

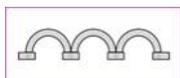
Meon Bridge Benefice

Corhampton & Meonstoke, Droxford, Exton with Preshaw



The Second Sunday of Epiphany
Eucharist with **Spiritual Communion**
(Order One – Eucharistic Prayer B)

In Time of Pandemic



HYMNS

Voluntary
STRACATHRO

Opening:

All Hail The Power Of Jesus' Name

Gradual:

Take My Life And Let It Be (NOTTINGHAM)

Offertory:

To God be the glory

Post-Communion:

Blest are the pure in heart

Recessional:

O For A Thousand Tongues To Sing

Voluntary

With Joy We Meditate The Grace (TALLIS' ORDINAL)

Introduction

Welcome to our celebration of the Feast of the Epiphany ('The Manifestation'), Jesus' revelation to the world as the Christ, the Messiah.

In the Western churches, the Epiphany became an occasion to celebrate one element in the story of Christ's birth, the visit of the far-travelled magi, understood as the manifestation of Christ to the Gentiles. In this perspective, Epiphanytide is an apt season to pray for the worldwide mission of the Church. The feast of the Conversion of St Paul, the Apostle to the Gentiles, appropriately falls in the Epiphany season, as does the Week of Prayer for Christian Unity. In the Eastern churches, the Epiphany is, rather, the celebration of Christ's baptism at the hands of John, when the heavens were opened and a voice from heaven declared Jesus to be God's beloved Son. The miracle of Cana in Galilee, where Jesus 'first manifested his glory', follows immediately:

Manifest at Jordan's stream,
Prophet, Priest, and King supreme;
and at Cana wedding-guest
in thy Godhead manifest.

(Christopher Wordsworth)

The season of joyful celebration that begins at Christmas now continues through the successive Sundays of Epiphany, and the festal cycle ends only with the Feast of the Presentation (Candlemas). The child who has been manifested to the magi at his birth is now recognized by Simeon and Anna, when he comes to be presented in the Temple according to the Law of Israel. He is both 'a light to lighten the Gentiles' and 'the glory of God's people Israel'. But the redemption he will bring must be won through suffering; the Incarnation is directed to the Passion; and Simeon's final words move our attention away from the celebration of Christmas and towards the mysteries of Easter.

The Church of St Peter & St Paul, Exton (Hampshire)

The Church of St. Peter and St. Paul, Exton (Hampshire) dating back to the 13th century, stands on the foundations of an earlier church built in 940. Of the four churches in the benefice, St. Peter and St. Paul is the only one with a 'weeping' chancel, in which the centre line of the chancel inclines to the south of the centre line of the nave, reflecting the inclination of Christ's head on the cross. The church has been worked on and modernised over the years, and recently the early 20th century stencil of the Tree of Life at the east end of the church was discovered, and restored to its original condition.

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 BCP. 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 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.
Meter: 86 86 Extended.

All hail the power of Jesus’ name!

Edward Perronet (1726 – 1792).

Public Domain

MILES LANE

William Shrubsole (1760 – 1806)

CCLI: 182525 – ONE License: A-735498

COLLECT FOR EPIPHANY 2

Almighty God,
in Christ you make all things new:
transform the poverty of our nature by the riches of your grace,
and in the renewal of our lives
make known your heavenly 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

A Reading from the First Book of Samuel

¹Now the boy Samuel was ministering to the LORD under Eli. The word of the LORD was rare in those days; visions were not widespread.

²At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; ³the lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD, where the ark of God was. ⁴Then the LORD called, 'Samuel! Samuel!' and he said, 'Here I am!' ⁵and ran to Eli, and said, 'Here I am, for you called me.' But he said, 'I did not call; lie down again.' So he went and lay down. ⁶The LORD called again, 'Samuel!' Samuel got up and went to Eli, and said, 'Here I am, for you called me.' But he said, 'I did not call, my son; lie down again.' ⁷Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him. ⁸The LORD called Samuel again, a third time. And he got up and went to Eli, and said, 'Here I am, for you called me.' Then Eli perceived that the LORD was calling the boy. ⁹Therefore Eli said to Samuel, 'Go, lie down; and if he calls you, you shall say, "Speak, LORD, for your servant is listening."' So Samuel went and lay down in his place.

