

# Meon Bridge Benefice

Corhampton & Meonstoke, Droxford, Exton with Preshaw



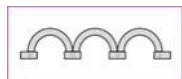
## Eucharist on the Feast of All Saints

with

## Spiritual Communion

(Order One – Eucharistic Prayer A)

## In Time of Pandemic



## **HYMNS**

Opener: AMNS 323 "Who are these like stars appearing" Use set tune.

Gradual: AMNS 299. "Captains of the saintly band."

Offertory: All Hail the Power of Jesus' Name (Miles Lane).

PC: AMNS 308 "For all thy saints O Lord". Tune 318 as for St. L.

Finale: AMNS 305 "For all the saints" as there cannot be any other!

## **INTRODUCTION**

Welcome to our service of the Eucharist – our small sacrifice of thanksgiving on this All Saints' Day from the Church of St Mary and All Saints, Droxford in the Meon Valley in Hampshire.

No Christian is solitary. Through baptism we become members one of another in Christ, members of a company of saints whose mutual belonging transcends death.

All Saints' Day and the Commemoration of the Faithful Departed or All Souls' Day both celebrate this mutual belonging. All Saints' Day celebrates men and women in whose lives the Church as a whole has seen the grace of God powerfully at work. It is an opportunity to give thanks for that grace, and for the wonderful ends to which it shapes a human life; it is a time to be encouraged by the example of the saints and to recall that sanctity may grow in the ordinary circumstances, as well as the extraordinary crises, of human living. The Commemoration of the Faithful Departed celebrates the saints in a more local and intimate key. It allows us to remember with thanksgiving before God those whom we have known more directly: those who gave us life, or who nurtured us in faith.

Redemption is a work of God's grace; it is God who redeems us in Christ and there is nothing to be done beyond what Christ has done. But we still wait for the final consummation of God's new creation in Christ; those who are Christ's, whether or not they have passed through death, are joined in prayer that God's kingdom will be revealed finally and in all its fullness.

## **SPIRITUAL COMMUNION**

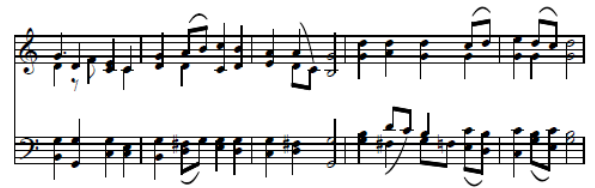
The Prayer Book instructs us that if we offer ourselves in penitence and faith, giving thanks for the redemption won by Christ crucified, we may truly 'eat and drink the Body and Blood of our Saviour Christ', although we may be unable receive the sacrament physically in ourselves at this time. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) From the Third Exhortation in the Book of Common Prayer. Making a Spiritual Communion is especially fitting when we cannot receive the sacrament at the great feasts of the Church, and it fulfils the duty of receiving Holy Communion 'regularly, and especially at the festivals of Christmas, Easter and Whit Sunday.' (Canon B 15 of the Church of England).

**INTROIT HYMN** Who are these like stars appearing

- 1 Who are these like stars appearing,  
these before God's throne who stand?  
Each a golden crown is wearing;  
who are all this glorious band?  
Alleluia! Hark, they sing,  
praising loud their heav'nly King.
- 2 Who are these of dazzling brightness,  
these in God's own truth arrayed,  
clad in robes of purest whiteness,  
robes whose lustre ne'er shall fade,  
ne'er be touched by time's rude hand?  
Whence come all this glorious band?
- 3 These are they who have contended  
for their Saviour's honour long,  
wrestling on 'til life was ended,  
foll'wing not the sinful throng;  
these, who well the fight sustained,  
triumph thro' the Lamb have gained.
- 4 These are they whose hearts were riven,  
sore with woe and anguish tried,  
who in pray'r full oft have striven  
with the God they glorified;  
now, their painful conflict o'er,  
God has bid them weep no more.
- 5 These, like priests, have watched and waited,  
offring up to Christ their will;  
soul and body consecrated,  
day and night to serve him still:  
now in God's most holy place  
blest they stand before his face.

**All Saints Old, 87.87.77**

Gesangbuch (Darmstadt, Germany: 1698)



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**Who Are These Like Stars Appearing?**

(Wer sind die vor Gottes Throne)

Heinrich Theobald Heinrich Schenk (1719)

Tr: Frances E. Cox (1841, 1864)

ALL SAINTS OLD (DARMSTADT)

Source: Geistriches Gesangbuch, Darmstadt, 1698;

Württembergischer Gesangbuch, 1711;

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## THE COLLECT

*The president introduces a period of silent prayer with the words*

Let us pray that we may be strengthened by our communion with all the saints.

