, Abraham believed could be brought alive. We are living in the age of the Resurrection. We know that new life has been brought from the dead. And we know that God sees us, not as we are now, but as we are becoming and will be in the future. So we can all accept and embrace that affirmation, our standing before God, that we are valued, we are beloved.

## **2: Example**

But we are called too to follow in the example as disciples of Jesus and as heirs of Abraham in the family of faith. We can expect to follow their example,

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2 Mark 1:11

3 Matthew 11:2-6

and we can expect to experience testing, times of trial and of checking that we are fit for the purpose for which God intends us. Perhaps for Abraham that test came supremely in the call later on to offer his son Isaac as a sacrifice<sup>4</sup>. It's hard to imagine what an appalling dilemma that would have posed for Abraham. A child of promise; God says, "give him back" before that promise seems to be fulfilled, and overflowing out to become a people and a nation. How could that promise be fulfilled if Abraham were to go through with that offering? He was put to that test. But he found that through that test that God is the one who is faithful. God Himself provided the offering in Isaac's place, that event a foreshadowing of what God Father and Son are doing at the Cross. And I believe it's no coincidence that those two events happened in very much the same place: Abraham sent with Isaac to the region of Moriah, to Mount Moriah, the place where ultimately the temple was built, and very close to where the Crucifixion actually took place. No-one knows for certain the exact spot that either of those events happened, where Abraham offered Isaac, though tradition has a place for it. No-one knows exactly where the Cross stood, but very close, I believe, to that same place. The one event very much foreshadowing the other. God is a God of pattern and of order, and He is always faithful to His Word.

Jesus called to be our Saviour, rising from our affirmation at His baptism and driven into the wilderness to be tested and tempted. Mark covers it very quickly, but rather intriguingly too, we're told He was there with the wild animals. The desert is a place of danger, a place of trouble, a place of the fear of death. But Mark just drops in, perhaps there's a hint there of that new creation, where that fear, that terror, is taken away. Jesus comes to no harm in that place, and emerges from it through those tests to enter into His public ministry.

We too can be tried, we can be tested. Perhaps some of you will recall that before I was ordained, I used to work for a company that made heating boilers, central heating. And essentially it was an iron foundry, making cast iron heat exchangers, which would then go down a production line and then have various bits of pipework, controls and valves all bolted on. And at the end of the production line it would drop into a box, and be shipped out to the warehouse, ready to go to the customers. But before it went into that box, everything was tested at each stage down the production line. And there was a sort of ominous sign over the end of the track that said, "Remember, the next inspector is the customer." Each of those boilers was tested: gas pressure, water pressure, far higher than anything they will experience when they're installed in our homes, just to make sure that when they get there, they're not going to let us down. They're fit for purpose when they go into that cardboard box. So, though, the experience of testing for Jesus for us. But God knows that we are fit for the purpose that He has in mind for us.

### **3: Challenge**

Example, and a challenge. As Jesus goes out on His public ministry, His call is "The kingdom of God is near. Repent and believe the Good News,"<sup>5</sup> and the whole of the following chapters of Mark's gospel are introducing us to what that Good News is, and how we are supposed to respond to it. Again and again it's putting to us the question, "Who is this?" And again and again we're told that as people listened to Jesus, they marvelled at Him. They were amazed by Him. And it leads us up to that point in chapter 8, where we find out that the message and the messenger are one and the same, that this Jesus is Himself the Good News. Before our reading for Mark this evening, we reach the pivotal point in that gospel, a moment when the big question is asked, "Who am I? Who do people say that I am?"<sup>6</sup> And the disciples report that people have all sorts of different answers: John the Baptist, Elijah, one of the prophets come back to life. But then Jesus' question to them, "Who do you say that I am?" And that moment of insight from

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4 Genesis 22

5 Mark 1:15

6 Mark 8:27-30

Peter: "You are the Christ, the Anointed One, the Messiah, the Son of the living God."

And it's important to understand where this happened. It's an intellectual high point of the Gospel, a spiritual high point, a moment of insight and revelation. And it happened on the physical uplands, right in the north of the country, on the slopes of Mount Hermon, about 30 or so miles north of the Sea of Galilee. We are told that Jesus had taken His disciples into the vicinity of Caesarea Philippi. That was a new city. It had been an ancient city called Paneas. But cities in biblical terms were not like cities as we know them today. I guess Leek Wootton in biblical terms would have been classed as a city. But Paneas through the years had been noted as a place of pagan worship. And the main shrine there was to the pagan god Pan, the god of desolate places and the god of mischief. There is a huge temple complex, the remains of it are still there. There's a huge cave, from which at one time a spring bubbled up plentifully, there's still only a trickle now today, but that spring is one of the streams of the river Jordan.

