



Benefice of
WOODSTOCK & BLADON

*The Parish Churches of
St Mary Magdalene, Woodstock
and St Martin, Bladon*



Sung Eucharist
for
The Third Sunday of Lent

Sunday 7th March 2021

*'From ashes to the living font,
the Church must journey, Lord'*

Welcome!

whether you are joining us 'in person' or whether you are tuning in to join us online. We are feeling our way together as we come to the end of the present period of lockdown and as we continue to live together through very challenging times. It remains so important to reflect on God's great love for all the world and our call to reach out to one another in responsible and appropriate ways that reflect that same love. Please pray especially today for those who would so love to be with us in person but either cannot be or feel that it is not yet the right time for them to be in groups or gatherings.

About this service...

The word Eucharist comes from the ancient Greek and means *Thanksgiving*. A 'Eucharist' follows a particular pattern of listening and responding to God's word and celebrating Holy Communion.

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

In the second half of the service, we celebrate Holy Communion.

This will inevitably feel strange not being able physically to receive the bread and the wine but we hope and pray that through taking part in this way, you will feel that you have engaged in a spiritual communion with the living God.

Please, from home, sing the hymns and join in the responses!



Common Worship: Services and Prayers for the Church of England,
material from which is included in this service booklet,
is copyright © The Archbishops' Council 2000/2006

Holy Bible, New Revised Standard Version © 1979, 1984, 2011 Used by permission.
All rights reserved worldwide.

Hymn texts are reproduced here under licence CCLI 0077904

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.*

About the season of Lent...

Lent is the forty days and six Sundays before Easter Day, a time for self-examination and penitence, a time for deeper reflection to discover and remove the self-made barriers that keep us from God. It is a time to concentrate on fundamental values and priorities, and not a time for self-punishment.

Many people choose to mark the season of Lent by giving up some things and taking on others. Both serve to mark the season as a time of preparation. This is also why people try to engage more intentionally in study and learning about faith. For those who can, Ash Wednesday and Good Friday, and Fridays throughout Lent, may be appropriate days of fasting (eating and drinking more sparingly rather than not at all).

Throughout Lent, the liturgy takes on a simpler tone. The *Kyrie eleison* (Lord have mercy) is sung instead of the Gloria. The word *Alleluia* is not used in the words of the liturgy or hymns and there are no flowers displayed throughout the season in church. The colour of the vestments and hangings is purple, to reflect the spirit of penitence and renewal (except for Mothering Sunday (Lent 4) or *Laetare* Sunday when the colour is rose, to reflect a moment of refreshment in the desert journey).

At Easter, there is a joyful contrast when the Gloria is used and Alleluias abound. There is an explosion of colour in flowers and the purple is replaced with white and gold to symbolize great celebration and joy. If we keep a holy Lent, it makes the celebration of Easter all the more joyful.

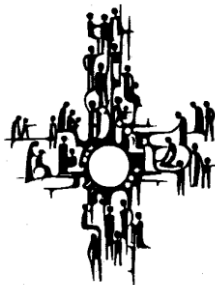
The Gathering

GREETING

In the name of the Father, and of the Son,
and of the Holy Spirit.

Amen.

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



The presiding priest welcomes everyone, and introduces the service

OPENING HYMN

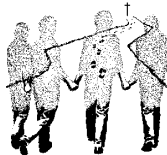
text: Psalm 100 - paraphrase: Ruth Duck; © 1992, GIA Publications

Rejoice in God, all earthly lands,
and lift your hands in song and prayer.
Delight to live by God's commands;
sing joyful praises ev'rywhere.

Know this: we serve the Holy One,
to whom our restless souls belong.
We have our breath through God alone,
to whom we raise our grateful song.

Like sheep we wander without aim
unless our shepherd's voice is heard.
In trust we call upon God's name
for daily bread and gracious word.

On God, our Maker, we depend
for love that's gracious, strong and sure.
God's faithfulness shall never end;
from age to age it shall endure.



COLLECT FOR PURITY

**Almighty God,
to whom all hearts are open, all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord.
Amen.**

The Liturgy of Penitence

INTRODUCTION TO CONFESSION

The sacrifice of God is a broken spirit;
a broken and contrite heart God will not despise.
Let us come to the Lord, who is full of compassion,
and acknowledge our transgressions in penitence and faith.

CONFESSION

music: Russian Orthodox

Presider: We confess to you the times of our selfishness and lack of love:
fill us with your Spirit.

Cantor (v1):

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.

Presider: We confess to you our fear and failure in sharing our faith:
fill us with your Spirit.