*Silence is kept.*

Almighty God,  
you have knit together your elect  
in one communion and fellowship  
in the mystical body of your Son Christ our Lord:  
grant us grace so to follow your blessed saints  
in all virtuous and godly living  
that we may come to those inexpressible joys  
that you have prepared for those who truly love you;  
through Jesus Christ your Son our Lord,  
**Amen.**

## THE LITURGY OF THE WORD

### FIRST READING

A Reading from the Revelation to St John the Divine

<sup>9</sup>After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. <sup>10</sup>They cried out in a loud voice, saying,

‘Salvation belongs to our God who is seated on the throne, and to the Lamb!’

<sup>11</sup>And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshipped God, <sup>12</sup>singing,

‘Amen! Blessing and glory and wisdom  
and thanksgiving and honour  
and power and might  
be to our God for ever and ever! Amen.’

<sup>13</sup>Then one of the elders addressed me, saying, ‘Who are these, robed in white, and where have they come from?’ <sup>14</sup>I said to him, ‘Sir, you are the one that knows.’ Then he said to me, ‘These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb.

<sup>15</sup>For this reason they are before the throne of God,  
and worship him day and night within his temple,  
and the one who is seated on the throne will shelter them.

<sup>16</sup>They will hunger no more, and thirst no more;  
the sun will not strike them,  
nor any scorching heat;

<sup>17</sup>for the Lamb at the centre of the throne will be their shepherd,  
and he will guide them to springs of the water of life,  
and God will wipe away every tear from their eyes.’

*Revelation 7.9-17*

This is the word of the Lord.

*All* **Thanks be to God.**

## PSALM

Some verses from Psalm 34

- 1 I will bless the Lord at all times; \*  
his praise shall ever be in my mouth.
- 2 **My soul shall glory in the Lord; \*  
let the humble hear and be glad.**
- 3 O magnify the Lord with me; \*  
let us exalt his name together.
- 4 **I sought the Lord and he answered me \*  
and delivered me from all my fears.**
- 5 Look upon him and be radiant \*  
and your faces shall not be ashamed.
- 6 **This poor soul cried, and the Lord heard me \*  
and saved me from all my troubles.**
- 7 The angel of the Lord encamps around those who fear him \*  
and delivers them.
- 8 **O taste and see that the Lord is gracious; \*  
blessed is the one who trusts in him.**
- 9 Fear the Lord, all you his holy ones, \*  
for those who fear him lack nothing.
- 10 **Lions may lack and suffer hunger, \*  
but those who seek the Lord  
lack nothing that is good.**

**Glory to the Father and to the Son  
and to the Holy Spirit;  
as it was in the beginning is now:  
and shall be for ever. Amen.**

*Psalm 34.1-10*

## **SECOND READING**

A Reading from the First Epistle General of St John

<sup>1</sup>See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. <sup>2</sup>Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. <sup>3</sup>And all who have this hope in him purify themselves, just as he is pure.

*1 John 3.1-3*

This is the word of the Lord.

**All Thanks be to God.**

**GRADUAL HYMN** Captains of the saintly band

- 1 Captains of the saintly band,  
lights who lighten ev'ry land,  
princes who with Jesus dwell,  
judges of his Israel.
- 2 On the nations sunk in night  
ye have shed the Gospel light;  
sin and error flee away;  
truth reveals the promised day.

- 3 Not by warrior's spear and sword,  
not by art of human word,  
preaching but the Cross of shame,  
rebel hearts for Christ ye tame.
- 4 Earth, that long in sin and pain  
groaned in Satan's deadly chain,  
now to serve its God is free  
in the law of liberty.
- 5 Distant lands with one acclaim  
tell the honour of your name,  
who, wherever man has trod,  
teach the mysteries of God.
- 6 Glory to the Three in One  
while eternal ages run,  
who from deepest shades of night  
called us to his glorious light.

**Captains of the saintly band**

Latin Title: *Caelestis aulae principes*

Tr: H. W. Baker

Jean-Baptiste de Santeul

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## **GOSPEL READING.**

Alleluia, alleluia.

You are a chosen race, a royal priesthood,  
a holy nation, God's own people,  
called out of darkness into his marvellous light.

**All Alleluia.**

The Lord be with you

**All and also with you.**

Hear the Gospel of our Lord Jesus Christ according to *St Matthew*. (✠)

**All Glory to you, O Lord.**

(✠) When Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, and he began to teach them, saying:

“Blessed are the poor in spirit,  
for theirs is the kingdom of heaven.

