

The Eucharist with Spiritual Communion Trinity 8

WELCOME

Welcome to our service of the Eucharist with Spiritual Reception - our small sacrifice of thanksgiving- on this, the 8th Sunday after Trinity

We are streaming from Parish of Corhampton and St Andrew, Meonstoke and specifically from beautiful Saxon Church, celebrating its millennium, in Corhampton in the Meon Valley in Hampshire.

We begin our service by thanking the NHS, and all the key workers, who have kept us going through the Pandemic, and then we shall sing our first hymn: Fill your hearts with joy and gladness by the Rt Revd Timothy Dudley Smith, set to Beethoven's *Ode to Joy*.

OPENING HYMN Fill your hearts with joy and gladness

- 1 Fill your hearts with joy and gladness,
sing and praise your God and mine!
Great the Lord in love and wisdom,
might and majesty divine!
He who framed the starry heavens
knows and names them as they shine.
*Fill your hearts with joy and gladness,
sing and praise your God and mine!*
- 2 Praise the Lord, his people, praise him!
Wounded souls his comfort know;
those who fear him find his mercies,
peace for pain and joy for woe;
humble hearts are high exalted,
human pride and power laid low.
*Fill your hearts with joy and gladness,
sing and praise your God and mine!*
- 3 Praise the Lord for times and seasons,
cloud and sunshine, wind and rain;
spring to melt the snows of winter
till the waters flow again;
grass upon the mountain pastures,
golden valleys thick with grain.
*Fill your hearts with joy and gladness,
sing and praise your God and mine!*
- 4 Fill your hearts with joy and gladness,
peace and plenty crown your days;
love his laws, declare his judgements,
walk in all his words and ways;
he the Lord and we his children:
praise the Lord, all people, praise!
*Fill your hearts with joy and gladness,
peace and plenty crown your days!*

Fill your hearts with joy and gladness
© Timothy Dudley-Smith (b. 1926)

ODE TO JOY
Ludwig Van Beethoven (1770 – 1827)

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.

THE COLLECT FOR TRINITY 8

*The president introduces a period of silent prayer with the words
'Let us pray' or a more specific bidding.*

The Collect is said.

Almighty Lord and everlasting God,
we beseech you to direct, sanctify and govern
 both our hearts and bodies
in the ways of your laws
 and the works of your commandments;
that through your most mighty protection, both here and ever,
we may be preserved in body and soul;
through our Lord and Saviour Jesus Christ,
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

The LORD says this:

¹Everyone who thirsts,
 come to the waters;

and you that have no money,
 come, buy and eat!
 Come, buy wine and milk
 without money and without price.
²Why do you spend your money for that which is not bread,
 and your labour for that which does not satisfy?
 Listen carefully to me, and eat what is good,
 and delight yourselves in rich food.
³Incline your ear, and come to me;
 listen, so that you may live.
 I will make with you an everlasting covenant,
 my steadfast, sure love for David.
⁴See, I made him a witness to the peoples,
 a leader and commander for the peoples.
⁵See, you shall call nations that you do not know,
 and nations that do not know you shall run to you,
 because of the LORD your God, the Holy One of Israel,
 for he has glorified you.

Isaiah 55.1-5

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 Romans

¹I am speaking the truth in Christ – I am not lying; my conscience confirms it by the Holy Spirit – ²I have great sorrow and unceasing anguish in my heart. ³For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. ⁴They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; ⁵to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed for ever. Amen.

Romans 9.1-5

At the end the reader may say

This is the word of the Lord.

All Thanks be to God.

GRADUAL HYMN Be thou my guardian and my guide

- 1 Be Thou my Guardian and my guide;
 And hear me when I call;
 Let not my slippery footsteps slide,
 And hold me lest I fall.
- 2 The world, the flesh, and Satan dwell
 Around the path I tread;
 O, save me from the snares of hell,
 Thou quickener of the dead.
- 3 And if I tempted am to sin,
 And outward things are strong,
 Do Thou, O Lord, keep watch within,
 And save my soul from wrong.

4 Still let me ever watch and pray,
And feel that I am frail;
That if the tempter cross my way,
Yet he may not prevail.

Be thou my guardian and my guide
Isaac Williams (1802-1865)
in Hymns on the Catechism 1842

ABRIDGE
Isaac Smith (1734 – 1805)
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GOSPEL READING

Please remain standing.

