

Meon Bridge Benefice

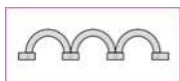
Corhampton & Meonstoke, Droxford, Exton with Preshaw



Eucharist

On the Feast
of the Blessed Virgin Mary
with
Spiritual Communion
(Order One – Eucharistic Prayer B)

In Time of Pandemic



HYMNS

Opener: **AM** 313 For Mary Mother of our Lord.

Gradual: **AM** 394 Tell out my soul

Offertory: **AM** 315 Sing we of the Blessed Mother.

Post C.: **AM** 317 Virgin born we bow before thee. (2nd tune)

Final: **AM** 312 Ye watchers and ye holy ones.

INTROIT HYMN For Mary Mother of our Lord. (ST BOTOLPH)

- 1 For Mary, Mother of the Lord
God's holy name be praised,
Who first the Son of God adored
As on her child she gazed.
- 2 The angel Gabriel brought the word
She should Christ's mother be;
Our Lady, handmaid of the Lord,
Made answer willingly.
- 3 The heavenly call she thus obeyed,
And so God's will was done;
The second Eve love's answer made
Which our redemption won.
- 4 She gave her body for God's shrine,
Her heart to piercing pain,
And knew the cost of love divine
When Jesus Christ was slain.
- 5 Dear Mary, from your lowliness
And home in Galilee,
There comes a joy and holiness
To every family.
- 6 Hail, Mary, you are full of grace,
Above all women blest;
Blest in your Son, whom your embrace
In birth and death confessed.

For Mary Mother of our Lord
John Raphael Peacey (1896 – 1971)
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THE COLLECT FOR THE SOVEREIGN

Almighty God,
the fountain of all goodness,
bless our Sovereign Lady, *Queen Elizabeth*,
and all who are in authority under her;
that they may order all things
in wisdom and equity, righteousness and peace,
to the honour and glory of your name
and the good of your Church and people;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

COLLECT FOR THE FEAST OF THE BVM

Almighty God,
who looked upon the lowliness of the Blessed Virgin Mary
and chose her to be the mother of your only Son:
grant that we who are redeemed by his blood
may share with her in the glory of your eternal kingdom;
through Jesus Christ your Son our Lord,

who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

COLLECT FOR OUR TIMES

Dear Lord
anoint us with the Holy Spirit,
as we share in Christ's suffering and victory
that we may bear witness to the gospel of salvation;
through Jesus Christ, your Son our Lord,
who is alive and reigns with you
in the unity of the Holy Spirit,
one God, now and for ever. **Amen**

THE LITURGY OF THE WORD

FIRST READING

A Reading from the Prophecy of Isaiah

I will greatly rejoice in the LORD,
my whole being shall exult in my God;
for he has clothed me with the garments of salvation,
he has covered me with the robe of righteousness,
as a bridegroom decks himself with a garland,
and as a bride adorns herself with her jewels.
For as the earth brings forth its shoots,
and as a garden causes what is sown in it to spring up,
so the Lord GOD will cause righteousness and praise
to spring up before all the nations.

Isaiah 61.10,11

At the end the reader may say

This is the word of the Lord.

All Thanks be to God.

SECOND READING

A Reading from St Paul's Letter to the Galatians

⁴When the fullness of time had come,
God sent his Son,
born of a woman, born under the law,
⁵in order to redeem those who were under the law,
so that we might receive adoption as children.

⁶And because you are children,
God has sent the Spirit of his Son into our hearts,
crying, 'Abba! Father!'

⁷So you are no longer a slave
but a child,
and if a child then also an heir,
through God.

Galatians 4.4-7

This is the word of the Lord.

All Thanks be to God.

GRADUAL HYMN Tell out my soul (WOODLANDS)

- 1 Tell out, my soul, the greatness of the Lord!
Unnumbered blessings, give my spirit voice;
tender to me the promise of his word;
in God my Saviour shall my heart rejoice.
- 2 Tell out, my soul, the greatness of his name!
Make known his might, the deeds his arm has done;
his mercy sure, from age to age the same;
his holy name, the Lord, the mighty one.
- 3 Tell out, my soul, the greatness of his might!
Powers and dominions lay their glory by.
Proud hearts and stubborn wills are put to flight,
the hungry fed, the humble lifted high.
- 4 Tell out, my soul, the glories of his word!
Firm is his promise, and his mercy sure.
Tell out, my soul, the greatness of the Lord
to children's children and for evermore!

Tell out, my soul
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GOSPEL READING

Alleluia, alleluia.

My soul magnifies the Lord
and my spirit rejoices in God my Saviour. *Luke 1.46,47*

Alleluia.

The 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 Luke*. (✠)

All (✠) Glory to you, O Lord.

⁴⁶My soul magnifies the Lord,

⁴⁷and my spirit rejoices in God my Saviour,

⁴⁸for he has looked with favour on the lowliness of his servant.

Surely, from now on all generations will call me blessed;

⁴⁹for the Mighty One has done great things for me,

and holy is his name.