Blessed are those who mourn,  
for they will be comforted.

Blessed are the meek,  
for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness,  
for they will be filled.

Blessed are the merciful,  
for they will be shown mercy.

Blessed are the pure in heart,  
for they will see God.

Blessed are the peacemakers,  
for they will be called sons of God.

Blessed are those who are persecuted because of righteousness,  
for theirs is the kingdom of heaven.

Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you. (✠)

*Matthew 5.1-12*

*At the end:*

This is the Gospel of the Lord.

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

## **SERMON: Saints Alive!**

### **Introduction**

<sup>1</sup>About this time 10 years ago, I found myself ushering 350 Roman Catholic priests and nuns, and a monk, into chapel ready for us to be joined for Morning Prayer by the Pope. It was quite an occasion!

The Pope, of course, was here for a State Visit during which he was to beatify Cardinal Newman – beatification is one step on the way to being made a saint in the Catholic Church. So, more correctly, we might now call him the Blessed John Henry Newman. And ‘blessed’ is a word we heard repeated four times in the Gospel<sup>2</sup> this morning, to which I shall return in a moment. Newman had been an Anglican, as I am sure you know, who converted to Catholicism and was made cardinal.

But it was about the first cardinal in England since the Reformation, Cardinal Manning, that I was having a conversation just after the Papal visit, it was with an Anglican theologian, in fact. He suggested that Manning should be made a saint rather than Newman, since it was Manning did so much for the poor in many practical and lasting ways: building schools and a college to train teachers for the poor, before he built his cathedral. And that set me thinking about saints, and today’s sermon.

### **Saints Alive**

Today, we are celebrating All Saints’ Day and a little later we shall Commemorate the Souls of the Faithful Departed, saints with a small ‘s’, those that we love but see no longer.

There is a temptation to think of saints as those well-known figures depicted in the stained glass around us and other ‘official’ saints, those who have come down through tradition from old, and those that have been beatified, like Newman, and then canonised. But, as we have said on occasions such as this in past, they are not the only saints. There have been many others, and there **are** many others. They just do not carry the label of ‘Saint’.

The word saint comes from the Latin word *sanctus*, which means holy.

Saints Alive! Saints are all round us!

They are people who are holy, but what does that mean?

People who are set apart from others. But in what way?

People who are different because they believe in Jesus and seek to live as he has shown them.

In the Bible<sup>3</sup>, saints are normal people. But they differ from many others, not because they are perfect, but because of their faith and how, because of it, they live it out.

I am sure you can think of many people, famous and known perhaps just to you, who have touched your life or the lives of others, because of their faith. There are some people here this morning that I know have gone out of their way, often, for the sake of others and have done so in faith. Perhaps you can bring some to mind: Mother Teresa perhaps or your next door neighbour maybe.

So as Christians, we are all called to be saints. But what is really expected of us in that calling? That is where the first sermon this morning helps us<sup>4</sup>, not mine but Jesus’. The portion of the Gospel we heard from Luke comes from a longer passage sometimes called ‘The Sermon on the Plain’.

### **The Sermons on the Mount (Matthew) and on the Plain (Luke)**

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<sup>1</sup> Hold up yellow Papal Pilgrim Pack – ‘as seen on TV’

<sup>2</sup> Luke 6:20-22

<sup>3</sup> E.g. Matthew 27:52; Acts 9:32; Romans 8:27

<sup>4</sup> Make a remark about thinking they had nodded off and missed something. Reassure that two sermon services have not suddenly been introduced.



In the 'Sermon on the Mount'<sup>5</sup>, Matthew tells us what Jesus said about those who are blessed.

Unlike Matthew, Luke, the champion for social justice, tells us, in a beautifully symmetrical way, about the 'other side of the coin', the four woes to balance the four blessings that he records Jesus as having said.

'Blessed are you who are poor, for yours is the kingdom of God'

but Luke adds that Jesus also said:

'woe to you who are rich'

Let's try to picture the scene, Jesus is addressing the crowd, perhaps they were largely the poor and the sick<sup>6</sup>, he is offering them hope. And to emphasise the point, perhaps he turns towards the nice houses and for each of the blessings, he spells out the corresponding woe.

I think, though others may disagree, that Jesus was in all likelihood literally speaking to the poor and dispossessed, and not just to the 'poor in spirit' or 'those who hunger and thirst for righteousness' as Matthew emphasises<sup>7</sup> (5:3, 6).

And there's the challenge, especially if we hold both Luke's and Matthew's account side by side.