¹⁰Now the LORD came and stood there, calling as before, 'Samuel! Samuel!' And Samuel said, 'Speak, for your servant is listening.' ¹¹Then the LORD said to Samuel, 'See, I am about to do something in Israel that will make both ears of anyone who hears of it tingle. ¹²On that day I will fulfil against Eli all that I have spoken concerning his house, from beginning to end. ¹³For I have told him that I am about to punish his house for ever, for the iniquity that he knew, because his sons were blaspheming God, and he did not restrain them. ¹⁴Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be expiated by sacrifice or offering for ever.'

¹⁵Samuel lay there until morning; then he opened the doors of the house of the LORD. Samuel was afraid to tell the vision to Eli. ¹⁶But Eli called Samuel and said, 'Samuel, my son.' He said, 'Here I am.' ¹⁷Eli said, 'What was it that he told you? Do not hide it from me. May God do so to you and more also, if you hide anything from me of all that he told you.' ¹⁸So Samuel told him everything and hid nothing from him. Then he said, 'It is the LORD; let him do what seems good to him.'

¹⁹As Samuel grew up, the LORD was with him and let none of his words fall to the ground.

²⁰And all Israel from Dan to Beer-sheba knew that Samuel was a trustworthy prophet of the LORD.

1 Samuel 3.1-20

This is the word of the Lord.
Thanks be to God.

PSALM

Some verses from Psalm 139

- 1 O Lord, you have searched me out and known me; *
**you know my sitting down and my rising up;
you discern my thoughts from afar.**
- 2 You mark out my journeys and my resting place *
and are acquainted with all my ways.
- 3 For there is not a word on my tongue, *
but you, O Lord, know it altogether.
- 4 You encompass me behind and before *
and lay your hand upon me.
- 5 Such knowledge is too wonderful for me, *
so high that I cannot attain it.
- 12 For you yourself created my inmost parts; *
you knit me together in my mother's womb.
- 13 I thank you, for I am fearfully and wonderfully made; *
marvellous are your works, my soul knows well.
- 14 My frame was not hidden from you, *
**when I was made in secret
and woven in the depths of the earth.**
- 15 Your eyes beheld my form, as yet unfinished; *
already in your book were all my members written,
- 16 As day by day they were fashioned *
when as yet there was none of them.
- 17 How deep are your counsels to me, O God! *
How great is the sum of them!
- 18 If I count them, they are more in number than the sand, *
and at the end, I am still in your presence.

Psalm 139.1-5,12-18

SECOND READING

A Reading from the Revelation to St John

'I saw in the right hand of the one seated on the throne a scroll written on the inside and on the back, sealed with seven seals; and I saw a mighty angel proclaiming with a loud voice, 'Who is worthy to open the scroll and break its seals?' And no one in heaven or on earth or under the earth was able to open the scroll or to look into it. And I began to weep bitterly because no one was found worthy to open the scroll or to look into it. Then one of the elders said to me, 'Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.'

Then I saw between the throne and the four living creatures and among the elders a Lamb standing as if it had been slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. He went and took the scroll from the right hand of the one who was seated on the throne. When he had taken the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints. They sing a new song:

'You are worthy to take the scroll
and to open its seals,

for you were slaughtered and by your blood you ransomed for God
saints from every tribe and language and people and nation;
you have made them to be a kingdom and priests serving our God,
and they will reign on earth.'

Revelation 5.1-10

This is the word of the Lord.
Thanks be to God.