Alleluia, alleluia.

Speak, Lord, for your servant is listening.

You have the words of eternal life.

All **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 *Matthew*. (✕)

All (✕) **Glory to you, O Lord.**

¹³When Jesus heard that Herod had beheaded John the Baptist, he withdrew in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. ¹⁴When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. ¹⁵When it was evening, the disciples came to him and said, 'This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.' ¹⁶Jesus said to them, 'They need not go away; you give them something to eat.' ¹⁷They replied, 'We have nothing here but five loaves and two fish.' ¹⁸And he said, 'Bring them here to me.' ¹⁹Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. ²⁰And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. ²¹And those who ate were about five thousand men, besides women and children. (✕)

Matthew 14.13-21

At the end:

This is the Gospel of the Lord.

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

AFTER THE GOSPEL

May the words of the gospel
wipe away our sins.

SERMON

Have you ever spent your money on something that has let you down, or has turned out to be disappointing, so that you end up wishing that you had kept your money and not wasted it?

I wonder if any of you have watched someone you are fond of seriously wasting their money? Or, even wasting their lives in other ways? You could see that it was all going to end in disappointment, or even tragically, but they won't listen to you, all you can do is stand by and wait to pick up the pieces when all goes wrong, without saying, 'I told you so!'

It is our love for the other person that makes us hurt inside seeing them wasting their money or their talents or even their lives like that. Because we love them we want better for them than to be sad or disappointed by things that aren't worth buying or are even harmful. I suspect that's how it is with God.

He loves us unconditionally, but he aches as he watches us wasting not just our money, but our time and our love, our talents or even our influence on things which are not going to be good for us, or satisfying, or rewarding. He wants better for us than that.

God wants us to be aware of our need for his love and of his power in our lives, He wants us to come to him for his love, because he is happy to give it to us for free.

Think about the people in the Gospel story today. Why had they bothered to leave their towns and villages and walk miles into the country? They bothered because they knew they needed Jesus and were prepared to 'spend' the whole day looking for him and listening to him, hanging on his every word.

But when Jesus got the news that his cousin, John the Baptist, had been brutally killed, quite understandably wanted to go off by himself. But what did Jesus do? Did he let them down or disappoint them? No! He was there for them, ready to heal their sick friends and relations that they had brought, ready to reassure them that God loves them, and ready to teach them about how they can best please God in their lives.

Why did he do that? As the Gospel said: 'He had compassion for them'

So, when their stomachs started to rumble, and they experienced physical hunger as well as spiritual hunger, what did Jesus do? Not only did he feed them, but he empowered his disciples to take the lead. All he used was what they had to there.

That is what he always uses - the resources and the people that are there -- that is, he uses us and what we have. So whether we are 10 years old or 90, we need to decide whether we are ready to let Jesus to use our life. It is through us, if we let him, that he will bring blessing and hope to lots of people but the real bonus is that he will bring blessing and hope to us to.

As we move through this stage of Pandemic and when we emerge from it, the Old Testament reading, the Gospel and the post-communion prayer, that we shall hear later, all give us excellent pointers.

They show we have the gift: to stop and think and pray with new insights and fresh perspectives. We can now re-think as a Benefice or, wider, as a deanery, or, more narrowly, as individual parishes, and even as individual people.

Are we, individually and collectively, ready to stop asking for what I want and what I think is best for me?

Are we ready to ask 'What is best for the greater good?', 'What is best for all of God's people and for his creation?' And not to assume, that we each know better than others – or even God! 'Are we ready to be used by Jesus?'

And, if we are ready, he will use us, and lots of people in this area will be blessed and given hope, and in fact we too shall receive what we really need!

If we are waiting for someone else, or if we are wondering why someone does not do something about it, whatever the 'it' is; if we are not ready or are unwilling to become ready, or can't be bothered to go and spend time seeking Jesus out and listening to him; if we'll get around someday to loving God and loving our neighbour, but not just yet. then he will not be

using us. Then, each of us, and the people around us, the whole community and its vital spirit, will lose out. So let's make sure that doesn't happen.

Our job is to make ourselves available to God, and to help give out the gifts of God to his people, so that all are properly physically and spiritually fed. Amen.

