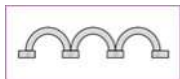


Meon Bridge Benefice

Corhampton & Meonstoke, Droxford, Exton with Preshaw



**The Eucharist
with
Spiritual Communion
In Time of Pandemic
St Wilfrid (634 - 709) &
& St Edward the Confessor (1003 - 1066)**



INTROIT HYMN Who are these like stars appearing

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)

The image shows a musical score for the hymn 'All Saints Old'. It consists of three systems of music, each with a treble and bass staff. The first system is marked with a repeat sign and a first ending bracket. The second system is a continuation of the melody. The third system concludes with a double bar line. The music is in a simple, homophonic style with a clear harmonic structure.

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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: Geistliches Gesangbuch, Darmstadt, 1698;
Württembergischer Gesangbuch, 1711;
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THE COLLECTS

COLLECT FOR **St Wilfrid**

Almighty God,
who called our forebears to the light of the gospel
by the preaching of your servant Wilfrid:
help us, who keep his life and labour in remembrance,
to glorify your name by following the example
of his zeal and perseverance;
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 **St Edward the Confessor**

Sovereign God,
who set your servant Edward
upon the throne of an earthly kingdom
and inspired him with zeal for the kingdom of heaven:
grant that we may so confess the faith of Christ
by word and deed,
that we may, with all your saints, inherit your eternal glory;
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 **Wilfrid & Edward the Confessor**

A Reading from

2 Samuel 23.1-5

Now these are the last words of David:

The oracle of David, son of Jesse,
the oracle of the man whom God exalted,
the anointed of the God of Jacob,
the favourite of the Strong One of Israel:

The spirit of the LORD speaks through me,
his word is upon my tongue.

The God of Israel has spoken,
the Rock of Israel has said to me:

One who rules over people justly,
ruling in the fear of God,
is like the light of morning,
like the sun rising on a cloudless morning,
gleaming from the rain on the grassy land.

Is not my house like this with God?

For he has made with me an everlasting covenant,
ordered in all things and secure.

Will he not cause to prosper
all my help and my desire?

At the end the reader may say

This is the word of the Lord.

All Thanks be to God.

SECOND READING Wilfrid & Edward the Confessor; Alfred

A Reading from

1 John 4.13-16

¹³We know that we abide in him and he in us, because he has given us of his Spirit. ¹⁴And we have seen and do testify that the Father has sent his Son as the Saviour of the world. ¹⁵God abides in those who confess that Jesus is the Son of God, and they abide in God. ¹⁶So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them.

At the end the reader may say

This is the word of the Lord.

All Thanks be to God.

GRADUAL 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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GOSPEL READING **Wilfrid & Edward the Confessor**

Please remain standing.

Alleluia, alleluia.

I have called you friends, says the Lord,
for all that I have heard from my Father
I have made known to you.

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 N. (✠)

All (✠)

Glory to you, O Lord.

Mark 10.42-45

⁴²So Jesus called the disciples and said to them, 'You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. ⁴³But it is not so among you; but whoever wishes to become great among you must be your servant, ⁴⁴and whoever wishes to be first among you must be slave of all. ⁴⁵For the Son of Man came not to be served but to serve, and to give his life a ransom for many.'

(✠)

At the end:

This is the Gospel of the Lord.

All Praise to you, O Christ.

SERMON **Wilfrid & Edward the Confessor**

Two Key saints– Corhampton 2020

Wilfrid of Ripon - Bishop, Missionary

Wilfrid was a Northumbrian nobleman, and an early disciple of the Celtic Church. Though a man of intense spiritual energy and commitment, he never relinquished his immense wealth nor the position in society given to him by birth.

Wilfrid's adolescent years were spent at Lindisfarne, most probably for educational reasons, and in 653 he joined Benedict Biscop on one of his frequent journeys to Rome.

Wilfrid became a spokesman for the Roman Church at the Synod of Whitby in 664, and soon after that he was appointed as Bishop of Northumbria. Although the Church after Whitby was held to be united, Wilfrid considered ordinations performed by bishops from Scotland to be uncanonical, and so he journeyed to Gaul to be installed. He stayed there for two years, far longer than was necessary, and on his return found that Oswy, King of Northumbria, had grown tired of waiting, and had installed Chad in his place. Wilfrid finally took up the position of Bishop of Northumbria when Archbishop Theodore insisted on it, three years later.

