

The Meon Bridge Benefice



LENT & PASSIONTIDE

HOLY COMMUNION



**Third Sunday in Lent – Year B
Holy Communion in Lent
with Spiritual Communion**

LENT AND PASSIONTIDE

A Form of Preparation

Sit or kneel in Silence for Reflection.

The following may be read to oneself in silence

Come, Holy Ghost (*Veni creator Spiritus*)

Come, Holy Ghost, our souls inspire,
and lighten with celestial fire;
thou the anointing Spirit art,
who dost thy sevenfold gifts impart.

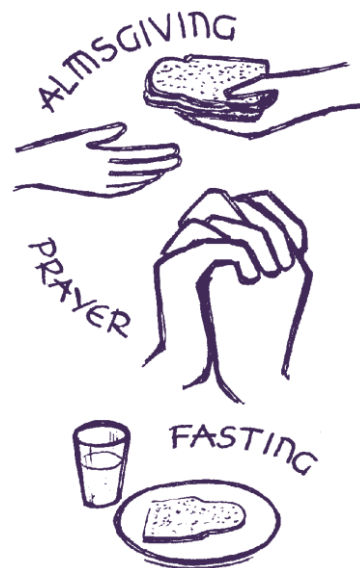
Thy blessed unction from above
is comfort, life and fire of love;
enable with perpetual light
the dullness of our blinded sight.

Anoint and cheer our soiled face
with the abundance of thy grace;
keep far our foes, give peace at home;
where thou art guide no ill can come.

Teach us to know the Father, Son,
and thee, of both, to be but one;
that through the ages all along
this may be our endless song:

Praise to thy eternal merit,
Father, Son and Holy Spirit. Amen.

As we gather at the Lord's table we recall the promises and warnings given to us in the Scriptures and so examine ourselves and repent of our sins. We should give thanks to God for his redemption of the world through his Son Jesus Christ and, as we remember Christ's death for us and receive the pledge of his love, resolve to serve him in holiness and righteousness all the days of our life.



Voluntary

Lent Prose Performed by The Choir of Portsmouth Cathedral
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Holy Communion Order One in Lent and Passiontide

Opening Hymn

All My Hope On God Is Founded

All my hope on God is founded;
He doth still my trust renew,
Me through change and chance He guideth,
Only good and only true.
God unknown, He alone
Calls my heart to be His own.

Human pride and earthly glory,
Sword and crown betray His trust;
What with care and toil He buildeth,
Tower and temple fall to dust.
But God's power, hour by hour,
Is my temple and my tower.

God's great goodness aye endureth,
Deep His wisdom, passing thought:
Splendour, light and life attend him,
Beauty springeth out of naught.
Evermore, from His store,
Newborn worlds rise and adore.

Still from man to God eternal
Sacrifice of praise be done,
High above all praises praising
For the gift of Christ, His Son.
Christ doth call one and all:
Ye who follow shall not fall.

Meter: 87 87 33 7

All My Hope On God Is Founded

Joachim Neander (1650 – 1680)

German translated by Robert Bridges (1844 – 1930)

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MICHAEL

Herbert Howells (1892 – 1983)

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The Liturgy of the Word

Readings

First Reading

A Reading from the Book of Exodus

¹Then God spoke all these words: ²I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery; ³you shall have no other gods before me.

⁴You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. ⁵You shall not bow down to them or worship them; for I the LORD your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, ⁶but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

⁷You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name.

⁸Remember the sabbath day, and keep it holy. ⁹Six days you shall labour and do all your work. ¹⁰But the seventh day is a sabbath to the LORD your God; you shall not do any work – you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. ¹¹For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the sabbath day and consecrated it.

¹²Honour your father and your mother, so that your days may be long in the land that the LORD your God is giving you.

¹³You shall not murder.

¹⁴You shall not commit adultery.

¹⁵You shall not steal.

¹⁶You shall not bear false witness against your neighbour.

¹⁷You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

Exodus 20.1-17

At the end the reader may say

This is the word of the Lord.

Thanks be to God.

