



Welcome to St Margaret's Church Ifield
Loved as you are



Sunday 26th March 2023
Lent 5
Passion Sunday

Everyone is welcome to St Margaret's. In this service of the Eucharist we remember with thanksgiving the life, death and resurrection of our Lord Jesus Christ and his self-giving for the sins of the whole world. As the bread and wine are offered, symbols of that self-giving, so we offer ourselves to God and receive at communion the life of Christ. So nourished, we are enabled to go out into the world to live in the service of God.

THE GATHERING

As we gather before the service, we speak to God. During the service, we let God speak to us. After the service, we speak to each other.

Méditation

Théodore Dubois 1837-1924

We stand and sing at the entrance of the clergy

Processional Hymn

**There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.**

**There is no place where earth's sorrows
Are more felt than up in heaven,
There is no place where earth's failings
Have such kindly judgement given.**

**For the love of God is broader
Than the scope of human mind,
And the heart of the Eternal
Is most wonderfully kind.**

**But we make his love too narrow
By false limits of our own;
And we magnify his strictness
With a zeal he will not own.**

**There is plentiful redemption
In the blood that has been shed;
There is joy for all the members
In the sorrows of the Head.**

**If our love were but more simple,
We should take him at his word;
And our lives would be all gladness
In the joy of Christ our Lord.**

Words: Frederick William Faber 1814-1863 Music: John Stainer 1840-1901

THE 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.
and also with you.

WORDS OF WELCOME

MEDITATION

When we arrived this morning, we entered into the normal bustle of a church on a Sunday morning: friends greeting each other, musicians getting their robes, children bringing their energy and enthusiasm. Now that we are sitting together in the pews, I invite you to close your eyes . . . and consider the word, “sanctuary.” A sanctuary is a place set aside for sacred things. It is a place of refuge and protection. This church is a sanctuary. The season of Lent is a kind of sanctuary, extended in time. And one of the things Lent teaches is that you, too, are a sanctuary. There is inside you a place for sacred things, a place where God abides.

(Silent time.)

As we extinguish this light, we acknowledge the darkness and pain of war and oppression in the world.

(A purple candle is extinguished.)

Let us pray:

Loving God, we open our hearts to you. We invite you into our inmost being, only to find you already there. Strengthen us in our quiet places and then lead us into the work of justice and peace. Amen.

THE PRAYER OF PREPARATION

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.

PRAYERS OF PENITENCE

The grace of God has dawned upon the world through our Saviour Jesus Christ, who sacrificed himself for us to purify a people as his own. Let us confess our sins.

Almighty God, our heavenly Father, we have sinned against you and against our neighbour in thought and word and deed, through negligence, through weakness, through our own deliberate fault. We are truly sorry and repent of all our sins. For the sake of your Son Jesus Christ, who died for us, forgive us all that is past and grant that we may serve you in newness of life to the glory of your name. Amen.

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.

THE KYRIE

Cantor
 Lord_____ have mer - cy.

5 Congregation
 Lord_____ have mer - cy.

Cantor
 Christ_____ have mer - cy.

9 Congregation
 Christ_____ have mer - cy.

Cantor
 Lord_____ have

12 Congregation
 mer - cy. Lord_____ have mer - cy.

THE COLLECT

The priest introduces a period of silent prayer with the words, 'Let us pray.'
The Collect is said, and all respond, Amen.

THE LITURGY OF THE WORD

Please sit for the readings

First Reading

Ezekiel 37.1-14

This is the word of the Lord.

Thanks be to God.

Second Reading

Romans 8.6-11

This is the word of the Lord.

Thanks be to God

Please stand for the Gospel

The Gospel Reading

John 11.1-45

The Lord be with you.

And also with you.

Hear the Gospel of our Lord Jesus Christ according to John.

Glory to you, O Lord.

At the end

This is the Gospel of the Lord.

Praise to you, O Christ.

