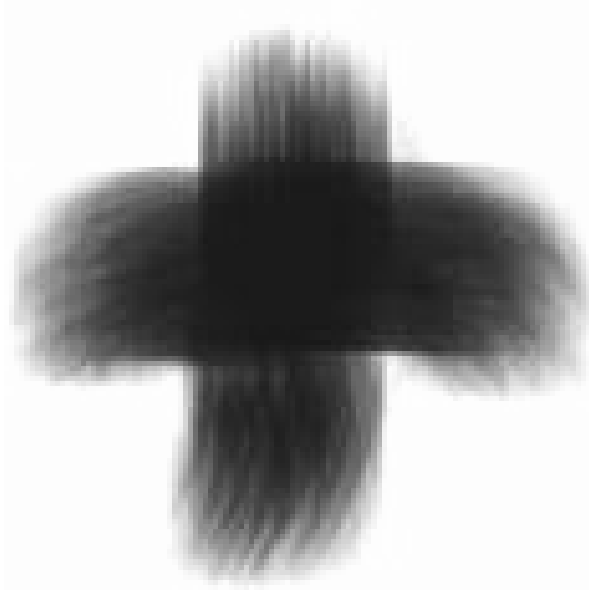




Benefice of

WOODSTOCK & BLADON



**Eucharist for
Ash Wednesday
(the beginning of Lent)**

Wednesday 17th February 2021

Welcome!

About this service...

The entire order of service is contained here including the texts of the readings.

In the second half of the service, we celebrate Holy Communion. All those physically present will be able to receive in one kind (ie the bread) and please pray for those who continue to make their spiritual communion whilst being unable to attend church in person. We continue to pray that those at home are able to engage in a spiritual communion with the living God.

Ash Wednesday is the English name for the first day of Lent stemming from the tradition of making the sign of the cross, in ash, as a sign of penitence.

Sorrow for our sins - penitence - is the key theme of this service, and takes a central place in the liturgy as a response to scripture and preaching. The use of ash (a feature of this day in the Western church since at least the tenth century) is a powerful symbol of sorrow for our sins, a reminder of our frailty and, ultimately, our mortality. The words used at the imposition of ashes (Remember that you are dust) take us back to the creation stories in Genesis, reminding us of our dependence on God, and our failure as human beings to be faithful to his love.

Here in this church you are among friends, and we hope that you feel at home. Whether you come as a regular member, or as a visitor of any faith or none, or are tuning in online, we welcome you and pray that you may know something of the love of God during this act of worship.



Common Worship: Services and Prayers for the Church of England,
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COLLECTIONS...

For those who normally donate during the service, please

[For members of St Mary Magdalene's, Woodstock:](#)

1. Give regularly using the Parish Giving Scheme. Ring them on 0333 002 1271 during office hours with the parish code of 270627292 and your bank details;
2. One-off donation now online at ***Give a little:***
<https://bit.ly/stmmwoodstock> or using the QR Code:
3. Send a cheque to our treasurer, Aidan Salter, c/o The Rectory, Rectory Lane, Woodstock, OX20 1UQ payable to "St Mary Magdalene".



[For members of St Martin's, Bladon:](#)

For those not already paying by Standing Order or the Parish Giving Scheme, please drop your envelopes off to:

1. (if you live in Bladon) to the post box at The Old Malt House, Park Lane, Bladon; or (if you live in Woodstock) to 21 Plane Tree Way, Woodstock;
OR
2. Make an electronic payment to a/c name: St Martin's Church Bladon FWO; sort code: 20 98 48; a/c no. 00343684

THANK YOU FOR YOUR ONGOING GENEROSITY!

**Even although we cannot physically gather, our costs remain
substantially the same...**

*Creator God,
Giver of all Givers,
the Ultimate Generous God,
I praise your name for giving to me the highest gift of all,
your Son, Jesus Christ.
Thank you, God, that you bless me abundantly,
so that in all things and at all times,
having all that I need,
I will abound in every good work.
Amen.*

The Gathering

GREETING

Grace, mercy and peace
from God our Father and the Lord Jesus Christ
be with you
And also with you.

WELCOME

OPENING HYMN

text (paraphrase of Psalm 139) and music: ©1992 Bernadette Farrell

O God, you search me and you know me.
All my thoughts lie open to your gaze.
When I walk or lie down you are before me:
ever the maker and keeper of my days.

You know my resting and my rising.
You discern my purpose from afar,
and with love everlasting you besiege me:
in every moment of life or death you are.

Before a word is on my tongue, Lord,
you have known its meaning through and through.
You are with me and beyond my understanding:
God of my present, my past and future, too.