Wilfrid's career was then the subject of much turbulence and disagreement. In total he was deprived of his see three times, twice appealing to Rome for reinstatement. He disagreed with the Northumbrian kings, and fell foul of Theodore, the Archbishop of Canterbury who was

modernizing the government of the Church. When he died his once vast diocese had been reduced by the archbishop to that of his monastery at Hexham.

Wilfrid was a man of many colours and allegiances. Greatly influenced by the idea of papal support, he had an intense and colourful image as a bishop, more regal than ecclesiastical. He laid claim to having introduced the Rule of St Benedict to Northumbria, and had a papal charter giving his monasteries independence from outside interference. He encouraged female participation in the Church, protected the Northumbrian Queen Etheldreda in her dispute with her husband over her virginity – at one point helping her to escape. His travels to Rome included missionary preaching (in Frisia in 679) and he greatly influenced the kingdom of Sussex for the gospel. His final reinstatement to the position of Bishop of Ripon and Hexham was followed by three days of feasting.

Wilfrid was a nobleman who retained his wealth, leaving much to his family at his death, and bequeathing two shares to the abbots of Ripon and Hexham that they might be able to 'purchase the friendship of kings and bishops'. His colourful character allowed Wilfrid to gain a foothold for the gospel in areas that were otherwise inaccessible, and his spiritual energy should not be underestimated.

Edward the Confessor King of England

Born at Islip some time in the period 1002–1004, the son of Ethelred II (the 'Unready'), Edward was sent to Normandy in 1013 to be educated at the court of Duke Richard of Normandy, his uncle. Three years later, in 1016, his father lost his throne to the Danes and fled to Normandy himself. The Danish kings Sweyn, Canute and Harthacanute showed every sign of establishing a dynasty in England and the rest of Edward's life could have been spent in the vain pursuit of noble pleasures. But the unexpected death of Harthacanute in 1042 found Edward acclaimed as king and he began his reign by marrying the daughter of the powerful Saxon Earl Godwin.

In many ways Edward's death in 1066 is both more interesting and certainly more well-known than his life. The fact that he had, at different times, promised the succession to the throne to two different people – Harold Godwinson and William of Normandy – set the stage for an epic confrontation, the most famous battle in English history, and a transformation of England's future.

Less than a century after Edward's death he was canonized by Pope Alexander III in 1161. What were the grounds for this? Edward had a general reputation for both religious devotion and for generosity to the poor and sick, but canonization required greater evidence of supposed saintliness. First was his supposed chastity. The fact that he and Queen Edith were childless led to the stories that the marriage was unconsummated and the growth of a legend that he had taken a vow of chastity. Second was the rather better attested fact that Edward was the first known king to touch for the healing of scrofula – the 'King's Evil'. Third, a vow Edward really did take was to make a pilgrimage to St Peter's tomb at Rome. But the political situation made this inexpedient and the Pope commuted the vow into the building of a monastery dedicated to St Peter. Thus began the building of Westminster Abbey, which has been a focus of national devotion ever since. In fact Edward was too sick to attend the Abbey's consecration, which took place the week before his death. A fourth factor in his canonization was the number of miracles he allegedly performed after his death. When Thomas Becket translated Edward's body to the Abbey in 1163 it was claimed to have been undecayed.

St Edward encourages us towards that world, the new Jerusalem. This will be the final realisation of the unity of the human race. What will be raised up is an incorruptible body at Christ's victory; a body which will just as much be ours as our current bodies.

The great Church that Edward founded is a national Shrine. But the Abbey is not built around a flag or a debating chamber, rather it is a site of worship and pilgrimage. In these times of uncertainty, fear, complexity and grief, it tells the truth about the human person, fallible and fragile, yet made for glory and renewal.

The Shrine of St Edward stands as a silent reminder to us all of the reality of mortality and judgement, yet his holy remains are a silent and insistent witness to the hope that is set before us.

Before Edward was a king, he was a disciple. And he encourages us to lift our heads and our hearts and our voices to God and to place ourselves in his hands and at his bidding, as Edward and, before him, Wilfrid were in their very different ways. Amen.