Please remain standing until the preacher has introduced the Sermon

THE SERMON

We stand

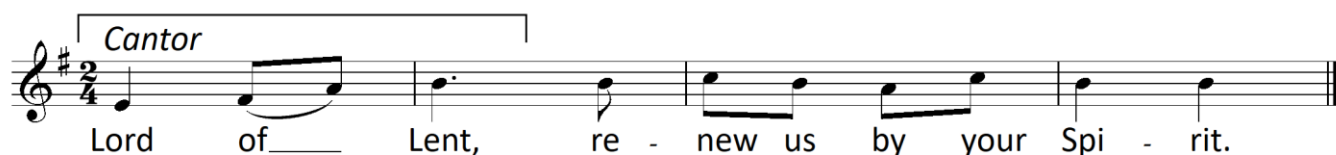
THE AFFIRMATION OF FAITH

Let us declare our faith in God.

**I believe in God,
the Father almighty,
Creator of heaven and earth,
and 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 into hell;
on the third day he rose again from the dead;
He ascended into heaven,
and is seated at the right hand of God the Father almighty;
From there he will come again 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 life everlasting. Amen.**

PRAYERS OF INTERCESSION

Prayers for the Church, the world, and for all human need. After each petition the following response is used:



and at the end of the prayers

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

THE LITURGY OF THE SACRAMENT

We stand to share the peace.

The Peace

The priest introduces the Peace

The peace of the Lord be always with you
And also with you.

Let us offer one another a sign of peace.
All may exchange a sign of peace.

Please remain standing to sing the offertory hymn.

The Presentation of the Gifts

During the Offertory hymn the bread and wine and the collection are brought to the altar and the altar is prepared.

**Our Father, we have wandered and hidden from your face,
In foolishness have squandered your legacy of grace.
But now, in exile dwelling, we rise with fear and shame,
As distant but compelling, we hear you call our name.**

**And now at length discerning the evil that we do,
Behold us, Lord, returning with hope and trust in you.
In haste you come to meet us, and home rejoicing bring.
In gladness there to greet us with calf and robe and ring.**

**O Lord of all the living both banishes and restored,
Compassionate, forgiving and ever caring Lord,
Grant now that our transgressing, our faithlessness may cease.
Stretch out your hand in blessing in pardon and in peace.**

Words: Mgr. Kevin Nichols 1929-2006

Music: Hans Leo Hassler 1564-1612 Harm: Johann Sebastian Bach 1685-1750

At the end of the Blessing of the Gifts we respond

Blessed be God forever.

We sit or stand

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.

The priest praises God for his mighty acts and at the end we sing

Ho-ly, ho - ly, ho-ly Lord,

5
God of power and God of might.

*Heaven and earth are full of your glory.
Hosanna in the highest, hosanna in the highest.
Holy, holy, holy Lord, God of power and God of might.
Blessed is he who comes in the name of the Lord!
Hosanna in the highest.
Holy, holy, holy Lord, God of power and God of might.*

The priest continues with the prayer which recalls the Last Supper, after the elevation the priest says, 'Great is the mystery of Faith'

Musical notation in 3/4 time, key of D major. The melody is written on a single staff. The lyrics are: Dy - ing you de - stroyed our death, ri - sing you re - stored our life: Lord Je - sus come in glo - ry.

The prayer continues and concludes with the doxology where we respond,

Musical notation in 3/4 time, key of D major. The melody is written on a single staff. The lyrics are: A - men, A - men. A - men. A - men. A - - - - - men.

THE LORD'S PRAYER

**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.**

The 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.

Lamb of God, you take a - way the_

sins of the world, have mer - cy on us._ Lamb of

God, you take a - way the_ sins of the world, have mer - cy on us._

Lamb of God, you take a - way the_

sins of the world. Grant us peace.

The Giving of 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.**

Draw near with faith. Receive the Body of our Lord Jesus Christ which he gave for you, and his Blood which he shed for you. Eat and drink in remembrance that he died for you, feed on him in your hearts by faith with thanksgiving.

Please sit and wait to be directed for Communion.

The sacrament will be administered to the congregation in both kinds. As the priest offers you the host with the words 'The Body of Christ' please respond Amen.

As you are offered the chalice, please remember you won't be permitted to handle the sides of the chalice only the base.

