



**LANCASTER
PRIORY**

Choral Eucharist

10.00am

Lent 5

Welcome to Lancaster Priory

We are really pleased that you are worshipping with us today. Wherever you have come from, this is your church and you are unconditionally welcome.

We are currently in the part of the church year known as Lent. Lent is the six week period leading up to Easter. It's one of the most important times of year for many Christians around the world, particularly those within the Anglican, Catholic and Orthodox traditions, held at a similar level of importance to Advent – the build up to Christmas.

While Advent is a celebration and a time of great anticipation, Lent is more frequently seen as a time of solemn observance and preparation for the celebration of the death and resurrection of Jesus at Easter. From its start on Ash Wednesday until its conclusion on Easter Sunday, Lent has been a traditional time for fasting or giving something up or abstinence. Just as we carefully prepare for events in our personal lives, as a wedding, or birthday; a commencement Lent invites us to make our minds and hearts ready for remembering Jesus' life, death and resurrection.

Throughout this booklet you will find instructions regarding posture (sit and stand), these capture what is normal for our congregation but are not intended to be restrictive for those who may need to sit or indeed not sit for too long.

Notices are given at before the service, please see the notice sheet for more information.

Refreshments are served at the back of church following this service every week. Please join us.



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Acknowledgements

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The Gathering

Processional Hymn NEH79 (T:128i)

*Please stand as the choir, servers and clergy enter as we sing the hymn.
During the hymn the altar is censed.*

The royal banners forward go,
the cross shines forth in mystic glow;
where he in flesh, our flesh who made,
our sentence bore, our ransom paid.

2. There whilst he hung, his sacred side
by soldier's spear was opened wide,
to cleanse us in the precious flood
of water mingled with his blood.

3. Fulfilled is now what David told
in true prophetic song of old,
how God the nations' King should be;
for God is reigning from the tree.

4. O tree of glory, tree most fair,
ordained those holy limbs to bear,
how bright in purple robe it stood,
the purple of a Saviour's blood.

5. Upon its arms, like balance true,
he weighed the price for sinners
due,
the price which none but he could
pay,
and spoiled the spoiler of his prey.

6. To thee, eternal Three in One,
let homage meet by all be done:
as by the cross thou dost restore,
so rule and guide us evermore.
Amen.

tr. J M Neale 1818-1866

The Greeting *The president says*

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.

Young Church and their leaders gather at the front and the president prays with them before they go to their activities.

Prayers of Penitence *A minister leads the 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.

Silence is kept

God of mercy, we acknowledge that we are all sinners.

We turn from the wrong that we have thought and said and done, and are mindful of all that we have failed to do.

For the sake of Jesus, who died for us, forgive us for all that is past, and help us to live each day in the light of Christ our Lord.

Amen.

The Kyrie *The choir sings*

Kyrie eleison.

Lord, have mercy.

Christe eleison.

Christ, have mercy.

Kyrie eleison.

Lord, have mercy.

The president pronounces the absolution

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

Amen.

The Collect

The president says 'Let us pray' and silence is kept.

Gracious Father, you gave up your Son out of love for the world: lead us to ponder the mysteries of his passion, that we may know eternal peace through the shedding of our Saviour's blood, Jesus Christ our Lord. **Amen.**

The Liturgy of the Word

First Reading Ezekiel 37: 1-14

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all round them; there were very many lying in the valley, and they were very dry. He said to me, 'Mortal, can these bones live?' I answered, 'O Lord God, you know.' Then he said to me, 'Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord.'

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, 'Prophecy to the breath, prophecy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.' I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, 'Mortal, these bones are the whole house of Israel. They say, "Our bones are dried up, and our hope is lost; we are cut off completely." Therefore prophecy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act, says the Lord.'

For the word of the Lord.

Thanks be to God.

Gradual Psalm 130

Sung by the Choir

- 1 Out of the depths have I cried to you, O Lord;
Lord, hear my voice; •
let your ears consider well the voice of my supplication.
- 2 If you, Lord, were to mark what is done amiss, •
O Lord, who could stand?
- 3 But there is forgiveness with you, •
so that you shall be feared.
- 4 I wait for the Lord; my soul waits for him; •
in his word is my hope.
- 5 My soul waits for the Lord,
more than the night watch for the morning, •
more than the night watch for the morning.
- 6 O Israel, wait for the Lord, •
for with the Lord there is mercy;
- 7 With him is plenteous redemption •
and he shall redeem Israel from all their sins.

Second Reading Romans 8: 6-11

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

For the word of the Lord.

Thanks be to God.

