



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



Sunday 5th March 2023
Lent 2

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.

Lamentation

John E West 1863-1929

We stand and sing at the entrance of the clergy

Processional Hymn

**God forgave my sin in Jesus' name,
I've been born again in Jesus' name,
And in Jesus' name I come to you
To share his love as he told me to.
*He said, 'Freely, freely, you have received,
Freely, freely, give.
Go in my name and because you believe,
Others will know that I live.***

**All power is given in Jesus' name,
In earth and heaven in Jesus' name,
And in Jesus' name I come to you
To share his power as he told me to.**

*He said, 'Freely, freely, you have received,
Freely, freely, give.
Go in my name and because you believe,
Others will know that I live.*

God gives us life in Jesus' name,
He lives in us in Jesus' name,
And in Jesus' name I come to you
To share his peace as he told me to.
*He said, 'Freely, freely, you have received,
Freely, freely, give.
Go in my name and because you believe,
Others will know that I live.*

Words and Music: Carol Owens b. 1931

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

On Sunday morning, for a brief space of time, we leave behind the world of home and work and school—the world where we have our lists of things to do, activities to participate in, tasks to complete. We come here this morning seeking something else. We come here seeking a shift—from the ordinary to the sacred, from doing to being. I invite you to close your eyes. Let go of your list. Recall that it is the season of Lent. Remember the Parable of the Sower. The sower throws the seed . . . and where it lands determines if it will grow or not grow. Think of it this way: think of the season of Lent as the sower, the time when seeds of faith are thrown with special intensity, as a time a time

when God calls to us in a low, urgent voice. Listen. Jesus is being drawn to Jerusalem. Where is God calling you to? What is God calling you to do?

(Silent time.)

As we extinguish this light, we acknowledge the darkness and pain of injury done to the Earth and its ecosystems.

(A purple candle is extinguished.)

Let us pray.

Loving God, as we journey through this holy season of Lent, may we be open to your presence. Give us the strength to make the changes that are needed in our lives and the courage to take on the work of transforming the world. 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 you, pardon and deliver you from all our sins, confirm and strengthen you in all goodness, and keep you in life eternal, through Jesus Christ our Lord.

Amen.

THE KYRIE

Cantor
Lord_____ have mer - cy.

Congregation
Lord_____ have mer - cy.

Cantor
Christ_____ have mer - cy.

Congregation
Christ_____ have mer - cy.

Cantor
Lord_____ have

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

Genesis 12.1-4a

This is the word of the Lord.

Thanks be to God.

Second Reading

Romans 4.1-5, 13-17

This is the word of the Lord.

Thanks be to God

Please stand for the Gospel

The Gospel Reading

John 3.1-17

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.

**In bread we bring you, Lord, our bodies' labour,
In wine we offer you our spirits' grief.
We do not ask you, Lord, who is my neighbour,
But stand united now, one in belief.
O we have gladly heard your word, your holy word,
And now in answer, Lord, our gifts we bring,
Our selfish hearts make true, our failing faith renew,
Our lives belong to you, our Lord and King.**

**The bread we offer you is blessed and broken,
And it becomes for us our spirits' food.
Over the cup we bring your Word is spoken,
Make it your gift to us, your healing blood.
Take all that daily toil plants in our hearts' poor soil,
Take all we start and spoil, each hopeful dream,
The chances we have missed, the graces we resist,
Lord, in thy Eucharist, take and redeem.**

Words and Music: Mgr. Kevin Nichols 1929-2006

At the end of the Blessing of the Gifts please respond

Blessed be God forever

We sit or stand

THE EUCHARISTIC PRAYER

**The Lord be with you
And also with you**

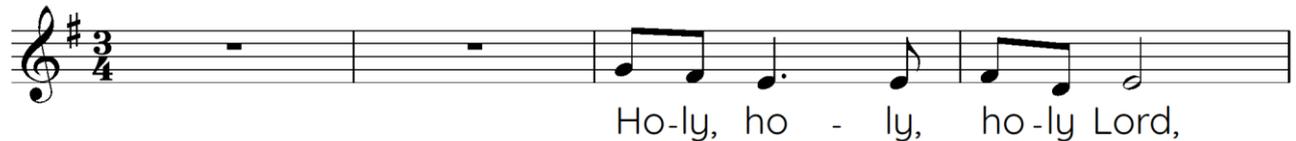
Lift up your hearts.