GRADUAL HYMN Take My Life and Let it Be

- 1 Take my life and let it be
Consecrated, Lord, to Thee;
Take my hands and let them move
At the impulse of Thy love.
2. Take my feet and let them be
Swift and beautiful for Thee;
Take my voice and let me sing,
Always, only for my King.
3. Take my lips and let them be
Filled with messages from Thee;
Take my silver and my gold,
Not a mite would I withhold.
4. Take my moments and my days,
Let them flow in endless praise;
Take my intellect and use
Every pow'r as Thou shalt choose.
5. Take my will and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne.
6. Take my love, my Lord, I pour
At Thy feet its treasure store;
Take myself and I will be
Ever, only, all for Thee.

Meter: 77 77

Take My Life And Let It Be

Francis Ridley Havergal (1836 – 1879)
Public Domain

NOTTINGHAM

Wolfgang Amadeus Mozart (1756 – 1791)
Public Domain

Performance © 2014 Richard M S Irwin
All rights reserved.

CCLI: 182525 – ONE License: A-735498

GOSPEL READING *Please remain standing.*

Alleluia, alleluia.

Christ was revealed in flesh,
proclaimed among the nations
and believed in throughout the world.

All Alleluia.

The Lord be with you

All and also with you.

Hear the Gospel of our Lord Jesus Christ
according to John. (

All Glory to you, O Lord.

The next day Jesus decided to go to Galilee. He found Philip and said to him, 'Follow me.' Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, 'We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.' Nathanael said to him, 'Can anything good come out of Nazareth?' Philip said to him, 'Come and see.' When Jesus saw Nathanael coming towards him, he said of him, 'Here is truly an Israelite in whom there is no deceit!' Nathanael asked him, 'Where did you come to know me?' Jesus answered, 'I saw you under the fig tree before Philip called you.' Nathanael replied, 'Rabbi, you are the Son of God! You are the King of Israel!' Jesus answered, 'Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.' And he said to him, 'Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.'

John 1.43–end

This is the Gospel of the Lord.

All Praise to you, O Christ.

Sermon by Cathy Mathews Licensed Lay Minister

Today is the second Sunday of Epiphany, Epiphany meaning manifestation or showing. For Christians the word Epiphany refers to the showing of Jesus to the three wise men and hence to the Gentiles.

All of today's readings are about God showing himself to us in different ways. In the First Book of Samuel he shows himself to Samuel and Eli in the temple. Then in the Book of Revelation, in the vision of the apostle John, he shows himself in the form of the Lamb. Then in John's gospel he shows himself to Nathaniel.

We can learn about the ways God shows himself to us from these passages.

Let us first look at the first reading from Samuel. Eli's eyes are physically and perhaps spiritually weak. They are opened when he eventually realises that it is God calling Samuel. It takes him a while but he gets there. And then he helps Samuel to realise that it is God speaking to him. So they help each other to recognise that God is showing himself.

And often we need to help each other to understand whether something is from God, or not.

The Book of Revelation is a vision, received and written down by the apostle John who was in exile on the Island of Patmos. It is apocalyptic; that is, it refers to how things will pan out when the world, as it is today, comes to an end. In our second reading, from Revelation, no one in heaven, or on earth, or under the earth is able to open the scroll so when the Lamb opens it, he is showing himself to be God. By the way, scholars differ about what is actually written on the scroll. The theologian William Barclay suggests that it is "God's will, his final settlement of the affairs of the universe".

This passage shows that there are some things in our lives that only God can achieve. Sometimes they might seem like amazing coincidences. Believers will recognise God in them.

Our third reading is the gospel passage from John, when Jesus shows himself to Nathaniel. Nathaniel realises that Jesus is the Messiah because Jesus knows him through and through. He knows that Nathaniel is "A true Israelite in whom there is nothing false".

God showed himself to me the other day, when I was talking to someone about the difficulties of being shut up with the same person 24/7. She said that however hard it might be to connect with the other person, each of us is himself, totally loved and affirmed by God. God knows and loves each one of us through and through, as Jesus did with Nathaniel. That helped.

God shows himself to us all the time. He does this in many ways, but the two main ones are through Jesus Christ, the living word, and through the Bible, the written word.