Cantor: **Christe eleison...**

Presider: We confess to you the times of our stubbornness and lack of trust:
fill us with your Spirit.

Cantor: **Kyrie eleison...**

ABSOLUTION

Almighty God,
who forgives all who truly repent,
have mercy upon us,
pardon and deliver us from all our sins,
confirm and strengthen us in all goodness,
and keep us in life eternal;
through Jesus Christ our Lord.
Amen.



COLLECT

*The congregation spends a moment in silent prayer;
the Presiding Priest then leads the congregation in the prayer of the day.*

Almighty God,
whose most dear Son went not up to joy but first he suffered pain,
and entered not into glory before he was crucified:
mercifully grant that we, walking in the way of the cross,
may find it none other than the way of life and peace;
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.

The Liturgy of the Word



EPISTLE

1 Corinthians 1.18-25

A reading from the first letter of Paul to the Corinthians.

The message about the cross
is foolishness to those who are perishing,
but to us who are being saved it is the power of God.
For it is written,
'I will destroy the wisdom of the wise,
and the discernment of the discerning I will thwart.'

Where is the one who is wise?
Where is the scribe?
Where is the debater of this age?
Has not God made foolish the wisdom of the world?

For since, in the wisdom of God,
the world did not know God through wisdom,
God decided, through the foolishness of our proclamation,
to save those who believe.

For Jews demand signs and Greeks desire wisdom,
but we proclaim Christ crucified,
a stumbling-block to Jews and foolishness to Gentiles,
but to those who are the called, both Jews and Greeks,
Christ the power of God and the wisdom of God.

For God's foolishness is wiser than human wisdom,
and God's weakness is stronger than human strength.

This is the word of the Lord.

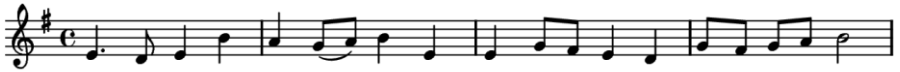
Thanks be to God.



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 to be servants;
you are the Word whose only law is love;
you are the Word made flesh who lives among us:
glory to you, Lord Jesus Christ.

Refrain: Praise to you...

THE GOSPEL

John 2.13-22

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



The Passover of the Jews was near,
and Jesus went up to Jerusalem.

In the temple he found people selling cattle, sheep, and doves, and the money-changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money-changers and overturned their tables. He told those who were selling the doves, 'Take these things out of here! Stop making my Father's house a market-place!'

His disciples remembered that it was written,
'Zeal for your house will consume me.'

The Jews then said to him,
'What sign can you show us for doing this?'

Jesus answered them,
'Destroy this temple, and in three days I will raise it up.'

The Jews then said,
'This temple has been under construction for forty-six years,
and will you raise it up in three days?'

But he was speaking of the temple of his body.
After he was raised from the dead,
his disciples remembered that he had said this;
and they believed the scripture
and the word that Jesus had spoken.

This is the Gospel of the Lord.
Praise to you, O Christ.



SERMON

followed by a moment of silence for reflection.

AFFIRMATION OF FAITH (*Apostles' Creed*)

**I believe in God,
the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.**

**On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.**

PRAYERS OF INTERCESSION

We are led in prayer for the world, for its people, for those in need, for our communities, for the Church...

The Liturgy of the Sacrament

EXCHANGE OF PEACE

Jesus said, 'My peace I leave with you;
my peace I give to you.'

The peace of the Lord be always with you.

And also with you.

We meet in Christ's name.

Let us share his 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.*

*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

OFFERTORY HYMN

text: © Herman Stuempfle (b.1951)

tune: 'Kingsfold' English folk melody adapted by Ralph Vaughan Williams (1872-1958)

You strode within the temple, Lord,
where merchants vied for gain
and cried, 'Your wares corrupt God's house,
the place of prayer profane!'
With corded whip and fiery wrath
you put God's foes to flight.
They could not bear the searching beam
of your unshielded light.

The temple of your body, Lord,
they crushed when you were slain;
but after three days' sleep in death,
God raised you up again.
And now you have a dwelling place
on earth, in all its lands.
Your people are your temple, Lord,
a house not made with hands.

Make ev'ry heart your temple, Lord,
each life a holy place.
Forgive those things that lead astray
your people from your grace
In love that does not shrink from truth
these temples purify.
And then in mercy, Lord, remain;
your Spirit's gifts supply.

Come, visit, Lord, of righteousness,
the church that bears your name,
Drive out our fear and unbelief,
the pride that is our shame.
Renew the life we share, O Christ,
in love and prayer and praise.
Then send us forth, our strength restored,
to serve you all our days.

