

S. MARTIN

giving half his cloak
to a
beggar



ST MARTIN OF TOURS

INTRODUCTION

Welcome to our service of the Eucharist – our small sacrifice of thanksgiving from Corhampton Church in the Meon Valley in Hampshire for St Martin of Tours, whose Feast Day falls on 11 November.

INTROIT HYMN - O, What their Joy and their Glory must be

1. O, what their joy and their glory must be,
Those endless Sabbaths the blessed ones see!
Crown for the valiant, to weary ones rest;
God shall be all, and in all ever blest.
2. What are the Monarch, His court, and His throne?
What are the peace and the joy that they own?
Oh, that the blest ones, who in it have share,
All that they feel could as fully declare!
3. Truly Jerusalem name we that shore,
Vision of peace, that brings joy evermore;
Wish and fulfillment can severed be ne'er,
Nor the thing prayed for come short of the prayer.
4. There, where no troubles distraction can bring,
We the sweet anthems of Sion shall sing;
While for thy grace, Lord, their voices of praise
Thy blessed people eternally raise.
5. There dawns no Sabbath, no Sabbath is o'er,
Those Sabbath-keepers have one evermore;
One and unending is that triumph-song
Which to the angels and us shall belong.
6. Now, in the meanwhile, with hearts raised on high,
We for that country must yearn and must sigh;
Seeking Jerusalem, dear native land,
Through our long exile on Babylon's strand.
7. Low before Him with our praises we fall,
Of Whom, and in Whom, and through Whom are all;
Of Whom, the Father; and in Whom, the Son;
Through Whom, the Spirit, with Them ever One.

Meter: 10 10 10 10.

O What Their Joy And Their Glory Must Be

Peter Abelard (1079 – 1142)

translated by John Mason Neale (1818 – 1866).

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THE COLLECT

Almighty God,
who didst call Martin from the armies of this world
to be a faithful soldier of Christ:
give us grace to follow him
in his love and compassion for those in need,
and empower thy Church to claim for all people
their inheritance as the children of God;
through Jesus Christ thy Son our Lord,
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

THE EPISTLE

We read the Collect of the Day.

The Epistle is written in the 5th chapter of St Paul's First Epistle to the Thessalonians beginning at the 1st verse.

But of the times and the seasons, brethren, ye have no need that I write unto you.

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Therefore let us not sleep, as do others; but let us watch and be sober.

For they that sleep sleep in the night; and they that be drunken are drunken in the night.

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him.

Wherefore comfort yourselves together, and edify one another, even as also ye do.

1 Thessalonians 5.1-11

Here endeth the Epistle.

GRADUAL HYMN - The God whom earth and sea and sky

- 1 The God whom earth and sea and sky
adore and laud and magnify,
whose might they own, whose praise they tell,
in Mary's body deigned to dwell.
- 2 O Mother blest, the chosen shrine
wherein the Architect divine,
whose hand contains the earth and sky,
vouchsafed in hidden guise to lie:
- 3 Blest in the message Gabriel brought;
blest in the work the Spirit wrought;
most blest, to bring to human birth
the long-desired of all the earth.
- 4 O Lord, the Virgin-born, to thee
eternal praise and glory be,
whom with the Father we adore
and Holy Ghost for evermore. Amen.

Meter: 8.8.8.8

The God whom earth and sea and sky
Quem terra, pontus, aethera
Venantius Honorius Clementianus Fortunatus
Trans: J. M. Neale
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GOSPEL READING

The holy Gospel is written in the 25th chapter of the Gospel according to Saint Matthew, beginning at the 34th verse. (✠)

Glory be to thee, O Lord.

(✠) Jesus saith

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (✠)

Matthew 25.34-40

This is the Gospel of the Lord.

All may respond

Praise be to thee, O Christ.

HOMILY

St Martin - Bishop of Tours, c.397

Martin was born at Sabara (now in Hungary), and by family tradition was forced to follow his father into the army. He served as a cavalry officer under the Emperors Constantius and Julian. A man of charity, he was noted for his good works while still in the army. He was said to have seen a vision of Christ in a naked beggar to whom he gave half his cloak. According to Sulpicius Severus, his biographer, Martin was so moved by this vision that he sought baptism. Martin struggled to reconcile his faith with his military position, and eventually became convinced that his faith prevented him continuing his role as a soldier. 'I am Christ's soldier; I am not allowed to fight.' This refusal to fight, on grounds of conscience, led to his imprisonment for the remainder of his term of service. He left the army in 356, at the age of 20.

Martin spent time as a hermit on the island of Gallinara, and also travelled, until in 360 he entered the monastery in Poitiers. Under the care of Hilary, Bishop of Poitiers, Martin led a community of ascetics, and became Bishop of Tours in 371, a position that he did not seek. Martin was not an intellectual but a visionary, a rough character and a man of action. The role of bishop gave him opportunities to preach the gospel and to confront injustice. Martin worked where he was able, and brought Christianity to regions of Gaul where the gospel had not previously been preached. He was prepared to travel by whatever means necessary to reach the outlying areas of his region. This led to his being held in great affection by those he went to meet. For 25 years Martin worked in the Loire region of Gaul. He was known as a missionary, founding many churches and monasteries and removing pagan shrines, sometimes forcibly, in both rural and urban areas. His reputation as a 'wonder-worker' spread as he healed the sick and fought for the poor and oppressed. Martin was not averse to prophetic action, using symbolic acts to counter injustice and to proclaim the gospel.

He was widely acclaimed in life and death as the story of his life, written before his death, spread his reputation far and wide. He was one of the first non-martyrs to be venerated as a saint.

[The devil said to him]

'Wherever you go, or whatever you attempt, the devil will resist you.'