Although your Spirit is upon me,
still I search for shelter from your light.
There is nowhere on earth I can escape you:
even the darkness is radiant in your sight.

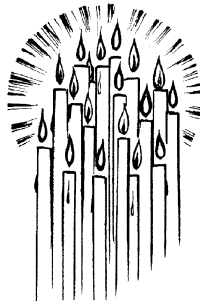
For you created me and shaped me,
gave me life within my mother's womb.
For the wonder of who I am I praise you:
safe in your hands, all creation is made new.

INTRODUCTION and RESPONSORY

Brothers and sisters in Christ:
since early days Christians have observed with great devotion
the time of our Lord's passion and resurrection
and prepared for this by a season of penitence and fasting.

By carefully keeping these days,
Christians take to heart the call to repentance
and the assurance of forgiveness proclaimed in the gospel,
and so grow in faith and in devotion to our Lord.

I invite you, therefore, in the name of the Church,
to the observance of a holy Lent,
by self-examination and repentance;
by prayer, fasting, and self-denial;
and by reading and meditating on God's holy word.



For we remember that
from dust we came;
to dust we will return:
we belong to God.

We gather in penitence,
we gather in confidence:
we belong to God.

At the beginning of Lent,
at every moment of our lives:
we belong to God.

A time of silence is kept

COLLECT FOR ASH WEDNESDAY

Almighty and everlasting God,
you hate nothing that you have made
and forgive the sins of all those who are penitent:
create and make in us new and contrite hearts
that we, worthily lamenting our sins
and acknowledging our wretchedness,
may receive from you, the God of all mercy,
perfect remission and forgiveness;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

Everyone SITS

The Liturgy of the Word



OLD TESTAMENT READING

Joel 2.1-2, 12-13

A reading from the book of the prophet, Joel.

Blow the trumpet in Zion; sound the alarm on my holy mountain!
Let all the inhabitants of the land tremble, for the day of the LORD is
coming, it is near - a day of darkness and gloom,
a day of clouds and thick darkness!

Like blackness spread upon the mountains
a great and powerful army comes;
their like has never been from of old,
nor will be again after them in ages to come.

Yet even now, says the LORD, return to me with all your heart,
with fasting, with weeping, and with mourning;
rend your hearts and not your clothing.
Return to the LORD, your God, for he is gracious and merciful,
slow to anger, and abounding in steadfast love,
and relents from punishing.

This is the word of the Lord.

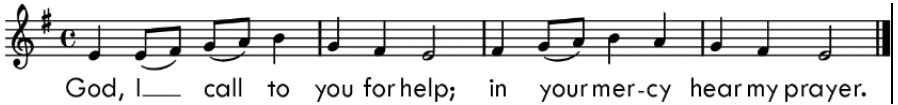
Thanks be to God.

PSALM 51

remain seated

setting: Joseph Parry

The Antiphon is sung by the cantor, ALL are invited to say the words in bold type.



VERSES

Have mercy on me, O God, in your great kindness,
in the fullness of your mercy blot out my offences.

Wash away all my guilt, and cleanse me from my sin.

For I acknowledge my faults, and my sin is always before me.

Antiphon

Against you, you only, have I sinned, and done evil in your sight,
so that you are justified in your sentence,
and blameless in your judgement.

**Guilty I have been from my birth,
a sinner from the time of my conception.**

**But you desire truth in our inward being,
therefore teach me wisdom in my secret heart.**

Antiphon

Purge me with hyssop and I shall be clean,
wash me and I shall be whiter than snow.

Let me bear the sounds of joy and gladness,
let the bones that you have crushed rejoice.

Turn away your face from my sins,
and blot out all my iniquities.

Antiphon

Put a new heart in me, O God,
and give me again a constant spirit.

Do not cast me away from your presence,
do not take your holy spirit from me.

Restore to me the joy of your salvation,
and strengthen me with a willing spirit.
**Then I will teach transgressors your ways,
and sinners will return to you.**

O God, open my lips,
and my mouth shall proclaim your praise.

Antiphon

You desire no sacrifice, or I would give it;
you take no delight in burnt offerings.

**The sacrifice you accept, O God, is a broken spirit;
a broken and contrite heart, O God, you will not despise.**

Antiphon



THE EPISTLE READING

2 Corinthians 5.20b-6.10

A reading from the second letter of Paul to the Corinthians:

We entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

As we work together with him, we urge you also not to accept the grace of God in vain. For he says,
‘At an acceptable time I have listened to you,
and on a day of salvation I have helped you.’

See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone’s way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labours, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honour and dishonour, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see—we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

This is the Word of the Lord

Thanks be to God.