What are we really supposed to do, if we are to be counted among the blessed?

We cannot seek mourning, for instance, but we are likely to experience it at some time and we can sit alongside someone grieving and share their pain – literally have compassion.

And, what are we really supposed to do, if the woes are not to befall us?

You might remember the story of the Rich man and Lazarus. The message is that we cannot sit idly by. Think of the doctors from *Médecins sans Frontières* working in Africa; Save the Children volunteers who have been in Haiti for thirty years; aid workers in the Yemen and the white helmeted search and rescue volunteers in Syria; ordinary people who offer succour in war zones to bring relief, but also the person who calls on the elderly neighbour to check that they are fed, warm and well.

Some people think to be a Christian is to be passive, to put up with things in this world, because it will all be fine at the end of time. Turning the other cheek is sometimes turned back on Christians in ridicule<sup>8</sup>. So is it saying, 'Be Passive!?' Not a bit of it! Jesus is offering us another challenge, in the form of a 'golden rule': 'Love your enemies'.

### **Saints alive today**

Love of neighbour and even enemies is the dominant challenge<sup>9</sup> for us all, and it is made explicit in Luke.

Jesus' followers do not copy the behaviour of those who might victimize us. And, Jesus presumes on us not to be victimisers ourselves. Striking, stealing, hating, cursing, and abusing others are assumed to be foreign to those who live under the reign of God.

But, he also makes clear that if we are victimised, we should resist regarding ourselves as such. We are to take the initiative, but not by responding in kind, or whingeing. We are to act according to the Kingdom principles of love, forgiveness, and generosity. LOVE, FORGIVENESS and GENEROSITY.

In other words, to be saints alive today!

### **So, is Sainthood within reach?**

So to conclude, who but a saint could *truly* love his or her enemies, turn the other cheek, or give up the shirt from his or her back? The qualities listed in Matthew's Sermon on the Mount

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<sup>5</sup> Matthew 5:3-12

<sup>6</sup> V.18 – healing those with diseases.

<sup>7</sup> Matthew 5:3, 6

<sup>8</sup> V.29

<sup>9</sup> Craddock, F. (1990) Luke: a Bible Commentary for Teaching and Preaching, Louisville: Westminster John Knox Press

(and Luke's Sermon on the Plain) were not an academic list of unrealistic ideals - they *are* a serious challenge designed to build the Kingdom on earth by building our characters. The saints of the past, and the saints inspiring us today, teach us to reach for virtue, to pray for those who abuse us, to do to others as we would have them do to us.

AMEN

**OFFERTORY HYMN** All Hail the Power of Jesus' Name

- 1 All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him, crown Him, crown Him  
Crown Him Lord of all.
- 2 Crown him, you martyrs of our God,  
Who from his altar call;  
Praise Him whose way of pain ye trod,  
And crown Him, crown Him, crown Him  
Crown Him Lord of all.
- 3 Ye prophets who our freedom won,  
Ye searchers, great and small,  
By whom the work of truth is done,  
Now crown Him, crown Him, crown Him  
Crown Him Lord of all.
- 4 Sinners, whose love can ne'er forget  
the wormwood and the gall,  
go spread your trophies at His feet,  
And crown Him, crown Him, crown Him  
Crown Him Lord of all.
- 5 Ye seed of Israel's chosen race,  
Ye ransomed of the fall;  
Hail Him who saves you by His grace,  
And crown Him, crown Him, crown Him  
Crown Him Lord of all.
- 6 Let every tribe and every tongue  
To him their hearts enthral;  
Lift high the universal song,  
And crown Him, crown Him, crown Him  
Crown Him Lord of all.

**All hail the power of Jesus' name**

Edward Perronet (1726 – 1792)

MILES LANE

William Shrubsole (1760 – 1806)

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## THE EUCHARISTIC PRAYER

*The president says*

The Lord be with you

**All and also with you.**

Lift up your hearts.

**All We lift them to the Lord.**

Let us give thanks to the Lord our God.

