

THE FIRST SUNDAY IN LENT



Vicar:

Father Jon

Organist:

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Choral Eucharist

Director of Music:

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Saint Peter's Choir

INTRODUCTION TO THE SEASON OF LENT

Lent may originally have followed Epiphany, just as Jesus' sojourn in the wilderness followed immediately on his baptism, but it soon became firmly attached to Easter, as the principal occasion for baptism and for the reconciliation of those who had been excluded from the Church's fellowship for apostasy or serious faults. This history explains the characteristic notes of Lent – self-examination, penitence, self-denial, study, and preparation for Easter, to which almsgiving has traditionally been added.

Now is the healing time decreed
for sins of heart and word and deed,
when we in humble fear record
the wrong that we have done the Lord.

(Latin, before 12th century)

As the candidates for baptism were instructed in Christian faith, and as penitents prepared themselves, through fasting and penance, to be readmitted to communion, the whole Christian community was invited to join them in the process of study and repentance, the extension of which over forty days would remind them of the forty days that Jesus spent in the wilderness, being tested by Satan.

Ashes are an ancient sign of penitence; from the middle ages it became the custom to begin Lent by being marked in ash with the sign of the cross. The calculation of the forty days has varied considerably in Christian history. It is now usual in the West to count them continuously to the end of Holy Week (not including Sundays), so beginning Lent on the sixth Wednesday before Easter, Ash Wednesday. Liturgical dress is the simplest possible. Churches are kept bare of flowers and decoration. *Gloria in excelsis* is not used. The Fourth Sunday of Lent (*Laetare* or Refreshment Sunday) was allowed as a day of relief from the rigour of Lent, and the Feast of the Annunciation almost always falls in Lent; these breaks from austerity are the background to the modern observance of Mothering Sunday on the Fourth Sunday of Lent.

As Holy Week approaches, the atmosphere of the season darkens; the readings begin to anticipate the story of Christ's suffering and death, and the reading of the Passion Narrative gave to the Sixth Sunday its name of Passion Sunday. There are many devotional exercises which may be used in Lent and Holy Week outside the set liturgy. The Stations of the Cross, made popular in the West by the Franciscans after they were granted custody of the Christian sites in the Holy Land, are the best known.

Please switch off all mobile phones.

GATHERING IN GOD'S NAME

PROCESSIONAL HYMN

1. Lord Jesus, think on me, and purge away my sin;
from harmful passions set me free, and make me pure within.

2. Lord Jesus, think on me, with care and woe oppressed;
let me thy loving servant be, and taste thy promised rest.

3. Lord Jesus, think on me, nor let me go astray;
through darkness and perplexity point thou the heavenly way.

4. Lord Jesus, think on me, that, when the flood is passed,
I may the eternal brightness see, and share thy joy at last.

5. Lord Jesus, think on me, that I may sing above
to Father, Holy Ghost and thee the songs of praise and love.

The priest greets all in the name of the Lord.

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

Amen.

The Lord be with you.

And also with you.

The priest says the sentence of the day.

We do not live by bread alone, but by every word that comes from the

mouth of God. (Mt 4.4)

The priest introduces the prayer of preparation.

Let us pray:

**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.**

CONFESSION AND ABSOLUTION

The priest introduces the Two Great Commandments:

‘Hear, O Israel, the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ Jesus said: ‘This is the great and first commandment. And a second is like it: you shall love your neighbour as yourself.’

The priest introduces the prayer of confession.

Compassion and forgiveness belong to the Lord our God, though we have rebelled and wandered far off.

Silence is kept.

Let us then ask for mercy, confessing our sins in penitence and faith.

**Merciful God,
our maker and our judge,
we have sinned against you
in thought, word, and deed,
and in what we have failed to do:
we have not loved you with our whole heart;
we have not loved our neighbours as ourselves;**

we repent, and are sorry for all our sins.

Father, forgive us.

Strengthen us to love and obey you

in newness of life;

through Jesus Christ our Lord. Amen.

The priest pronounces the absolution.

Almighty God,

who has promised forgiveness to all who turn to him in faith:

pardon you and set you free from all your sins,

strengthen you in all goodness,

and keep you in eternal life,

through Jesus Christ our Lord. **Amen.**

The kyrie is sung:

Lord, have mercy

Christ, have mercy

Lord, have mercy.

THE COLLECT OF THE DAY

The priest introduces a period of silent prayer with the words

Let us pray together the Collect of the Day.

Silence is kept.

Almighty and everlasting God,

whose Son fasted forty days in the wilderness,

and was tempted as we are, yet did not sin:

give us grace to direct our lives in obedience to your will,

that, as you know our weakness,

so may we know your power to save;

through Jesus Christ our Redeemer,

who lives and reigns with you in the unity of the Holy Spirit,

one God, now and for ever.