The Gospel Acclamation

We stand and face the Gospel procession. A cantor sings

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

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.

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

The Gospel Reading John 11: 1-45

A minister says

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.

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, Lord, he whom you love is ill.' But when Jesus heard it, he said, 'This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it.' Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

Then after this he said to the disciples, 'Let us go to Judea again.' The disciples said to him, 'Rabbi, the Jews were just now trying to stone you, and are you going there again?' Jesus answered, 'Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them.' After saying this, he told them, 'Our friend Lazarus has fallen asleep, but I am going there to awaken him.' The disciples said to him, 'Lord, if he has fallen asleep, he will be all right.' Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, 'Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him.' Thomas, who was called the Twin, said to his fellow-disciples, 'Let us also go, that we may die with him.'

When Jesus arrived, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, 'Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him.' Jesus said to her, 'Your brother will rise again.' Martha said to him, 'I know that he will rise again in the resurrection on the last day.' Jesus said to her, 'I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?' She said to him, 'Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.'

When she had said this, she went back and called her sister Mary, and told her privately, 'The Teacher is here and is calling for you.' And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, 'Lord, if you had been here, my brother would not have died.' When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, 'Where have you laid him?' They said to him, 'Lord, come and see.' Jesus began to weep. So the Jews said, 'See how he loved him!' But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?'

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, 'Take away the stone.' Martha, the sister of the dead man, said to him, 'Lord, already there is a stench because he has been dead for four days.' Jesus said to her, 'Did I not tell you that if you believed, you would see the glory of God?' So they took away the stone. And Jesus looked upwards and said, 'Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.' When he had said this, he cried with a loud voice, 'Lazarus, come out!' The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, 'Unbind him, and let him go.'

Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

This is the Gospel of the Lord.

Praise to you, O Christ.

The Sermon

Please sit. A sermon is preached

The Affirmation of Faith *Please stand.*

We say together in faith

Holy, holy, holy

is the Lord God almighty,

who was, and is, and is to come.

We believe in God the Father,

who created all things:

for by his will they were created

and have their being.

We believe in God the Son,

who was slain:

for with his blood,

he purchased us for God,

from every tribe and language,

from every people and nation.

We believe in God the Holy Spirit:

the Spirit and the Bride say, 'Come!'

Even so come, Lord Jesus!

Amen.

Prayers of Intercession

Please kneel or sit for the intercessions. These responses may be used

Lord, in your mercy

Hear our prayer.

or

Lord of compassion:

In your mercy, hear us.

And at the end

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

The Liturgy of the Sacrament

The Peace *The president introduces the Peace*

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

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

A minister says

Let us offer one another a sign of peace.

And all may exchange a sign of peace.

Offertory Hymn NEH 95

During which a collection is taken and the gifts of the people are gathered and presented. The altar is prepared and bread and wine are placed upon it.

When I survey the wondrous cross
on which the Prince of Glory died,
my richest gain I count but loss,
and pour contempt on all my pride.

2. Forbid it, Lord, that I should boast
save in the cross of Christ my God;
all the vain things that charm me most,
I sacrifice them to his blood.

3. See from his head, his hands, his feet,
sorrow and love flow mingled down;
did e'er such love and sorrow meet,
or thorns compose so rich a crown?

5. Were the whole realm of nature
mine,
that were a present far too small;
love so amazing, so divine,
demands my soul, my life, may all.

4. His dying crimson, like a robe
spreads o'er his body on the Tree;
then am I dead to all the globe,
and all the globe is dead to me.

Galatians 6.14
Isaac Watts 1674-1748

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.

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 through 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:

The choir sings

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth.
Pleni sunt coeli et terra gloria tua.
Hosanna in excelsis.
[Benedictus qui venit
in nomine Domini.
Hosanna in excelsis.]

Holy, holy, holy,
Lord God of hosts,
heaven and earth are full of thy glory.
Glory be to thee, O Lord most high.
[Blessed is he that cometh
in the name of the Lord.
Hosanna in the highest.]

The priest continues

Lord, you are holy indeed, the source of all holiness; grant that by the power of your Holy Spirit, and according to your holy will, these gifts of bread and wine may be to us the body and blood of our Lord Jesus Christ;

who, in the same night that he was betrayed,
took bread and gave you thanks;
he broke it and gave it to his disciples, saying:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

In the same way, after supper he took the cup and gave you thanks;
he gave it to them, saying:
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.

Christ is the bread of life:

**When we eat this bread and drink this cup, we proclaim your death,
Lord Jesus, until you come in glory.**

And so, Father, calling to mind his death on the cross,
his perfect sacrifice made once for the sins of the whole world;
rejoicing in his mighty resurrection and glorious ascension,
and looking for his coming in glory,
we celebrate this memorial of our redemption.