PRAYER AT THE PREPARATION OF THE TABLE

God of our journey,
as we walk with you on your path of obedience,
sustain us on our way
and lead us to your glory
in the name of Jesus Christ our Lord.
Amen.



THE EUCHARISTIC PRAYER

Presider All Presider

The Lord be with you. And al - so with you. Lift up your hearts.

All Presider

We lift them to the Lord. Let us give thanks to the Lord our God.

All

It is right to give thanks and praise.

A musical score for the Eucharistic Prayer, consisting of three systems of staves. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The first system is for the Presider and All, with lyrics: 'The Lord be with you. And al - so with you. Lift up your hearts.' The second system is for All and Presider, with lyrics: 'We lift them to the Lord. Let us give thanks to the Lord our God.' The third system is for All, with lyrics: 'It is right to give thanks and praise.' The music is in a simple, hymn-like style with a key signature of one flat and a common time signature.

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 (treble clef) and a piano accompaniment (bass clef). The key signature is one flat (B-flat), and the time signature is common time (C). The lyrics are written below the vocal line. The music features a mix of quarter, eighth, and sixteenth notes, with some rests and dynamic markings. The piano accompaniment provides a steady harmonic and rhythmic foundation for the vocal 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.

Jesus Christ is Lord:

**Lord, by your cross and resurrection
you have set us free;
you are the Saviour of the world.**

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

music: *Russian Orthodox*

Lord Jesus, remember us in your Kingdom
and teach us to pray:

**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

Every time we eat this bread and drink this cup,
we proclaim the Lord's death until he comes.



AGNUS DEI

music: Russian Orthodox

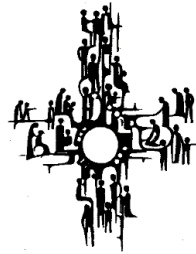
Jesus, lamb of God, have mer - cy on us. Jesus, bearer of our sins,
have mer - cy on us. Jesus, redeemer of the world, give us your peace.

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 online*

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 MUSIC

text: The Lent Prose

music: plainsong

*Hear us, O Lord, have mercy upon us:
for we have sinn'd against thee.*

To thee, Redeemer, on thy throne of glory:
lift we our weeping eyes in holy pleadings:
listen, O Jesu, to our supplications. [Refrain]

O thou chief Corner-stone, Right Hand of the Father
Way of Salvation, Gate of Life Celestial
cleanse thou our sinful souls from all defilement. [Refrain]

God, we implore thee, in thy glory seated
bow down and hearken to thy weeping children
pity and pardon all our grievous trespasses. [Refrain]

*Hear us, O Lord, have mercy upon us:
for we have sinn'd against thee.*

Sins oft committed now we lay before thee
with true contrition, now no more we veil them
grant us, Redeemer, loving absolution. [Refrain]

Innocent, captive, taken unresisting
falsely accused, and for us sinners sentenced,
save us, we pray thee, Jesu our Redeemer.

Thanksgiving and Sending Out

SENTENCE

Let us give thanks to our gracious God.

Whose mercy endures for ever.

Let us pray.

PRAYERS AFTER COMMUNION

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

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 among you and remain with you always.
Amen.



FINAL HYMN

text: Michael Hare Duke (1924-2014)

tune: 'Ode to Joy' Ludwig van Beethoven (1770-1827)

Lord, whose power has called to being
all that fills the earth below,
myriad stars beyond our seeing,
tiniest creature that we know.
Earth and air and fire and water
woven in the grand design
witness to the final meaning
of your love in humankind.

Human lives are made for sharing;
joined in trust and truth we grow;
speech or silence opening pathways
to the hearts we seek to know.
Welcome Love, by your renewal
worn out ways turn upside down;
weak is strong, success is failure
and the wise becomes the clown.

From yourself we take our nature,
Maker, Parent, Love Divine.
Bound into your life we flourish
leaves and branches of the Vine.
Through the Christ we see your pattern:
life surrendered, life restored.
Echoing through all creation
sounds the Spirit's deep accord.

Love releases us for taking
one more risk than we might dare.
Glory breaks through dark and danger,
shows the Lord transfigured there.
God who planted our affections
help your gifts to grow more free.
Fan in us the fires of loving,
daring, dancing Trinity.

DISMISSAL

Go in peace to love and serve the Lord
In the name of Christ. Amen.

Thank you for joining us this morning for our worship.

*Our Lent meditations with Bishop Bob Gillies
(retired Bishop of Aberdeen and Orkney)
continue this Wednesday at 7.30pm.
Please book through the link on this website.*