Other ways include through nature, through art, music, etc. My uncle, who was a wonderful cellist and an avowed atheist, once said that music was his religion. Could it be that God showed himself to my uncle and my uncle did actually see God, without fully realising it? It is obviously wrong to make a god out of music, and yet the late Beethoven string quartets, for example, take us to a place that is not of this world. Ethereal. God showing himself?

How is God showing himself at the moment?

This is on one level easy to answer, because we are surrounded and the media is saturated with the kindness of people to their neighbours. Though of course, not all will recognise that this comes from God.

If we go a little deeper, another way God has shown himself to me is when I have been going for daily walks. Now that we can no longer just meet friends whenever and wherever we like, we are like starving people, searching for scraps of food in dustbins. Anyone will do. So we start a superficial chat about the weather, for example, with just anyone we happen to bump into. And sometimes that develops in a flash into a real, potentially strong, connection. And we realise that very many of these semi-strangers we meet on walks could have been our friends. And we feel loved and affirmed. And if our eyes are open, then how can we fail to recognise God showing himself?

Then again, over the Christmas period many churches have put their services on line. They are all different but they are all full of joy. People who would not normally have this degree of exposure are singing and playing carols, not perfectly but joyfully. All these services are a joy to listen to. And if our eyes are open, how can we fail to recognise God showing himself?

I just want to mention one other way God is showing himself: through hope.

Hope is a word that appears very often in the Bible. Basically when all else fails there is always hope. However difficult life is at the moment, for different people in many different ways, we are undergirded and surrounded and led onwards by hope. For younger people the hope is that they will soon be able to see their friends, to study normally again and then pursue their chosen careers, for middle aged people that they will soon be able to work again normally and provide for their families, for older people that they will soon be vaccinated and able to see their families again. And if our eyes are open how can we fail to recognise God showing himself in that hope?

Dear Lord

Thank you for showing yourself to us in Jesus and in the scriptures.

Please show yourself to us now, especially to those who are sick or lonely. May we see you, hear you and sense you around us.

And may we all recognise you with such certainty that we feel compelled to tell others about you. Amen

PRAYERS OF INTERCESSION

Jesus, Lord of the Church
in your mercy hear us.

OFFERTORY HYMN To God be the glory

- 1 To God be the glory! great things he hath done!
So loved he the world that he gave us his son,
Who yielded his life an atonement for sin,
And opened the life-gate that all may go in.

Refrain

*Praise the Lord! Praise the Lord!
Let the earth hear his voice!
Praise the Lord! Praise the Lord!
Let the people rejoice!
O come to the father through Jesus the son;
And give him the glory – great things he hath done.*

- 2 O perfect redemption, the purchase of blood!
To every believer the promise of God;
The vilest offender who truly believes,
That moment from Jesus a pardon receives.

Refrain

- 3 Great things he hath taught us, great things he hath done,
And great our rejoicing through Jesus the son:
But purer and higher and greater will be
Our wonder, our transport, when Jesus we see!

Refrain

Meter: 11 11 11 11 and Refrain

To God be the glory!

Frances Jane van Alstyne (1820 – 1915)

(aka Fanny Jane Crosby)

Public Domain

TO GOD BE THE GLORY

William Howard Doane (1832 – 1916)

Public Domain

Descant © 2020 Richard M S Irwin (b. 1955)

Performance © 2020 Richard M S Irwin

All rights reserved

ISRC: UKTU21900097

CCLI: 182525 – ONE License: A-735498

POST-COMMUNION HYMN Blest are the Pure in Heart

- 1 Blest are the pure in heart,
For they shall see our God;
The secret of the Lord is theirs;
Their soul is Christ's abode.
- 2 The Lord, Who left the heavens
Our life and peace to bring,
To dwell in lowliness with men
Their Pattern and their King.