We stand for the

GOSPEL ACCLAMATION

music: © 1986, Bernadette Farrell

Sung by the cantor



Praise to you, O Christ, our Saviour, Word of the Fa-ther, calling us to life;



Son of God who leads us to freedom: glo-ry to you, Lord Jesus Christ!

verse: You are the Word who calls us out of darkness;
you are the Word who leads us into light;
you are the Word who brings us through the desert:
glory to you, Lord Jesus Christ.

Refrain: Praise to you...

THE GOSPEL

Matthew 6.1-6,16-18

Hear the Gospel of our Lord Jesus Christ according to Matthew
Glory to you, O Lord.

Jesus said,

‘Beware of practising your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.

So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward.

But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you.

‘And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. And whenever you fast, do not look dismal, like the

hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.'

This is the Gospel of the Lord.

Praise to you, O Christ; king of eternal glory.

Everyone SITS

SERMON

The Liturgy of Penitence

THE LITANY OF CONFESSION

Dear friends in Christ,
every year at the time of the Christian Passover,
we celebrate our redemption
through the death and resurrection of our Lord Jesus Christ.
Lent is a time to prepare for this celebration
and to renew our life in the paschal mystery.

We begin our journey to Easter with the sign of ashes,
an ancient sign, speaking of the frailty and uncertainty of human life,
and marking the penitence of the community as a whole.

Lent is a journey of deepening reflection and renewal,
an opportunity to make new commitments in faith.
We prepare for the journey by setting aside burdens
that would weigh us down.

Let us now call to mind our sin
and the infinite mercy of God.

God the Father,
have mercy on us.

God the Son,
have mercy on us.

God the Holy Spirit,
have mercy on us.

Trinity of love,
have mercy on us.

Most merciful God,
For the times we have not forgiven others,
as we have been forgiven.

Lord, have mercy.

For the times, we have been deaf to your call to serve,
as Christ served us.

When we have not been true to the mind of Christ and
have grieved your Holy Spirit.

Lord, have mercy.

We confess to you, Lord
all our past unfaithfulness: the pride, hypocrisy,
and impatience of our lives,

Lord, have mercy.

Our self-indulgent appetites and ways,
and our exploitation of other people,

Lord, have mercy.

Our anger at our own frustration,
and our envy of those more fortunate than ourselves,

Lord, have mercy.

Our intemperate love of worldly goods and comforts,
and our dishonesty in daily life and work,

Lord, have mercy.

Our negligence in prayer and worship,
and our failure to commend the faith that is in us,

Lord, have mercy.

Accept our repentance, Lord,
for the wrongs we have done,
for our blindness to human need and suffering,
and our indifference to injustice and cruelty,

Accept our repentance, Lord.

For all false judgments,
for uncharitable thoughts toward our neighbours,
and for our prejudice and contempt
toward those who differ from us,
Accept our repentance, Lord.

For our waste and pollution of your creation,
and our lack of concern for those who come after us,
Accept our repentance, Lord.

Restore us, good Lord, and let your anger depart from us;
Favourably hear us, for your mercy is great.

Silence is kept

THE IMPOSITION OF ASHES

Dear friends in Christ,
I invite you to receive these ashes as a sign of the spirit of penitence with
which we shall keep this season of Lent.

God our Father,
you create us from the dust of the earth.
Grant that these ashes may be for us
a sign of our penitence and a symbol of our mortality;
for it is by your grace alone
that we receive eternal life
in Jesus Christ our Saviour.
Amen.

The words of imposition are said prior to the congregation coming forward

Remember that you are dust, and to dust you shall return.
Turn away from sin, and be faithful to Christ.

*The ashes, in keeping with current COVID 19 restrictions, are sprinkled in silence on
the hand of each person who is invited then to mark the sign of the cross upon
their forehead.*



During the imposition ashes the Kyries are sung

1. Ky - ri - e e - lei - son. Ky - ri - e e - lei - son.
2. Chris te e - lei - son. Chris te e - lei - son.
3. Ky - ri - e e - lei - son. Ky - ri - e e - lei - son.

Ky - ri - e e - le - - - i - son.
Chris te e - le - - - i - son.
Ky - ri - e e - le - - - i - son.

The image shows a musical score for three Kyrie eleison settings. The first system contains three lines of lyrics: 1. Ky - ri - e e - lei - son. Ky - ri - e e - lei - son.; 2. Chris te e - lei - son. Chris te e - lei - son.; 3. Ky - ri - e e - lei - son. Ky - ri - e e - lei - son. The second system contains three lines of lyrics: Ky - ri - e e - le - - - i - son.; Chris te e - le - - - i - son.; Ky - ri - e e - le - - - i - son. The music is written in a two-staff system with a treble and bass clef, and a key signature of one flat (B-flat). The first system has a repeat sign at the beginning. The second system has a repeat sign at the end.