PRAYERS OF INTERCESSION

Let us pray that Christ may be seen in the life of the Church.

Lord, in your mercy

All **hear our prayer.**

And at the end of the prayers

Rejoicing in the fellowship of the BVM, St Andrew, Ss Peter and Paul Mary, Martha and Lazarus, and St Ignatius of Loyola and of all your saints we commend ourselves and the whole creation to your unfailing love.

Merciful Father,

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



THE LITURGY OF THE SACRAMENT

OFFERTORY HYMN And can it be that I should gain

- 1 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?
Amazing love! How can it be,
That Thou, my God, shouldst die for me?
- 2 'Tis mystery all: th'Immortal dies:
Who can explore His strange design?
In vain the firstborn seraph tries
To sound the depths of love divine.
'Tis mercy all! Let earth adore,
Let angel minds inquire no more.
'Tis mercy all! Let earth adore;
Let angel minds inquire no more.
- 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!
'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.
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.

- 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 th'eternal throne,
And claim the crown, through Christ my own.
Bold I approach th'eternal throne,
And claim the crown, through Christ my own.

And can it be that I should gain
Charles Wesley (1707 – 1788)

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Thomas Campbell (1825 – 1876)
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POST-COMMUNION HYMN I come with joy

- 1 I come with joy, a child of God,
forgiven, loved and free,
the life of Jesus to recall,
in love laid down for me.
- 2 I come with Christians far and near
to find, as all are fed,
the new community of love
in Christ's communion bread.
- 3 As Christ breaks bread, and bids us share,
each proud division ends.
The love that made us, makes us one,
and strangers now are friends.
- 4 The Spirit of the risen Christ,
unseen, but ever near,
is in such friendship better known,
alive among us here.
- 5 Together met, together bound
by all that God has done,
we'll go with joy, to give the world
the love that makes us one.
- 6 I come with joy, a child of God,
forgiven, loved and free,
the life of Jesus to recall,
in love laid down for me.

I Come with Joy
Brian A. Wren (1970)
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PRAYER AFTER COMMUNION

Silence is kept.

Strengthen for service, Lord, the hands that have taken holy things;
may the ears which have heard your word be deaf to clamour and dispute;
may the tongues which have sung your praise be free from deceit;
may the eyes which have seen the tokens of your love shine with the light of hope; and may the
bodies which have been spiritually fed with your body be refreshed with the fullness of your life;
glory to you for ever. **Amen.**

The Post Communion Prayer is followed by:

HYMN Guide me O thou great Redeemer

- 1 Guide me, O thou great redeemer,
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me with thy powerful hand;
Bread of heaven, bread of heaven
Feed me now and evermore;
Feed me now and evermore.
- 2 Open now the crystal fountain
Whence the healing stream doth flow;
Let the fire and cloudy pillar
Lead me all my journey through:
Strong deliverer, strong deliverer;
Be thou still my strength and shield;
Be thou still my strength and shield.
- 3 When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death, and hell's destruction
Land me safe on Canaan's side:
Songs of praises, songs of praises,
I will ever give to thee;
I will ever give to thee.

Guide me, O thou great redeemer
William Williams (1717 – 1791)
Tr: Peter Williams (1727 – 1796)

CWM RHONDDA
John Hughes (1873 – 1932)
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Music

Arrival of the Queen of Sheba (from Solomon HWV 67)

(Music from the start of Act 3 of Händel's Oratorio "Solomon", which tells the story the building of Solomon's Temple.)

Georg Friderich Händel (1695 – 1759)

Arr and performed by Richard Irwin.

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Hymns

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Fill your hearts with joy and gladness

© Timothy Dudley-Smith (b. 1926)

ODE TO JOY

Ludwig Van Beethoven (1770 – 1827)

Arr: Richard M S Irwin

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Be thou my guardian and my guide

Isaac Williams (1802-1865)

in Hymns on the Catechism 1842

ABRIDGE

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And can it be that I should gain

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I Come with Joy

Brian A. Wren (1970)

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ST BOTOLPH

Gordon Slater (1896-1979)

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(No Organist No Problem 2 Disc 2; Track 23)

Guide me, O thou great redeemer

William Williams (1717 – 1791)

Tr: Peter Williams (1727 – 1796)

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Mass Setting

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