Amen.

THE LITURGY OF THE WORD

Please sit.

FIRST READING

The First Sin and its Punishment

A reading from the book of Genesis.

Gen 2.15-17, 3.1-7

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, ‘You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.’ Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, ‘Did God say, “You shall not eat from any tree in the garden”?’ The woman said to the serpent, ‘We may eat of the fruit of the trees in the garden; but God said, “You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.”’ But the serpent said to the woman, ‘You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.’ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

For the word of the Lord,
thanks be to God.

PSALM 32

The Joy of Forgiveness

Please repeat response after choir, then sing as indicated

Response

Oh Lord, our God, how wonderful your name in all the Earth

- 1 Happy are those whose transgression is forgiven:
whose sin is covered.
- 2 Happy are those to whom the Lord imputes no iniquity:
and in whose spirit there is no deceit. **Response**
- 3 While I kept silence, my body wasted away:
through my groaning all day long.
- 4 For day and night your hand was heavy upon me:
my strength was dried up as by the heat of summer. **Response**
- 5 Then I acknowledged my sin to you:
and I did not hide my iniquity.
- I said, “I will confess my transgressions to the Lord”:
and you forgave the guilt of my sin.
- 6 Therefore let all who are faithful
offer prayer to you:
at a time of distress, the rush of mighty waters
shall not reach them. **Response**
- 7 You are a hiding place for me:
you preserve me from trouble,
you surround me with glad cries of deliverance.
- 8 I will instruct you and teach you the way you should go:
I will counsel you with my eye upon you. **Response**
- 9 Do not be like a horse or a mule, without understanding:
whose temper must be curbed with bit and bridle,
else it will not stay near you.
- 10 Many are the torments of the wicked:
but steadfast love surrounds those who trust in the Lord. **Response**
- 11 Be glad in the Lord and rejoice, O righteous:
and shout for joy, all you upright in heart. **Response**

SECOND READING

A reading from the letter to the Romans.

Rom 5.12-21

Adam and Christ

Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned—sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to

Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgement following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. But law came in, with the result that the trespass multiplied; but where sin increased, grace abounded all the more, so that, just as sin exercised dominion in death, so grace might also exercise dominion through justification leading to eternal life through Jesus Christ our Lord.

For the word of the Lord,
thanks be to God.

GRADUAL HYMN

1 Forty days and forty nights
You were fasting in the wild;
Forty days and forty nights
Tempted, and yet undefiled.

2 Let us your endurance share
And from earthly greed abstain,
with you watching unto prayer,
with You strong to suffer pain?

3 And if Satan on us press,
Flesh or spirit to assail,
Victor in the wilderness,
Grant we may not faint or fail.

4 Keep, O keep us, Savior dear,
Ever constant by Your side,
That with You we may appear
At the eternal Eastertide.

GOSPEL ACCLAMATION & READING

Praise to you, Lord Jesus Christ, king of endless glory!

No one lives on bread alone,
but on every word that comes from the mouth of God.

Praise to you, Lord Jesus Christ, king of endless glory!

The Lord be with you.

And also with you.

A reading from the holy Gospel according to Saint Matthew. *Mt 4.1-11*

Glory to you Lord Jesus Christ.

The Temptation of Jesus

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was famished. The tempter came and said to him, ‘If you are the Son of God, command these stones to become loaves of bread.’ But he answered, ‘It is written,

“One does not live by bread alone,
but by every word that comes from the mouth of God.””

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, ‘If you are the Son of God, throw yourself down; for it is written,

“He will command his angels concerning you”,
and “On their hands they will bear you up,
so that you will not dash your foot against a stone.””

Jesus said to him, ‘Again it is written, “Do not put the Lord your God to

the test.””

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendour; and he said to him, ‘All these I will give you, if you will fall down and worship me.’ Jesus said to him, ‘Away with you, Satan! for it is written,

“Worship the Lord your God,
and serve only him.””

Then the devil left him, and suddenly angels came and waited on him.

For the Gospel of the Lord,
praise to you Lord Jesus Christ.

Sermon

Anthem How blessed are those whose great sin, Wesley

THE CREED

The priest introduces the Nicene Creed.

Let us together affirm the faith of the church.

Please stand.

**We believe in one God,
the Father, the almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God,
Light from Light,
true God from true God,
begotten, not made,
of one being with the Father;
through him all things were made.**

**For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshipped and glorified,
who has spoken through the prophets.**

**We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

THE PRAYERS OF THE PEOPLE

Please kneel or sit.