After the imposition the priest washes his hands, and silence is kept

The priest then prays:

Accomplish in us, O God, the work of your salvation,
that we may show forth your glory in the world.

By the cross and passion of your Son, our Lord,
bring us with all your saints to the joy of his resurrection.

God our Father,
the strength of all who put their trust in you,
mercifully accept our prayers;
and because, in our weakness,
we can do nothing good without you,
grant us the help of your grace,
that in keeping your commandments
we may please you, both in will and deed;
through Jesus Christ our Lord.

Amen.

The Liturgy of the Sacrament

Everyone STANDS

THE PEACE

The Lord is here:

God's Spirit is with us.

Renewed in the Spirit, we meet in Christ's name.

The peace of the Lord be always with you

and also with you.

Let us offer one another a sign of peace.

*We offer a sign of peace to those around us and/or
pray for peace to those who are joined with us in online worship.*



OFFERTORY HYMN

***During the Offertory Hymn, a collection would normally be taken
and blessed for the ongoing work of the church.***

Please see page 3 to see how you can give whilst we are unable to meet in person.

text: Herman G Stuempfle; © 2006, GIA Publications Inc.

tune: 'Ebenezer (Ton-y-Botel)', Thomas John Williams (1869-1944)

Jesus, tempted in the desert,
lonely, hungry, filled with dread:
'Use your power,' the tempter tells him;
'turn these barren rocks to bread!'
'Not alone by bread,' he answers,
'can the human heart be filled.
Only by the Word that calls us
is our deepest hunger fed.

Jesus, tempted at the temple,
high above its ancient wall:
'Throw yourself from lofty turret;
angels wait to break your fall!'
Jesus shuns such empty marvels,
feats that fickle crowds request:
'God, whose grace protects, preserves us,
we must never vainly test.'

Jesus, tempted on the mountain
by the lure of vast domain:
'Fall before me! Be my servant!
Glory, fame, you're sure to gain!
Jesus sees the dazzling vision,
turns his eyes another way:
'God alone deserves our homage!
God alone will I obey.'

When we face temptation's power,
lonely, struggling, filled with dread,
Christ, who knew the tempter's hour,
come and be our living bread.
By your grace, protect, preserve us
lest we fall, your trust betray.
Yours, above all other voices,
be the Word we hear, obey.

OFFERTORY PRAYER

Jesus, Lord and Saviour,
present among us with the wealth of your love;
cleanse us from sin and give us the faith
to offer our praise and grow in your grace.
Amen.



THE EUCHARISTIC PRAYER

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

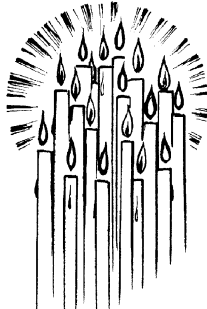
It is indeed right and good
to give you thanks and praise
almighty God and everlasting Father,
through Jesus Christ your Son.

For in these forty days
you lead us into the desert of repentance
that though a pilgrimage of prayer and discipline
we may grow in grace
and learn to be your people once again.

Through fasting, prayer and acts of service
you bring us back to your generous heart.

Through study of your holy word
you open our eyes to your presence in the world
and free our hands to welcome others
into the radiant splendour of your love.

As we prepare to celebrate the Easter feast
with joyful hearts and minds
we bless you for your mercy
and join with saints and angels
for ever praising you and singing:



SANCTUS and BENEDICTUS

music: *Russian Orthodox*

Ho - ly, ho - ly, ho - ly Lord, God of
power and might. Heav'n and earth are full of your glo - ry. Ho -
san - na in the high - est. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high - est.

The musical score is written for voice and piano. It consists of four systems of music. Each system has a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The key signature has one flat (B-flat) and the time signature is common time (C). The lyrics are written below the vocal line. The first system ends with a fermata over the final note. The second system ends with a fermata over the final note. The third system ends with a fermata over the final note. The fourth system ends with a double bar line.

We praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command, send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends
and, taking bread, he praised you.

He broke the bread, gave it to them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.





When supper was ended he took the cup of wine.
Again he praised you, gave it to them and said:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice
made once for all upon the cross.
Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection
until he comes in glory.

Great is the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

Lord of all life, help us to work together for that day
when your kingdom comes
and justice and mercy will be seen in all the earth.
Look with favour on your people, gather us in your loving arms
and bring us with the Blessed Virgin Mary,
Mary Magdalene, Martin and all the saints
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father,
for ever and ever.