*When you are offered the chalice to take a sip with the words 'The Blood of Christ,' please respond **Amen**.*

You will not be permitted to 'dip' the host into the chalice and must consume the host before receiving wine from the chalice. There is no need now to return to your seat with the host in your hands.

During the distribution of Communion

Agnus Dei
Lamb of God

Samuel Webbe 1740-1816

Reflection



Behold the days are coming,' says the Lord our God,
When I will make a new covenant with the house of Israel.

Deep within their being I will implant my law;
I will write it in their hearts.

I will be their God, and they shall be my people.

And for all their faults I will grant forgiveness;
Nevermore will I remember their sins.

Words and Music: Lucien Deiss 1921-2007

PRAYER AFTER COMMUNION

The Priest prays the post-communion prayer followed by

Father of all, we give you thanks and praise, that when we were still far off you met us in your Son and brought us home. Dying and living, he declared your love, gave us grace, and opened the gate of glory. May we who share Christ's Body live his risen life; we who drink his cup bring life to others; we whom the Spirit lights give light to the world. Keep us firm in the hope you have set before us, so we and all your children shall be free, and the whole earth live to praise your name, through Christ our Lord. Amen.

NOTICES

THE DISMISSAL

Please stand

The priest gives the blessing.
Amen.

We go into the world to walk in God's light,
to rejoice in God's love,
and to reflect God's glory.

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

Recessional Hymn

**We sing the praise of him who died,
Of him, who died upon the cross;
The sinner's hope, though all deride,
Will turn to gain this bitter loss.**

**Inscribed upon the cross we see
In shining letters, 'God is love,'
He bears our sins upon the tree,
He brings us mercy from above.**

**The cross! It takes our guilt away:
It holds the fainting spirit up,
It cheers with hope the gloomy day,
And sweetness every bitter cup.**

**It takes the coward spirit brave
To face the darkness of the night;
It takes the terror from the grave,
And gilds the bed of death with light.**

**The balm of life, the cure of woe,
The measure and the pledge of love,
The sinner's refuge here below,
The angels' theme in heaven above.**

Words: Thomas Kelly 1769-1855 Music: Clement Scholefield 1839-1904

Postlude: Fuga from Preludium and Fuga in F Sharp BWV 880

Johann Sebastian Bach 1685-1750

A Fugue by Bach from his Well-Tempered Clavier Book II of his Prelude and Fugues. This Fugue has symbols of the cross throughout the composition. Bach created the cross symbol by connecting a four-note motif with the inner two notes being higher and lower. When the outer notes are connected, and the inner notes are connected, they make an image of the cross on the sheet music. The main theme has three crosses representing the mocker, Jesus, and a repentant thief. This postlude is most apposite as we begin our journey through Passiontide.

Thank you for joining in our worship today.

You can now make [contactless donations](#) to St Margaret's using the GoodBox, and GoodPlate by the North or West Door.

Online donations can be made at www.ifieldparish.org



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Notices

Service next Sunday:
Palm Sunday

Said Eucharist Service (8 am)
Sung Eucharistic Service (11.00 am)
and on Facebook and the parish website www.ifieldparish.org

I would like to invite everyone in the diocese to keep 2023 as a year of the Old Testament. Next year is the first of two special years [2024 will be the Year of the New Testament] leading up to the 2025 which we will keep as a special Year of Faith.

2025 celebrates 1700 years since the Council of Nicaea which gave us what became the Nicene Creed. It also marks 950 years of Christian mission in a diocese based in Chichester. Hence why the three-year programme is known as Proclaiming the Mystery of Faith.

The Year of the Old Testament will reflect on the Hebrew Scriptures. We will seek to understand the Law, the Prophets and the Writings in their original context, and see more clearly how they point us towards Jesus Christ and the gospel, and to our own knowledge of him in the history of his body, the Church.

The Old Testament speaks repeatedly of God as One and as Holy. So we hope that this Year will help us to understand how the Old Testament guides the Church to be 'one' and 'holy': the first two of the 'marks of the Church' and part of our diocesan strategy.

+ Martin

