

# L-L WEEKLY

The Weekly Pewsheet of the Leith-Lyvennet Parishes

## Lenten Giving

This Lent, our focus is on Generosity - God's and ours. In particular, are encouraged to review our giving to Church. Please speak to your treasurer or take a "Ways to Give Form" from your church and consider prayerfully how you might respond.

## Lent Groups

In our Lent groups this year, we are looking at 'What is the Bible and how do we use it'? Please find a group convenient for you and sign up!

**Bolton** Mondays 2.30 - 4.00pm at 2, Edenfold, Bolton.

**Cliburn** Tuesdays 7.30-9.00pm at Cliburn Village Hall.

**Crosby Ravensworth** Thursdays 6.30 -7.30pm in Dent Chapel, in the Church.

**Great Strickland** Tuesdays 7.30 - 9.00pm Strickland Well, G. S.

**Morland** Wednesdays 11.00 - 12.30pm at the Mill Yard Cafe.

**Morland** Wednesday 7.30-9.00 pm at Upper Orchard, Morland

## Holy Week

Holy Week (9-15 April) will be lead this year by Canon Peter Clement. Full details in the parish newsletter. Come and join the amazing journey.



## About Today...

Lent is a season of self-examination, penitence, self-denial, study, almsgiving and preparation for Easter (Easter being also the principal occasion for baptism). Lent is a time for Christians to train themselves in spiritual disciplines. The traditional Lenten disciplines are fasting, almsgiving, prayer and Scripture study. During Lent, liturgical dress is the simplest possible. Churches are kept bare of flowers and decoration. The Gloria in excelsis hymn is not used, nor is the word "alleluia" uttered in praise.

Traditionally, as candidates for baptism were instructed in the Christian faith during Lent, the whole Christian community was invited to join them in the process of study and repentance, the extension of which over forty days would remind them of the forty days that Jesus spent in the wilderness, being tested by Satan. Today we maintain the tradition by following courses of scripture reading, teaching and devotional exercises during Lent in order to grow closer to God and find healing for our souls.

The discipline of fasting is nowadays confined largely to the tradition of "giving up" something for Lent. Despite its austere image, it must be remembered that Lent falls at the time when traditionally food was scarcest so the discipline would not be overbearing. Accordingly, the discipline is not for self-punishment. Rather, it is intended to be liberating – freeing us from bondage to the things of this world and opening our hearts more fully to God. Our fasting should be a constant, challenging reminder that "man does not live by bread alone, but by every word that proceeds from the mouth of God" or, as the Lenten Eucharistic prayer puts it, "Through fasting, prayer and acts of service [God] brings us back to his generous heart.



## For your prayers

- Our preparations for the spiritual disciplines of Lent: fasting, scripture study and almsgiving.
- For those in mourning, especially Jill and all those mourning the sad death of our brother, Richard Longstaff.
- For our Lent Groups, that we may all grow in our faith.
- The Venerable Lee Townend, beginning his ministry as our new Archdeacon.
- Revd. Alun Hurd preparing for his licensing on Monday 6th March at 7.00pm at Shap Parish Church.

*From our calendar of prayer:*

- In the Anglican Communion: Province of Kenya - Diocese of Maseno South The Rt Revd Francis Abiero and Diocese of Maseno West The Rt Revd Joseph Wasonga, clergy and people.
- Carlisle Diocese: this month we pray for Brampton Deanery - RFor every person gathering in churches across the Deanery today - for minds and hearts to be open to God's Word as it is read and taught.
- God for All: for 'honeycomb' training events, that people will be inspired and equipped. Giving thanks for the opportunities for prayer spaces in local hospitals.
- Bishop James, Ecumenical Pilgrimage, Holy Land, 6th-16th March.

## Today's readings

*Genesis 12.1-4a (Abraham (then Abram) first meets God)*

1 The Lord said to Abram, 'Go from your country and your kindred and your father's house to the land that I will show you. <sup>2</sup>I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. <sup>3</sup>I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.'

4 So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran.

*John 3.1-17 (Jesus, teaching one of Israel's leaders, explains his vocation and purpose)*

Now there was a Pharisee named Nicodemus, a leader of the Jews. <sup>2</sup>He came to Jesus by night and said to him, 'Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.' <sup>3</sup>Jesus answered him, 'Very truly, I tell you, no one can see the kingdom of God without being born from above.' <sup>4</sup>Nicodemus said to him, 'How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?' <sup>5</sup>Jesus answered, 'Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. <sup>6</sup>What is born of the flesh is flesh, and what is born of the Spirit is spirit. <sup>7</sup>Do not be astonished that I said to you, "You must be born from above." <sup>8</sup>The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.' <sup>9</sup>Nicodemus said to him, 'How can these things be?' <sup>10</sup>Jesus answered him, 'Are you a teacher of Israel, and yet you do not understand these things?

<sup>11</sup>'Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. <sup>12</sup>If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? <sup>13</sup>No one has ascended into heaven except the one who descended from heaven, the Son of Man. <sup>14</sup>And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, <sup>15</sup>that whoever believes in him may have eternal life.

<sup>16</sup>'For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

<sup>17</sup>'Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.