OFFERTORY HYMN Will You Come and Follow Me

- 1 Will You Come And Follow Me
If I But Call Your Name?
Will You Go Where You Don't Know
And Never Be The Same?
Will You Let My Love Be Shown,
Will You Let My Name Be Known,
Will You Let My Life Be Grown
In You And You In Me?
- 2 Will You Leave Yourself Behind
If I But Call Your Name?
Will You Care For Cruel And Kind
And Never Be The Same?
Will You Risk The Hostile Stare
Should Your Life Attract Or Scare?
Will You Let Me Answer Prayer
In You And You In Me?
- 3 Will You Let The Blinded See
If I But Call Your Name?
Will You Set The Prisoners Free
And Never Be The Same?
Will You Kiss The Leper Clean,
And Do Such As This Unseen,
And Admit To What I Mean
In You And You In Me?
- 4 Will You Love The 'You' You Hide
If I But Call Your Name?
Will You Quell The Fear Inside
And Never Be The Same?
Will You Use The Faith You've Found
To Reshape The World Around,
Through My Sight And Touch And Sound
In You And You In Me?
- 5 Lord, Your Summons Echoes True
When You But Call My Name.
Let Me Turn And Follow You
And Never Be The Same.
In Your Company I'll Go
Where Your Love And Footsteps Show.
Thus I'll Move And Live And Grow
In You And You In Me.

Will You Come and Follow Me
John L. Bell (b. 1949) and Graham Maule (b. 1958).

POST-COMMUNION HYMN

God of our fathers, who of old didst lead them

- 1 God of our fathers, who of old didst lead them
From sinful strivings, from the lure of idols.
Hear us, we pray thee, as this day we bless thee
For holy Wilfrid
- 2 Throughout the span of all his earthy sojourn,
As priest and abbot, bishop and confessor,
Gladly he gave the message of salvation,
Ever rejoicing.
- 3 Fervent in prayer and constant in thanksgiving,
In days of gloom and counsels undecided
His zeal united England's church and people,
One in Christ's body.
- 4 Twice-blessed herald of the gospel's tidings;
From Meon Vale he drove the pagan demons.
And in the hearts of Hampshire's people
Set up Christ's standard.
- 5 Blend we this day our prayers and supplications
With those of Wilfrid in the heavenly places,
That thou wouldst grant to us and all thy people
Blessings eternal.
- 6 Father all-glorious, blessed Son and Spirit.
Thee would we render praise and adoration
One with our St. Wilfrid, all thy saints and angels,
Now and for ever. Amen



CLOISTERS

Joseph Barnby (1838 – 1899)

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ALT TUNE POST-COMMUNION HYMN

God of our fathers, who of old didst lead them

- 1 God of our fathers, who of old didst lead them
From sinful strivings, from the lure of idols.
Hear us, we pray thee, as this day we bless thee
For holy Wilfrid
- 2 Throughout the span of all his earthy sojourn,
As priest and abbot, bishop and confessor,
Gladly he gave the message of salvation,
Ever rejoicing.
- 3 Fervent in prayer and constant in thanksgiving,
In days of gloom and counsels undecided
His zeal united England's church and people,
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- 4 Twice-blessed herald of the gospel's tidings;
From Meon Vale he drove the pagan demons.
And in the hearts of Hampshire's people
Set up Christ's standard.
- 5 Blend we this day our prayers and supplications
With those of Wilfrid in the heavenly places,
That thou wouldst grant to us and all thy people
Blessings eternal.
- 6 Father all-glorious, blessed Son and Spirit.
Thee would we render praise and adoration
One with our St. Wilfrid, all thy saints and angels,
Now and for ever. Amen



DIVA SERVATRIX
Anon. Bayeux Antiphoner (1739)
Score courtesy of Cyber Hymnal

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PRAYER AFTER COMMUNION **Wilfrid & Edward the Confessor**

Silence is kept.

God our redeemer and our Holy Father,
you inspired Edward and Wilfrid to witness to your love
and to work for the coming of your kingdom.

You gathered us here around the table of your Son
to share this meal with the whole household of God:

in that new world where you reveal
the fullness of your peace,
gather people of every race and language
to share with Wilfrid, Edward and all your saints
in the eternal banquet of Jesus Christ our Lord.

And may we,
who in this sacrament share the bread of heaven,
be fired by your Spirit to proclaim the gospel in our daily living
and never to rest content until your kingdom come,
on earth as it is in heaven;

through Jesus Christ our Lord.

Amen.

RECESSIONAL 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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For all the saints, who from their labours rest

William Walsham How (1823 – 1897)

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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)

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All hail the power of Jesus' name

Edward Perronet (1726 – 1792)

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