Psalm

Psalm 19

The Response to the Psalm is:

The commandment of the Lord is pure and gives light to the eyes.

R The commandment of the Lord is pure and gives light to the eyes.

I The heavens are telling the glory of God *
and the firmament proclaims his handiwork.



- 2 One day pours out its song to another *
and one night unfolds knowledge to another.
- 3 They have neither speech nor language *
and their voices are not heard,
- 4 Yet their sound has gone out into all lands *
and their words to the ends of the world.
- 5 In them has he set a tabernacle for the sun, *
that comes forth as a bridegroom out of his chamber
and rejoices as a champion to run his course.
- 6 It goes forth from the end of the heavens
and runs to the very end again, *
and there is nothing hidden from its heat. **R**
- 7 The law of the Lord is perfect, reviving the soul; *
the testimony of the Lord is sure
and gives wisdom to the simple.
- 8 The statutes of the Lord are right and rejoice the heart; *
the commandment of the Lord is pure
and gives light to the eyes.
- 9 The fear of the Lord is clean and endures for ever; *
the judgements of the Lord are true
and righteous altogether.
- 10 More to be desired are they than gold,
more than much fine gold, *
sweeter also than honey,
dripping from the honeycomb.
- 11 By them also is your servant taught *
and in keeping them there is great reward. **R**
- 12 Who can tell how often they offend? *
O cleanse me from my secret faults!
- 13 Keep your servant also from presumptuous sins
lest they get dominion over me; *
so shall I be undefiled,
and innocent of great offence.
- 14 Let the words of my mouth and the meditation of my heart
be acceptable in your sight, *
O Lord, my strength and my redeemer.

**R: The commandment of the Lord is pure
and gives light to the eyes.**

Psalm 19

Christ, the sun of righteousness,
rise in our hearts this day,

enfold us in the brightness of your love
and bear us at the last to heaven's horizon;
for your love's sake. **Amen.**

Second Reading

A Reading from St Paul's First Letter to the Corinthians

¹⁸The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. ¹⁹For it is written,

'I will destroy the wisdom of the wise,
and the discernment of the discerning I will thwart.'

²⁰Where 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? ²¹For 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. ²²For Jews demand signs and Greeks desire wisdom, ²³but we proclaim Christ crucified, a stumbling-block to Jews and foolishness to Gentiles, ²⁴but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

I Corinthians 1.18-25

At the end the reader may say

This is the word of the Lord.
Thanks be to God.

Gradual Hymn

We sing the praise of him who died,
of him who died upon the cross;
the sinner's hope let men deride,
for this we count the world but 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 sweetens every bitter cup.

It makes the coward spirit brave,
and nerves the feeble arm for fight;
it takes its 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.

Meter: LM

We sing the praise of him who died
Thomas Kelly (1769-1855)

BRESLAU
Anon. in *Hymnodus Sacer*
Arr. Felix Mendelssohn (1809 – 1847)
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Gospel Reading

Praise to you, O Christ, King of eternal glory.
The Lord is a great God, O that today you would listen to his voice.
Harden not your hearts.

All Praise to you, O Christ, King of eternal glory.

Lord be with you.

All and also with you.

When the Gospel is announced the reader says

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

All Glory to you, O Lord.

¹³The Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴In the temple he found people selling cattle, sheep, and doves, and the money-changers seated at their tables. ¹⁵Making 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. ¹⁶He told those who were selling the doves, 'Take these things out of here! Stop making my Father's house a market-place!' ¹⁷His disciples remembered that it was written, 'Zeal for your house will consume me.' ¹⁸The Jews then said to him, 'What sign can you show us for doing this?' ¹⁹Jesus answered them, 'Destroy this temple, and in three days I will raise it up.' ²⁰They then said, 'This temple has been under construction for forty-six years, and will you raise it up in three days?' ²¹But he was speaking of the temple of his body. ²²After 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.

John 2.13-22

This is the Gospel of the Lord.

All Praise to you, O Christ.

Sermon

It was about mid-April. It was the time of the Passover, the Jewish people were celebrating God delivering them from slavery; marking the beginning of the journey to the Promised Land. Every Jewish male who lived within 15 miles of Jerusalem was obliged to attend the feast there. And the aim of every Jew is to spend at least one Passover in Jerusalem.