That whole area right up in the north of the country had been annexed by King Herod the Great, just before the time of Jesus. And on Herod's death it was inherited by one of his sons: his kingdom was divided into three. And that northern territory was inherited by Philip. Philip built a new city, and named it Caesarea Philippi. That was in the year 14 AD. He named it in honour of the Emperor, Caesar Augustus, and in honour of himself. So Caesarea Philippi, a centre of paganism and a centre too of Emperor worship, because a dead Emperor in Rome was declared to be divine, and if the dead Emperor became a god, it meant that the new Emperor, the son of the old one, was therefore a son of god. So how apt, how appropriate that in that place, there is that affirmation to the question, "Who am I?" "You are the Christ, the Son of the living God." An appropriate place to affirm that profound truth, and perhaps a dangerous place too, and immediately those words are spoken, the atmosphere changes, the mood changes, the direction changes.

The road now is going to lead to Jerusalem for those final and fateful few days. The atmosphere gets darker, because Jesus immediately turns to the true nature of Messiahship. What is it all about? It's not a triumphal entry, seizing the crown, seizing sovereignty by force, throwing out the oppressor. Instead, it is a way of suffering, it's the way of death. He talks too of resurrection. But as yet, the disciples don't understand it, and they don't understand it until it actually happens. Jesus challenges them, "If you want to be My followers you have to take up your cross and follow Me."<sup>7</sup> And that challenge to them is equally a challenge to each one of us. We want to follow Jesus, but are we prepared to take up our cross? What does it mean? It is actually deadly serious. We so often tend to trivialise it. Sadly we often trivialise the Gospel as a whole. We say, "Come to Jesus, give your life to Him. You'll be happy, all your problems will be solved." And that just isn't necessarily true. The call is to take up our cross, and follow.

We trivialise it by saying, of all sorts of little problems, oh, that problem, this problem, "that's a cross we have to bear". No, it isn't. The disciples would have known otherwise. They would have known just how serious Jesus was being. Several of them would go on to experience crucifixion for themselves. It was something that was barbaric. It was practised by the Romans, it was practised by the Persians, but not widely in the Asian world. It was abhorrent to many even of those civilizations. In the Roman practice, it was reserved only for slaves and for foreigners. A Roman citizen couldn't be crucified. It was slow. It was painful. It was humiliating. It could take three days, even longer, for someone to die on a cross. They would die through exhaustion and suffocation. And sometimes, if they weren't going quick enough, the Roman soldiers would help them on their way by stabbing them in the side, or by

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7 Matthew 16:24

breaking their legs, so they were unable in any way at all to support their weight on the cross. It was a humiliating experience. The victim would be stripped naked and hung on that cross, and for a Jewish man of course that was a taboo area. That would have been the ultimate humiliation.

So it is a serious, deadly serious business, when Jesus says, "You must take up your cross and follow Me." And here is the paradox, isn't it: we look forward to life here and in the future, eternal life, the free gift of God, a free gift, but a gift which demands total self-giving and commitment of our life to Him. It's only through that total self-commitment that we can find the way to glory. Jesus says that of His impending crucifixion, "Now is the Son of Man glorified." In being lifted up on the Cross, He will draw all people to Himself.

And for many people today, those words of Jesus are all too painfully real. There are something like 200 nation states in the world today. Persecution is widespread in the world. There's an organisation called Open Doors which monitors the degree of persecution of Christians around the world. And out of about 200 countries, 75 they rate persecution levels as high, very high or extremely high: countries in every continent are in that 75: in North and South America, in Africa, in Europe, and in Asia. The only part of the world, as far as I can see, where it does not happen is in Australasia. And in these days at the moment, with the spread of COVID throughout the world, it seems to be an excuse for yet more persecution of Christians in many places. They're isolated, they're even blamed for the pandemic itself, they're put to the back of the queue when it comes to aid and when it comes to vaccinations. That same organisation monitored and recorded almost 5,000 Christians put to death last year, simply because of their faith. 70% of those were in one country alone, Nigeria.

We can be thankful that we don't face that kind of persecution day by day. Our lives aren't in danger. But persecution is here in our own country: it's subtle. And it is growing. It happens in all sorts of ways. And I think we need to be very much on our guard to make sure that we keep the freedoms that we have to talk about the gospel. Because there are those who would erode those freedoms. It may happen slowly, bit by bit, we may not notice, but one day we might wake up, and we find that we've gone beyond the point from where it's very difficult to return. We need to be watchful, we cannot afford to be complacent. Already people are barred and being put out of work because of the orthodox Christian views that they hold: they are held to be incompatible with the liberal secularism which seems to govern our country today.