**All It is right to give thanks and praise.**

*The president praises God for his mighty acts*

*All respond*

**All 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.**

*The president recalls the Last Supper*

*This response is used*

**All To you be glory and praise for ever.**

Great is the mystery of faith:

**All Christ has died:  
Christ is risen:  
Christ will come again.**

*The prayer continues and leads into the doxology*

Through him, and with him, and in him,  
in the unity of the Holy Spirit,  
with all who stand before you in earth and heaven,  
we worship you, Father almighty,  
in songs of everlasting praise:

**All Blessing and honour and glory and power  
be yours for ever and ever.  
Amen.**

## **POST-COMMUNION HYMN** For all thy saints O Lord

- 1 For all thy saints, O Lord,  
who strove in thee to live,  
who followed thee, obeyed, adored,  
our grateful hymn receive.
- 2 For all thy saints, O Lord,  
who strove in thee to die,  
and found in thee a full reward,  
accept our thankful cry.
- 3 Thine earthly members fit  
to join thy saints above,  
in one communion ever knit,  
one fellowship of love.
- 4 Jesu, thy name we bless,  
and humbly pray that we  
may follow them in holiness,  
who lived and died for thee.
- 5 All might, all praise, be thine,  
Father, co-equal Son,  
and Spirit, bond of love divine,  
while endless ages run.

**For all thy saints, O Lord**  
Richard Mant (1776-1848)

CARLISLE  
Charles Lockhart (1745 – 1815)  
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## **PRAYER AFTER COMMUNION**

*Silence is kept.*

God, the source of all holiness and giver of all good things:  
may we who have shared at this table  
as strangers and pilgrims here on earth  
be welcomed with all your saints  
to the heavenly feast on the day of your kingdom;  
through Jesus Christ our Lord.

**Amen.**

## THE DISMISSAL

### Acclamation

*All* Great is the Lord and greatly to be praised,  
**there is no end to his greatness.**

*All* One generation shall praise your works to another  
**and shall declare your power.**

*All* All your works praise you, Lord,  
**and your faithful servants bless you.**

*All* They make known the glory of your kingdom  
**and speak of your power.**

*All* My mouth shall speak the praise of the Lord:  
**let everything bless his holy name for ever and ever.**

### Dismissal Gospel

*All* The Lord be with you.  
**and also with you.**

*All* Hear the Gospel of our Lord Jesus Christ according to John.  
**Glory to you, O Lord.**

Jesus said

'I have made your name known to those you gave me from the world.

They were yours, and you gave them to me, and they have kept your word.

Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours.' *John 17.6-9*

*At the end the reader says*

*All* This is the Gospel of the Lord.  
**Praise to you, O Christ.**

### BLESSING

*All* The Lord be with you  
**and also with you.**

God, who has prepared for us a city with eternal foundations,  
give you grace to share the inheritance of the saints in glory;  
and the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among you and remain with you always.

*All* **Amen.**

*All* Following God's saints in the ways of holiness and truth,  
go in the peace of Christ.  
**Thanks be to God.**

**RECESSIONAL HYMN** For all the saints who from their labours rest,

- 1 For all the saints, who from their labours rest,  
Who Thee by faith before the world confessed,  
Thy Name, O Jesus, be forever blessed.  
Alleluia, Alleluia!
- 2 Thou wast their Rock, their Fortress and their Might;  
Thou, Lord, their Captain in the well fought fight;  
Thou, in the darkness drear, their one true Light.  
Alleluia, Alleluia!
- 3 O may Thy soldiers, faithful, true and bold,  
Fight as the saints who nobly fought of old,  
And win with them the victor's crown of gold.  
Alleluia, Alleluia!
- 4 O blest communion, fellowship divine!  
We feebly struggle, they in glory shine;  
All are one in Thee, for all are Thine.  
Alleluia, Alleluia!
- 5 But lo! there breaks a yet more glorious day;  
The saints triumphant rise in bright array;  
The King of glory passes on His way.  
Alleluia, Alleluia!
- 6 From earth's wide bounds, from ocean's farthest coast,  
Through gates of pearl streams in the countless host,  
And singing to Father, Son and Holy Ghost:  
Alleluia, Alleluia!

**For all the saints, who from their labours rest**

William Walsham How (1823 – 1897)

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SINE NOMINE

Ralph Vaughan Williams (1872 – 1958)

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### **Who Are These Like Stars Appearing?**

(Wer sind die vor Gottes Throne)

Heinrich Theobald Heinrich Schenk (1719)

Tr: Frances E. Cox (1841, 1864)

ALL SAINTS OLD (DARMSTADT)

Source: Geistriches Gesangbuch, Darmstadt, 1698;

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### **Captains of the saintly band**

Latin Title: *Caelestis aulae principes*

Tr: H. W. Baker

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**All hail the power of Jesus' name**

Edward Perronet (1726 – 1792)

**MILES LANE**

William Shrubsole (1760 – 1806)

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**For all thy saints, O Lord**

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**For all the saints, who from their labours rest**

William Walsham How (1823 – 1897)

Public Domain

**SINE NOMINE**

Ralph Vaughan Williams (1872 – 1958)

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