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.

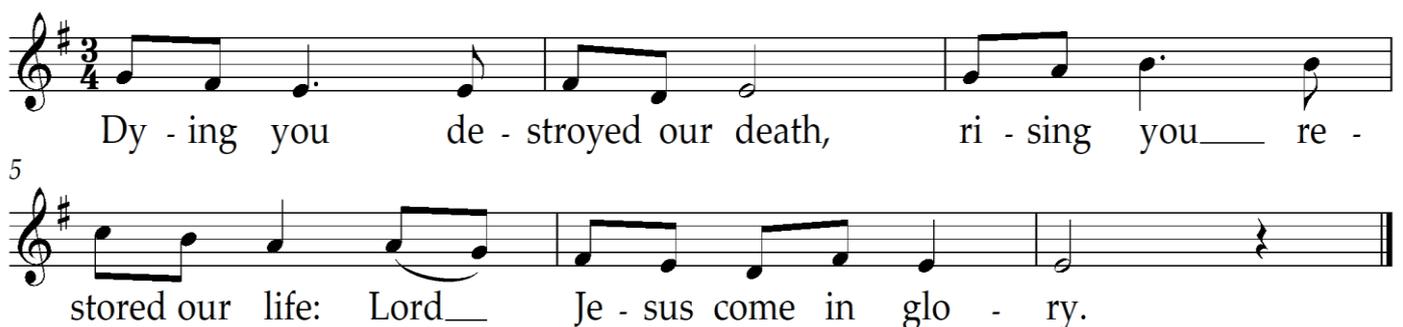
Holy, holy, holy Lord, God of power and God of might.

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'



Dy - ing you de - stroyed our death, ri - sing you re -
5
stored our life: Lord Je - sus come in glo - ry.

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



A - men, A - men. A - men.
6
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
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

Schmücke Dich, O Liebe Seele

Adorn thyself, O my soul

Carl Piutti 1846-1902

Reflection

**Be still, for the presence of the Lord, the Holy One is here.
Come, bow before him now, with reverence and fear.
In him no sin is found, we stand on holy ground.
Be still, for the presence of the Lord, the Holy One is here.**

**Be still, for the glory of the Lord is shining all around,
He burns with holy fire, with splendour he is crowned.
How awesome is the sight, our radiant King of light!
Be still, for the glory of the Lord is shining all around.**

**Be still, for the power of the Lord is moving in this place,
He comes to cleanse and heal, to minister his grace.
No work too hard for him, in faith receive from him,
Be still, for the power of the Lord is moving in this place.**

Words and Music: David J. Evans b. 1957

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

**Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind,
In purer lives thy service find,
In deeper reverence praise,
In deeper reverence praise.**

**In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them without a word,
Rise up and follow thee,
Rise up and follow thee.**

**O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity,
Interpreted by love!
Interpreted by love!**

**Drop thy still dews of quietness,
Till all our strivings cease,
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace,
The beauty of thy peace.**

**Breathe through the heats of our desire
Thy coolness and thy balm,
Let sense be dumb, let flesh retire,
Speak through the earthquake, wind and fire,
O still small voice of calm!
O still small voice of calm!**

Words: John Greenleaf Whittier 1807-1892 Music: Charles Hubert Parry 1848-1918

Postlude: Vers in G Major

John Blow 1649-1708

John Blow was an English composer and organist of the Baroque period and, as a boy, he was selected as a chorister of the Chapel Royal, distinguishing himself by his proficiency in music. He was appointed organist of Westminster Abbey in late 1668, his pupils including Jeremiah Clarke and Henry Purcell. In 1685 he was named a private musician to King James II. In 1687, he became choirmaster at St Paul's Cathedral, where many of his pieces were performed. In 1699 he was appointed to the newly created post of Composer to the Chapel Royal. Blow composed several anthems at an unusually early age, including 'Lord, Thou hast been our refuge', and 'Lord, rebuke me not' and, for the coronation of James II, two anthems, 'Behold, O God, our Defender' and 'God spake sometime in visions.'

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:
Lent 3

FIISH Service (9.30 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