The priest introduces the prayers of the people.

Let us pray for the church and for the world.

With confidence and trust let us pray to the Father.

For the one holy catholic and apostolic Church ...
let us pray to the Father.

Lord of compassion,
in your mercy hear us.

For the mission of the Church,
that in faithful witness it may preach the gospel
to the ends of the earth,
let us pray to the Father.

Lord of compassion,
in your mercy hear us.

For those preparing for baptism and confirmation ...

and for their teachers and sponsors,
let us pray to the Father.

Lord of compassion,
in your mercy hear us.

For peace in the world ...
that a spirit of respect and reconciliation may grow
among nations and peoples,
let us pray to the Father.

Lord of compassion,
in your mercy hear us.

For the poor, the persecuted, the sick, and all who suffer ...
for refugees, prisoners, and all in danger;
that they may be relieved and protected,
let us pray to the Father.

Lord of compassion,
in your mercy hear us.

For grace to amend our lives and to further the reign of God,
let us pray to the Father.

Lord of compassion,
in your mercy hear us.

In communion with all those
who have walked in the way of holiness ...
let us pray to the Father.

Lord of compassion,
in your mercy hear us.

For..

Lord of compassion,
in your mercy hear us.

God our Father,
in your love and goodness
you have taught us to come close to you in penitence
with prayer, fasting and generosity;
accept our Lenten discipline,
and when we fall by our weakness, raise us up by your unfailing

mercy;
through Jesus Christ our Lord.
Amen.

THE GREETING OF PEACE

Please stand.

The priest says

Since we are justified by faith,
we have peace with God through our Lord Jesus Christ,
who has given us access to his grace.

(Romans 5.1, 2)

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.

THE OFFERTORY HYMN

1. 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.

2. 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.

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

4. 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.

5. 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.

The priest prays

God of wisdom,
may the light of your eternal Word,
our Lord and Saviour Jesus Christ,
lead us in holiness and guide us to glory;
we ask this in his name.

Amen.

THE GREAT THANKSGIVING

The priest begins 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 our thanks and praise.

All glory and honour be yours always and everywhere,
mighty Creator, everliving God.

We give you thanks and praise for your Son,
our Saviour Jesus Christ,

who by the power of your Spirit was born of Mary

and lived as one of us.
He was tempted in every way as we are,
yet he did not sin.
By his death on the cross
and rising to new life,
he offered the one true sacrifice for sin
and obtained an eternal deliverance for his people.
By his grace we are able
to triumph over every evil,
and to walk in the way of his love.
Therefore with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and saying:

**Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**
... Let us proclaim the mystery of faith.

Christ has died.

Christ is risen.

Christ will come again.

... in songs of never-ending praise:

**Blessing and honour and glory and power
are yours for ever and ever. Amen.**

The priest says

Rejoicing in the presence of God here among us,
as our Saviour taught us, so we 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.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power and the glory are yours
now and for ever. Amen.**

THE BREAKING OF THE BREAD AND COMMUNION

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

The priest breaks the bread.

We who are many are one body,
All: for we all share in the one bread.

The Agnus Dei is sung.

The holy gifts of God for the holy people of God.
Come let us take this holy sacrament of the body and blood of Christ
in remembrance that he died for us, and feed on him in our hearts by
faith with thanksgiving.

Holy communion will be served at the altar rail. Please kneel or stand.

*All who are baptised, of all Christian denominations, are welcome to
receive Holy Communion here at Saint Peter's. This includes children
from the age of 6 at the discretion of their parents. Gluten-free wafers
are available upon request. If you would prefer to receive a blessing,
please indicate this to the priest, by the crossing of the arms on the
chest.*

*During communion, the choir will sing 'God be in my head' by Walford
Davies.*

THE SENDING OUT OF GOD'S PEOPLE

PRAYER AFTER COMMUNION

Silence is kept.

The post communion prayer.

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.

Amen.

Announcements.

DISMISSAL HYMN

Lead us, heavenly Father, lead us
O'er the world's tempestuous sea;
Guard us, guide us, keep us, feed us,
For we have no help but Thee;
Yet possessing every blessing
If our God our Father be.

Savior, breathe forgiveness o'er us;
All our weakness Thou dost know;
Thou didst tread this earth before us,
Thou didst feel its keenest woe;
Lone and dreary, faint and weary,
Through the desert Thou didst go.

Spirit of our God, descending,
Fill our hearts with heavenly joy,
Love with every passion blending,
Pleasure that can never cloy;
Thus provided, pardoned, guided,
Nothing can our peace destroy.

The priest pronounces the 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 us 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.

The priest says

Go in peace to love and serve the Lord.

In the name of Christ. Amen.