As we offer you this our sacrifice of praise and thanksgiving,
we bring before you this bread and this cup
and we thank you for counting us worthy
to stand in your presence and serve you.

Send the Holy Spirit on your people and gather into one in your kingdom
all who share this one bread and one cup,
so that we, in the company of [N and] all the saints,
may praise and glorify you for ever,
through Jesus Christ our Lord;
by whom, and with whom, and in whom, in the unity of the Holy Spirit,
all honour and glory be yours, almighty Father, for ever and ever. **Amen.**

The Lord's Prayer *Silence is kept. Please kneel or sit*

Our Father,
who art in heaven, hallowed be thy name;
thy kingdom come;
thy will be done; on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as we forgive those who trespass against us.
And lead us not into temptation; but deliver us from evil.
For thine is the kingdom, the power, and the glory,
now and forever.
Amen.

Breaking of the Bread

The president breaks the consecrated bread

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

Giving of Communion

The president invites the congregation to receive Holy 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.

Agnus Dei *The choir sings. Please sit.*

Agnus Dei,
qui tollis peccata mundi,
miserere nobis.

Agnus Dei,
qui tollis peccata mundi,
miserere nobis.

O Lamb of God
that takest away the sin of the world,
have mercy upon us.

O Lamb of God
that takest away the sin of the world,
have mercy upon us.

Agnus Dei,
qui tollis peccata mundi,
dona nobis pacem.

O Lamb of God
that takest away the sin of the world,
grant us thy peace.

The priest and people receive communion. We welcome communicant members of all Christian denominations to receive communion. If you would prefer to receive a blessing, please carry this booklet with you. Gluten-free hosts are available, please indicate this to the president, green cards are available from the sidespeople for this purpose.

Communion Anthem *In Ieiunio et Fletu* (Tallis)

Communion Hymn NEH 358 *We remain seated to sing.*

Father of heaven, whose love profound
a ransom for our souls hath found,
before thy throne we sinners bend,
to us thy pardoning love extend.

2. Almighty Son, incarnate Word,
our Prophet, Priest, Redeemer, Lord,
before thy throne we sinners bend,
to us thy saving grace extend.

3. Eternal Spirit, by whose breath
the soul is raised from sin and death,
before thy throne we sinners bend,
to us thy quickening power extend.

4. Thrice Holy! Father, Spirit, Son;
mysterious Godhead, Three in One,
before thy throne we sinners bend,
grace, pardon, life to us extend.

Edward Cooper 1770-1833

Prayer after Communion

Lord Jesus Christ, you have taught us
that what we do for the least of our brothers and sisters we do also for you:
give us the will to be the servant of others
as you were the servant of all,
and gave up your life and died for us,
but are alive and reign, now and for ever.

Amen.

All say this prayer

God of our pilgrimage, you have fed us with the bread of heaven.
Refresh and sustain us as we go forward on our journey,
in the name of Jesus Christ our Lord. Amen.

The Dismissal

The Blessing *The president says*

The Lord be with you.

And also with you.

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.

Recessional Hymn LP20

And can it be that I should gain
An interest in the Saviour's blood?
Died he for me, who caused his pain?
for me, who him to death pursued?
Amazing love! How can it be
that thou, my God, shouldst die for
me?

3. He left his Father's throne above—
so free, so infinite his grace—
emptied himself of all but love
and bled for Adam's helpless race.
'Tis mercy all, immense and free;
for, O my God, it found out me!

4. Long my imprisoned spirit lay
fast bound in sin and nature's night;
thine eye diffused a quickening ray
I woke, the dungeon flamed with light;
my chains fell off, my heart was free,
I rose, went forth, and followed thee.

2. 'Tis mystery all: the Immortal
dies!
Who can explore his strange design?
In vain the first born seraph tries
to sound the depths of love divine.
'Tis mercy all! Let earth adore
let angel minds enquire no more.

5. No condemnation now I dread;
Jesus, and all in him, is mine!
Alive in him, my living Head,
and clothed in righteousness divine,
Bold I approach the eternal throne,
and claim the crown, through Christ,
my own.

Charles Wesley 1707-1788

The Dismissal *A minister says*

This is love, not that we loved God,
but that he loved us and sent his Son.

He is the sacrifice for our sins,
that we might live through him.

If God loves us so much
we ought to love one another.

If we love one another
God lives in us.

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

Organ Voluntary *Prelude on the Passion Chorale (Brahms)*

Please remain standing while the servers, choir and clergy depart.