⁵⁰His mercy is for those who fear him

from generation to generation.

⁵¹He has shown strength with his arm;

he has scattered the proud in the thoughts of their hearts.

⁵²He has brought down the powerful from their thrones,

and lifted up the lowly;

⁵³he has filled the hungry with good things,

and sent the rich away empty.

⁵⁴He has helped his servant Israel,

in remembrance of his mercy,

⁵⁵according to the promise he made to our ancestors,
to Abraham and to his descendants for ever.'

Luke 1.46-55

(✕) *At the end:*

This is the Gospel of the Lord.

All **Praise to you, O Christ.**

SERMON - THE SONG OF MARY

As Anglicans, we believe that Jesus was both human and God the Son, the second Person of the Trinity, and Mary is therefore accorded honour as the *theotokos*, literally the "God-bearer" or "one who gives birth to God".

Although, 'Low church' Anglicans like the reformed churches, tend generally to avoid honouring Mary many Anglicans respect and honour, *venerate*, Mary because of her special religious significance as the mother of Jesus Christ. But we also do well to listen to her words recorded in scripture.

The first two chapters of the gospel according to Luke provide us with three songs: those of Mary, Zechariah and Simeon; known respectively as *Magnificat*, *Benedictus* and *Nunc Dimittis*. All three songs draw on Old Testament texts, which connect the story of Jesus deeply into Jewish history.

The song of Mary, the *Magnificat*, which we heard in today's Gospel, and we say or sing at Mattins and MP, is a song of continuity with the past but yet, it is also a song of vision; opening our eyes to the signs of God's activity in our own lives. It is a song of compassion, challenging us to have concern for the poor and oppressed. It is a song of justice and is concerned with establishing truth and to seeing that right prevails.

But why is she singing? Shouldn't she be sobbing on her knees, crying inconsolably? -- She is pregnant and betrothed to a decent man who knows her pregnancy is not of his doing.

This young innocent girl, invited by God – not coerced, accepted the challenge to bear his God's Son – our Saviour. And little did she know about the *not* so merry dance her boy-child would lead her on as he goes about his Father's business, beginning at the Temple, and ending at Golgotha.

In this song, Mary entered a land where a few women dared to tread! a land of politics and economics. She sings of God's strength scattering the proud -- the proud don't like to be scattered! She sings that God has put down the mighty from their thrones -- the mighty might not like that sort of thing! She sings that the rich have been sent away empty – the rich won't sing along with songs like that! But, the people of God are still singing her very words today.

How desperately do we need the words of that young and blessed Lady, in hospitals and in soup kitchens, in refugee camps and in prisons! We also need them in five-star hotels, office blocks and in Parliament.

In this sad and broken world, we are called to speak out, perhaps even called to sing on behalf of those who are dumbfounded. We are to sing out because we believe that God wills us to harmonise with the Angels those old familiar tidings of great joy. So, Mary: lead us in your song.

Although Mary has held a place of honour within the English Church, for centuries, many of the doctrines surrounding her were called into question in the Reformation. Although in many forms of Protestantism developed by the various 16th century reformers, there is a rejection of

speaking directly to Mary and other saints except in a few hymns, e.g. Ye Watchers and Ye Holy Ones, in canticles, such as the *Benedicite*, and psalms like Psalm 148, the Anglican version has allowed for Mary and the saints to be addressed, praying with us and for us, as opposed to praying to them.

In the English Reformation we rejected Mary as a *mediatrix* alongside Christ, or sometimes in the Catholic tradition that had grown up even in his place. This was inspired, in part, by mediaeval presentations of Christ, as an inaccessible Judge as well as Redeemer, but with Mary as a compassionate Mother. This, Erasmus and Thomas More challenged and the practice was rejected by the Church of England.

Scripture clearly teaches that Jesus is our mediator and advocate with the Father- we prayer in the power of the spirit, through Christ to God the Father, however we formulate the words. This notion of *mediatrix*, and a desire to show the new Church of England as being distinct from Rome removed overt devotion to Mary and diminished her place in the life of the Church.

It is, however, entirely consistent with Anglicanism to rejoice in the message of Social Justice in the Magnificat and to recognise Mary for that. We should also be positive in our teaching about Mary with regard to her role in the Incarnation. She is the Mother of God; this is both consistent with scripture and tradition.

From 1561, the calendar of the Church of England contained five Marian feasts: The Conception of the Blessed Virgin Mary, Her Nativity, the Annunciation of Our Lord to Mary, the Visitation of the BVM (to Elizabeth), and the Purification of the BVM (Candlemas). There was, however, no longer a Feast of the Assumption (August 15): as, although the tradition was strong, it was not scriptural.

Scottish and Canadian revisions of the Prayer Book restored August 15 as the Falling Asleep of the Blessed Virgin Mary. And in recent years, the Church of England has restored the day simply as the Feast or Festival of the BVM. And on this day, even as Anglicans, we might still pray with Mary to Jesus, rather than to her *per se*, and say:

Hail Mary, full of grace.
The Lord is with thee.
Blessed art thou amongst women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death.