So watchfulness, not being complacent, and we must be actively using the freedom that we have to make known the Gospel of our Lord Jesus Christ. Jesus proclaimed the Gospel to everyone. The Good News was free to people of high estate to people of low estate, to men to women, to children. Everyone was included. And we are called to do the same: to make that truth known. We may find it's challenging, but we have His example to follow. And we have with us the affirmation and the assurance that we are members of the Abrahamic family of faith, that we're sons and daughters of God, people who are loved by Him, people who are pleasing to Him. However we feel, He is with us. Sometimes we might feel far away, and perhaps through these last months, this last year, with the difficulty we've had of meeting other people, of meeting together for worship, maybe God Himself sometimes seems distant, but our feelings are often an unreliable guide. We know that it is true. You may not feel it, but that assurance is ours, day by day. "You are My beloved. With you I am well pleased." In a few moments' time we'll be singing our final song, 'Will you come and follow Me'. And I hope when we get to the end of that song, you will be able to say a resounding "Yes, I will indeed follow."

Amen.

## **Prayers**

I'm going to hand over to Chris again now who's going to lead us in prayer.

[Christine:] Thank you, Andrew. As we come to prayer, there will be a sort of verse and response, so at the end of each prayer, there'll be just a short time of quiet, and then I will say the words, "Lord God, You are light." And the response is, "In You there is no darkness at all."

Lord God, You are light.  
**In You there is no darkness at all.**

Lord, we give You thanks for the light of the Gospel, and that it shines in our hearts. We remember all who sit in darkness, or who live in fear. We remember those living in parts of our world where the light of Your gospel is shut out, and where to follow You brings taking up Your cross a difficult daily reality.

Lord God, You are light.  
**In You there is no darkness at all.**

Lord, we remember all who are struggling to remain faithful: those who have fallen away from faith, and those who doubt. And perhaps particularly this evening we think of our own family members and our own friends who are struggling.

Lord God, You are light.  
**In You, there is no darkness at all.**

Lord, we give thanks that You lived in an ordinary home, and that You knew the joys, the ups and downs of family life. We pray that Your presence and peace may be known in our homes and family relationships. We bring before You those families who in these times are struggling, and for those families where faith is disregarded or mocked.

Lord God, You are light.  
**In You there is no darkness at all.**

We remember those who are ill, anxious, and afraid of the future, for those whose mental health has been affected by isolation and lockdowns, for those who are ill at home or in hospital, and for those who've been bereaved. And we think of those whose surgery and medical treatments have been delayed in this pandemic. For all, Lord, who suffer in body, mind, or spirit, we pray for Your sustaining peace and comfort to surround them.

Lord God, You are light.  
**In You there is no darkness at all.**

Merciful Father, accept these prayers for the sake of Your Son, our Saviour Jesus Christ.

**Amen.**

## **Hymn: The Summons (Will You Come and Follow Me)**

1. Will you come and follow me if I but call your name?  
Will you go where you don't know and never be the same?  
Will you let my love be shown?  
Will you let my name be known?  
Will you let my life be grown in you,  
and you in me?

2. Will you leave yourself behind if I but call your name?  
Will you care for cruel and kind and never be the same?  
Will you risk the hostile stare,  
should your life attract or scare?  
Will you let me answer prayer in you  
and you in me?
3. Will you let the blinded see if I but call your name?  
Will you set the prisoners free and never be the same?  
Will you kiss the leper clean,  
and do such as this unseen?  
And admit to what I mean in you,  
and you in me?
4. Will you love the 'you' you hide if I but call your name?  
Will you quell that fear inside and never be the same?  
Will you use the faith you've found  
to reshape the world around  
through my sight and touch and sound in you,  
and you in me?
5. Lord, your summons echoes true when you but call my name.  
Let me turn and follow you and never be the same.  
In your company I'll go,  
where your love and footsteps show,  
thus I'll move and live and grow in you,  
and you in me.

## ***Blessing***

[Andrew:]

So as sons and daughters of God, loved and affirmed by Him, may Christ give you grace to grow in holiness, to deny yourselves, take up your cross and follow Him.

And the blessing of God Almighty, the Father, the Son and the Holy Spirit be upon you now, and remain with you always.

Amen.

[Transcribed by Hamish Blair with help from <https://otter.ai>]

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Please note: inclusive language was not introduced into the NIV until the 2011 edition.

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At the Name of Jesus – Author: Caroline Maria Noel, 1817-77 (written in 1870) – Public Domain.

Take Up Thy Cross, The Saviour Said – Author: Charles W. Everest, 1814-1877 (written in 1833, edited for inclusion in Hymns Ancient and Modern (1<sup>st</sup> ed. 1861) by Sir Henry Williams Baker, 1821-1877) – Public Domain

The Summons (Will You Come And Follow Me) – by John L. Bell (born 1949) (written in 1987 for the Iona Community. First included in their song book, Heaven Shall Not Wait: Songs of Creation, the Incarnation and the Life of Jesus in 1987. Based on Mark 1:16-20)