Then Martin, replying to him said 'The Lord is my helper; I will not fear what man can do unto me.'

Upon this his enemy immediately vanished out of his sight.

Sulpicius Severus: Life of St Martin, Ch. 5

Amen

OFFERTORY HYMN Light of the minds that know him

- 1 Light of the minds that know him,
may Christ be light to mine!
my sun in risen splendour,
my light of truth divine;
my guide in doubt and darkness,
my true and living way,
my clear light ever shining,
my dawn of heaven's day.
- 2 Life of the souls that love him,
may Christ be ours indeed!
the living bread from heaven
on whom our spirits feed;
who died for love of sinners
to bear our guilty load,
and make of life's brief journey
a new Emmaus road.
- 3 Strength of the wills that serve him,
may Christ be strength to me,
who stilled the storm and tempest,
who calmed the tossing sea;
his Spirit's power to move me,
his will to master mine,
his cross to carry daily
and conquer in his sign.
- 4 May it be ours to know him
that we may truly love,
and loving, fully serve him
as serve the saints above;
till in that home of glory
with fadeless splendour bright,
we serve in perfect freedom
our strength, our life, our light.

Meter: 76 76 D

Light of the minds that know him

St Augustine of Hippo (354-430)

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POST-COMMUNION HYMN Now my tongue the mystery telling

- 1 Now, my tongue, the mystery telling
Of the glorious body sing,
And the blood, all price excelling,
Which the Gentiles' Lord and King,
In a Virgin's womb once dwelling,
Shed for this world's ransoming.
- 2 Given for us, and condescending
To be born for us below,
He, with us in converse blending,
Dwelt the seed of truth to sow,
'Til he closed with wondrous ending
His most patient life of woe.
- 3 That last night, at supper lying,
'Mid the Twelve, his chosen band,
Jesus, with the law complying,
Keeps the feast its rites demand;
Then, more precious food supplying,
Gives himself with his own hand.
- 3 Word-made-flesh, true bread he maketh
By his word his flesh to be,
Wine his blood; which whoso taketh
Must from carnal thoughts be free:
Faith alone, though sight forsaketh,
Shows true hearts the mystery.
- 4 Therefore we, before him bending,
This great sacrament revere:
Types and shadows have their ending,
For the newer rite is here;
Faith, our outward sense befriending,
Makes our inward vision clear.
- 5 Glory let us give and blessing
To the Father and the Son,
Honour, might, and praise addressing,
While eternal ages run;
Ever too his love confessing,
Who, from both, with both is One.

Now, my tongue, the mystery telling

St. Thomas Aquinas (1227 – 1274)

Trans: Edward Caswall (1814 – 1878)

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THANKSGIVING HYMN Jerusalem the golden

- 1 Jerusalem the golden,
with milk and honey blest,
beneath thy contemplation
sink heart and voice opprest.
I know not, O I know not
what joys await us there,
what radiancy of glory,
what bliss beyond compare.
- 2 They stand, those halls of Sion,
conjubilant with song,
and bright with many an angel,
and all the martyr throng;
the Prince is ever with them,
the daylight is serene,
the pastures of the blessed
are decked in glorious sheen.
- 3 There is the throne of David;
and there, from care released,
the shout of them that triumph,
the song of them that feast;
and they, who with their leader
have conquered in the fight,
for ever and for ever
are clad in robes of white.
- 4 O sweet and blessed country,
the home of God's elect!
O sweet and blessed country
that eager hearts expect!
Jesu, in mercy bring us
to that dear land of rest;
who art, with God the Father
and Spirit, ever blest.

Meter: 7676D

Jerusalem the golden

Urbs Sion aurea

Bernard of Cluny (12th century)

Trans: John Mason Neale (1818-1866)

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Scriptural texts: The Authorized Version or King James Version of 1611

A Form of Spiritual Communion compiled by The Bishop of Melanesia. Bishop Cecil John Wood
http://anglicanhistory.org/oceania/wood_communion1916.html, accessed 25 April 2020

Mass Setting

The Book of Common Prayer: Noted by John Merbecke
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Hymns and Other Music

Opening Voluntary

OLD HUNDREDTH

Louis Bourgeois (c.1510 – c.1561)

Source: Hymnal: Genevan Psalter, (1551)

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Hymns

O What Their Joy And Their Glory Must Be

Peter Abelard (1079 – 1142)

translated by John Mason Neale (1818 – 1866).

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O QUANTA QUALIA,

François de La Feillée in 'Méthode' (1808).

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The God whom earth and sea and sky

Quem terra, pontus, aethera

Venantius Honorius Clementianus Fortunatus

Trans: J. M. Neale

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PUER NOBIS NASCITUR

Michael Praetorius (1571 - 1621)

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Light of the minds that know him

St Augustine of Hippo (354-430)

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AURELIA

Samuel Sebastian Wesley (1810 – 1876).

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Now, my tongue, the mystery telling

St. Thomas Aquinas (1227 – 1274)

Trans: Edward Caswall (1814 – 1878)

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GRAFTON (*TANTUM ERGO*)

Traditional French Melody (Public Domain)

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Jerusalem the golden

Urbs Sion aurea

Bernard of Cluny (12th century)

Trans: John Mason Neale (1818-1866)

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GENEVAN

Anon from Hymnal: Genevan Psalter, 1539

created under the supervision of Publisher: John Calvin

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Closing Voluntary

Little Prelude and Fugue #1 in C (BWV 553)

Johann Sebastian Bach (1685 -1750) – BWV 553. One of the eight little preludes and fugues attributed to Johann Sebastian Bach but probably written by a pupil, Johann Tobias Krebs or Johann Ludwig Krebs.

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