Amen

PRAYERS OF INTERCESSION

As we pray to God, the Father of our Lord Jesus Christ,
we say with Mary:

Lord, have mercy on those who fear you.

Holy is your name.

THE LITURGY OF THE SACRAMENT



THE PEACE

Please stand when the President says these or other seasonal words:

Unto us a child is born,
unto us a son is given,
and his name shall be called the Prince of Peace.

cf Isaiah 9.6

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

OFFERTORY HYMN Sing we of the Blessed Mother. (ABBOT'S LEIGH)

- 1 SING we of the blessed Mother
who received the angels' word,
And obedient to his summons
bore in love the infant Lord;
Sing we of the Joys of Mary
at whose breast that child was fed
Who is Son of God eternal
and the everlasting Bread.
- 2 Sing we, too, of Mary's sorrows,
of the sword that pierced her through,
When beneath the cross of Jesus
she his weight of suffering knew,
Looked upon her Son and Saviour
reigning from the awful tree,
Saw the price of man's redemption
paid to set the sinner free.
- 3 Sing again the joys of Mary
when she saw the risen Lord,
And in prayer with Christ's apostles,
waited on his promised word:
From on high the blazing glory
of the Spirit's presence came,
Heavenly breath of God's own being,
Tokened in the wind and flame.
- 4 Sing the chiefest joy of Mary
when on earth her work was done,
And the Lord of all creation
brought her to his heavenly home:
Virgin Mother, Mary blessed,
Raised on high and crowned with grace,
May thy Son, the world's redeemer,
Grant us all to see his face.

Sing we of the Blessed Mother
George Bourne Timms (1910 – 1997)
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PRAYER AT THE PREPARATION OF THE TABLE

God our Father,
your handmaid Mary fed your Son at her virgin breast.
Nourish us at this table with the bread of heaven
and the cup of salvation.
Through Jesus Christ our Lord.

All **Amen.**

POST-COMMUNION Virgin born we bow before thee
(QUEM PASTORES LAUDAVERE)

- 1 Virgin-born, we bow before thee;
blessèd was the womb that bore thee;
Mary, mother meek and mild,
blessèd was she in her child.
- 2 Blessèd was the breast that fed thee;
blessèd was the hand that led thee;
blessèd was the parent's eye
that watched thy slumbering infancy.
- 3 Blessèd she by all creation,
who brought forth the world's Salvation,
blessèd they for ever blest,
who love thee most and serve thee best.
- 4 Virgin-born we bow before thee;
blessèd was the womb that bore thee;
Mary, mother meek and mild,
blessèd was she in her child.

Virgin-born, we bow before thee
Reginald Heber (1783-1826)

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PRAYER AFTER COMMUNION

God most high,
whose handmaid bore the Word made flesh:
we thank you that in this sacrament of our redemption
you visit us with your Holy Spirit
and overshadow us by your power;
strengthen us to walk with Mary the joyful path of obedience
and so to bring forth the fruits of holiness;
through Jesus Christ our Lord.

Amen.

HYMN Ye watchers and ye holy ones. (LASST UNS ERFREUEN)

- 1 Ye watchers and ye holy ones,
Bright seraphs, cherubim, and thrones,
Raise the glad strain, Alleluia!
Cry out, dominions, principedoms, powers,
Virtues, archangels, angels' choirs,
Alleluia! Alleluia!
- 2 O higher than the cherubim,
More glorious than the seraphim,
Lead their praises, Alleluia!
Thou Bearer of the eternal Word,
Most gracious, magnify the Lord,
Alleluia! Alleluia!
- 3 Respond, ye souls in endless rest,
Ye patriarchs and prophets blest,
Alleluia! Alleluia!
Ye holy Twelve, ye martyrs strong,
All saints triumphant, raise the song,
Alleluia! Alleluia!
- 4 O friend, in gladness let us sing,
Supernal anthems echoing,
Alleluia! Alleluia!
To God the Father, God the Son,
And God the Spirit, Three in One,
Alleluia! Alleluia!

Ye watchers and ye holy ones
John Athelstan Laurie Riley (1858 – 1945)

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Hymns:

For Mary Mother of our Lord

John Raphael Peacey (1896 – 1971)

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ST BOTOLPH

Gordon Archbold Slater (1896 – 1979)

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Sing we of the Blessed Mother

George Bourne Timms (1910 – 1997)

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Virgin-born, we bow before thee

Reginald Heber (1783-1826)

QUEM PASTORES LAUDAVERE

Adapter: Ralph Vaughan Williams (1872-1958)

German 15th-century melody

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Ye watchers and ye holy ones

John Athelstan Laurie Riley (1858 – 1945)

LASST UNS ERFREUEN

Anon. from: *Geistliche Kirchengesang*, Cologne (1623)

Arranger: Ralph Vaughan Williams (1872 – 1958)

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