It is thought that they could be anything from a quarter of a million to 2 million Jews attending the Temple over eight days. Every Jew, over the age of 19, including Jesus, would have to pay the temple tax so that the services and the sacrifices continue. Each had to pay half a Shekel, which was about two days' pay. This to be paid in temple shekels; other currencies were seen as unclean. In the Roman Empire, including Judaea, most people would have been paid in denarii; this coinage had the face of the Emperor and this this was seen as contravening the commandment regarding graven images.

As pilgrims came from all over the known world, there were moneychangers in the Temple Courts, who would act like a bureau de change. If trade had been straightforward, there would have been no objection they would have been performing a useful function in



accordance with the Purity Laws. But that was not what Jesus saw.

He noticed that the exchange rate was extortionate. For the exchange equivalent to one shekel, people were charged a whole day's wage – that's a 50% mark-up. Then you needed to buy your pure, unblemished animal for the sacrifice. Outside doves could be bought for about a day's wage; inside they were being sold for almost 20 times as much. In the name of religion, people were being cheated; this was extortion. It seems no one spoke against this injustice.

The iniquity and impiety made Jesus extremely angry; the holy Temple was being used like the robbers' den. Jesus made a whip and drove the sheep and the oxen out of the Temple, overthrew the tables and poured the money out over the marble floors.

We do not think of anger as a good emotion - we might even say that it is 'unchristian'. But there are times when it is right and necessary to be angry, albeit controlled anger, for everyone's safety and well-being.

Jesus was angry against the evil being done in the name of the Temple in the name of God. Evil often triumphs because good people are afraid to speak out. When we hear of people being driven out of their homes, or the great rainforests being destroyed, or hospitals being bombed we should be angry and that should cause us to act.

Because he was angry with the slave trade, William Wilberforce acted and brought about its abolition.

In life there have to be rules.

Would be impossible to play even a game of football without a set of rules: if your game wasn't going very well you could pick up your ball and take it home or to help you win, you could make your goalposts narrower than those of the opposition. Without rules, you wouldn't have a game – you would just have chaos.

I very much enjoy going to France and even driving on the continent; but if I unilaterally decided that I wanted to practise driving on the right hand side of the road and to round roundabouts anticlockwise, before I went, then, to say the least, I would cause all sorts of problems and probably several accidents. I'm sure that I would not be able to offer a very strong defence, if any at all, to the police, who would want to charge me with dangerous driving. The Highway code has been written for our well-being and safety. We need rules to protect us and help us get the best out of life.

Good rules are not to restrict us rather, they give us the greatest freedom within sensible parameters. Jesus was angry with the moneychangers because they were being unjust -- they were operating outside the parameters that are acceptable.

They were using their privileged position to make unfair demands. They were robbing people in the name of God. Jesus could not turn a blind eye. He had to act. He had to show that what was being done was not right and needed to be changed.

Perhaps on a larger scene, Jesus was already offering a hint that the time for animal sacrifices had come to an end and that the greatest sacrifice was about to be made in his own crucifixion, once and for all.

As Christians, perhaps our greatest challenge is to imitate Christ himself -- we know what Jesus did in the Temple.

What would he do in the face of the injustices that exist in the world today?

What would he do about Myanmar?

How we should respond to what we see in the world?

What should I do beyond getting hot under my dog-collar?

What can I not leave it to others to do?

How can I, must I, imitate Christ ever more closely in the face of the injustices that surround us? Amen.

Prayers of Intercession

Lord, meet us in the silence
give us strength and hear our prayer.

Offertory Hymn

*The gifts of the people may be gathered and presented.
A collection is taken.*

Stand up, stand up for Jesus

Stand up! Stand up for Jesus,
Ye soldiers of the cross!
Lift high his royal banner,
It must not suffer loss.
From vict'ry unto vict'ry his army he shall lead,
'til every foe is vanquished,
And Christ is Lord indeed.