Amen.



THE LORD'S PRAYER

Rejoicing in God's presence here among us,
let us pray as our Saviour has taught us:

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.**

Give us today our daily bread.

**Forgive us our sins
as we forgive those who sin against us.**

**Lead us not into temptation
but deliver us from evil.**

**For the kingdom, the power and the glory are yours,
now and for ever.**

Amen.

BREAKING OF THE BREAD

The priest breaks the consecrated bread.

We break this bread
to share in the body of Christ.

**Though we are many, we are one body,
because we all share in one bread.**



AGNUS DEI

music: Russian Orthodox

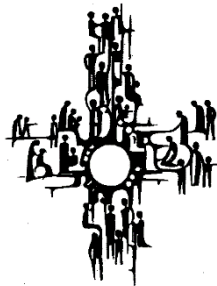
Jesus, lamb of God, have mer - cy on us. Jesus, bear - er of our sins,
have mer - cy on us. Jesus, redeemer of the world, give us your peace.

INVITATION TO COMMUNION

Jesus is the Lamb of God
who takes away the sin of the world.
Blessed are those who are called to his supper.
**Lord, I am not worthy to receive you,
but only say the word and I shall be healed.**

WORDS OF ADMINISTRATION

The Body of Christ, the Bread of Heaven,
keep you in eternal life.
Amen.



COMMUNION for those joining us virtually

We are invited to make a spiritual communion with God who comes to meet us wherever we are. There are no special words or prayers necessary for this. All the Church has ever thought necessary is a true desire to receive Christ, a lively faith in Christ, and a genuine love for Christ and his people. However, if you wish to say a prayer, here is a suggestion:

God of infinite mercy,
we thank you for Jesus our Saviour,
who feeds his people and gives them eternal life.
Though we cannot consume the gifts of bread and wine,
we thank you that we do receive Christ's saving presence,
the forgiveness of sins,
and all other benefits of his passion.
Grant that we may continue for ever
in the Risen Life of our Saviour.
Amen.

COMMUNION SONGS

text: Taizé Community, France

chant: Jacques Berthier (1921-1997)

O Lord, hear my prayer,
O Lord, hear my prayer,
when I call, answer me.
O Lord, hear my prayer,
O Lord, hear my prayer,
come and listen to me.

Jesus, remember me,
when you come into your kingdom.
Jesus, remember me,
when you come into your kingdom

Liturgy of Dismissal

We stand for the concluding rite:

SENTENCE

Blessed be God:

Source of all goodness and grace.

PRAYER

Loving God,

you called us forth from the dust of the earth;

you claimed us for Christ in the waters of baptism.

**Look upon us as we journey through these Forty Days
through the desert of Lent**

to the font of rebirth.

May our fasting be hunger for justice;

our alms, a making of peace;

our prayer, the chant of humble and grateful hearts.

All that we do and pray is in the name of Jesus,

whose meal we have shared,

and in whose cross you proclaim your love for ever and ever.

Amen.

BLESSING

May God the Father,

who does not despise the broken spirit,

give to you a contrite heart.

Amen.

May Christ, who bore our sins in his body on the tree,

heal you by his wounds.

Amen.

May the Holy Spirit,

who leads you into all truth,

speak to you words of pardon and peace.

Amen.

And the blessing of God almighty,

the Father, the Son, and the Holy Spirit,

be among you, and remain with you always.

Amen.

RECESSIONAL HYMN

text: © James Gertmenian

tune: 'Winchester New', adapted from a chorale in 'Musichales Hand-Buch', Hamburg, 1690

Throughout these Lenten days and nights
we turn to walk the inward way,
where, meeting Christ, our guide and light,
we live in hope till Easter Day.

The Pilgrim Christ, the Lamb of God,
who found in weakness greater power,
embraces us, though lost and flawed,
and leads us to his Rising Hour.

We bear the silence, cross and pain
of human burdens, human strife,
while sisters, brothers help sustain
our courage till the Feast of Life.

And though the road is hard and steep,
the Spirit ever calls us on
through Calvary's dying dark and deep,
until we see the coming Dawn.

So let us choose the path of One
who wore, for us, the crown of thorn,
and slept in death that we might wake
to life on Resurrection Morn!

Rejoice, O sons and daughters! Sing
and shout hosannas! Raise the strain!
For Christ, whose death Good Friday brings
on Easter Day will rise again!

THE DISMISSAL

This is love, not that we loved God,
but that he loved us and sent his Son.

He is the sacrifice for our sins,
that we might live through him.

Go in his joy and his peace.

Thanks be to God.