Stand up! Stand up for Jesus,
The solemn watchword hear;
If while ye sleep he suffers,
Away with shame and fear.
Where'er ye meet with evil,
Within you or without,
Charge for the God of battles,
And put the foe to rout.

Stand up! Stand up for Jesus,
The trumpet call obey;
Forth to the mighty conflict
In this most glorious day.
Ye that are men now serve him
Against unnumbered foes;
Let courage rise with danger
And strength to strength oppose.

Stand up! Stand up for Jesus !
Stand in His strength alone;
The arm of flesh will fail you,
Ye dare not trust your own.
Put on the gospel armour,
Each piece put on with prayer;
Where duty calls, or danger
Be never wanting there.

Stand up! Stand up for Jesus !
The strife will not be long:
This day the noise of battle,
The next the victor's song.
To him that overcometh
A crown of life shall be;
He with the King of Glory
Shall reign eternally.

Meter: 76 76 D

Stand up, stand up for Jesus
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MORNING LIGHT
George Duffield (1818 – 1888)
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Hymn after Communion

In the cross of Christ I glory,
towering o'er the wrecks of time:
all the light of sacred story
gathers round its head sublime.

When the woes of life o'ertake me,
hopes deceive, and fears annoy,
never shall the cross forsake me;
lo! it glows with peace and joy.

When the sun of bliss is beaming
light and love upon my way,
from the cross the radiance streaming
adds more lustre to the day.

Bane and blessing, pain and pleasure,
by the cross are sanctified;
peace is there that knows no measure,
joys that through all time abide.

In the cross of Christ I glory,
towering o'er the wrecks of time:
all the light of sacred story
gathers round its head sublime.

Meter: 87 87

In the cross of Christ I glory
John Bowring (1792-1872)
CROSS OF JESUS
John Stainer (1840-1901)
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Prayer after Communion

3rd Sunday of Lent

Merciful Lord,
grant your people grace to withstand the temptations
of the world, the flesh and the devil,
and with pure hearts and minds to follow you, the only God;
through Jesus Christ our Lord.

All **Amen**

Silence is kept.

Ash Wednesday

Almighty God,

you have given your only Son to be for us
both a sacrifice for sin
and also an example of godly life:
give us grace
that we may always most thankfully receive
these his inestimable gifts,
and also daily endeavour
to follow the blessed steps of his most holy life;
through Jesus Christ our Lord.

All Amen

Closing Hymn

Praise the Lord, ye heavens, adore Him!
Praise Him, angels in the height;
Sun and moon, rejoice before Him,
Praise Him, all ye stars of light.
Praise the Lord, for He hath spoken;
Worlds His mighty voice obeyed:
Laws, which never shall be broken,
For their guidance He hath made.

Praise the Lord, for He is glorious:
Never shall His promise fail.
God hath made His saints victorious;
Sin and death shall not prevail.
Praise the God of our salvation,
Hosts on high, His power proclaim;
Heaven and earth and all creation,
Laud and magnify His Name.

Worship, honour, glory, blessing,
Lord, we offer to Thy name.
Young and old, Thy praise expressing,
Join their Saviour to proclaim:
As the saints in heaven adore Thee,
We would bow before Thy throne,
As Thine angels serve before Thee,
So on earth Thy will be done.

Meter: 87 87 D.

Praise The Lord, Ye Heavens Adore Him

Edward Osler (1798 – 1863)

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AUSTRIA

Traditional Croatian folk melody

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Opening 'Voluntary'

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Opening Hymn

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Gradual Hymn

We sing the praise of him who died

Thomas Kelly (1769-1855)

BRESLAU

Anon. in *Hymnodus Sacer*

Arr. Felix Mendelssohn (1809 – 1847)

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Offertory Hymn

Stand up, stand up for Jesus

George James Webb (1803 – 1887)

MORNING LIGHT

George Duffield (1818 – 1888)

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Post-Communion Hymn

In the cross of Christ I glory

John Bowring (1792-1872)

CROSS OF JESUS

John Stainer (1840-1901)

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Closing Hymn

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Closing Voluntary

STRACATHRO

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