3 Still to the lowly soul
He doth Himself impart;
And for His dwelling and His throne
Chooseth the pure in heart.

4 Lord, we Thy presence seek;
May ours this blessing be;
Give us a pure and lowly heart,
A temple meet for Thee.

Meter: LM

Blest are the Pure in Heart

John Keble (1792 – 1866)

Public Domain

FRANCONIA

Anon in *Harmonischer Liederschatz* (1738)

Adapted by William Henry Havergal (1793 – 1870)

Public Domain

Performance © 2016 Richard M S Irwin

All rights reserved

CCLI: 182525 – ONE License: A-735498

PRAYER AFTER COMMUNION

Silence is kept.

God of glory,
you nourish us with your Word
who is the bread of life:
fill us with your Holy Spirit
that through us the light of your glory
may shine in all the world.
We ask this in the name of Jesus Christ our Lord.

Amen.

The Post Communion Prayer is followed by:

**All Almighty God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
(Send us out)
Strengthen us
in the power of your Spirit
to live and work
to your praise and glory. Amen.**

RECESSIONAL HYMN **O For A Thousand Tongues To Sing**

1. O for a thousand tongues to sing
My dear Redeemer's praise,
The glories of my God and king,
The triumphs of his grace! (x3)
2. Jesus! the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace. (x3)
3. He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me. (x3)
4. He speaks; and, listening to his voice,
New life the dead receive;
The mournful, broken hearts rejoice;
The humble poor believe. (x3)
5. Hear him, ye deaf; his praise, ye dumb,
Your loosened tongues employ;
You blind, behold your Saviour come;
And leap, ye lame, for joy!
6. My gracious master and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honours of thy name. (x3)

Meter: 86 86 Extended

O For A Thousand Tongues To Sing

Charles Wesley (1707 – 1788)

Public domain

LYNGHAM

Thomas Jarman (1776 – 1861)

Public domain

Performance © 2018 Richard M S Irwin

All rights reserved

CCLI: 182525 – ONE License: A-735498

Copyright acknowledgement:

Some material included in this service is copyright: © 1989 National Council of the Churches of Christ, USA

Some material included in this service is copyright: © The Archbishops' Council

Some material included in this service is copyright: © The Archbishops' Council 2000

Some material included in this service is copyright: © The Archbishops' Council 2002

Some material included in this service is copyright: © The Crown/Cambridge University Press: The Book of Common Prayer (1662)

Collect (2nd of Epiphany) © 1972 Church of the Province of Southern Africa: Modern Collects

Gospel Acclamation (Epiph. to Eve of Presentation) © The Crown/Cambridge University Press: The Book of Common Prayer (1662)

Post Communion (2nd of Epiphany) © 1985 General Synod of the Anglican Church of Canada: The Book of Alternative Services

Music**Mass Setting**

© David Thorne -The Mass of St Thomas

Ⓢ played by John Key and both acknowledged with thanks.

Opening Voluntary:

STRACATHRO

Charles Hutchinson (1792 – 1860)

Arranged by Richard M S Irwin. Melody Public Domain

Performance © 2012 Richard M S Irwin. Certain rights reserved.

Hymns**Introit:****All hail the power of Jesus' name!**

Edward Perronet (1726 – 1792).

Public Domain

MILES LANE

William Shrubsole (1760 – 1806)

Arrangement Copyright © 2017 Richard M S Irwin (b. 1955).

Performance Copyright © 2017 Richard M S Irwin. All rights reserved.

Gradual:**Take My Life And Let It Be**

Francis Ridley Havergal (1836 – 1879)

Public Domain

NOTTINGHAM

Wolfgang Amadeus Mozart (1756 – 1791)

Public Domain

Performance © 2014 Richard M S Irwin

All rights reserved.

Offertory:**To God be the glory!**

Frances Jane van Alstyne (1820 – 1915)

(aka Fanny Jane Crosby)

Public Domain

TO GOD BE THE GLORY

William Howard Doane (1832 – 1916)

Public Domain

Descant © 2020 Richard M S Irwin (b. 1955)

Performance © 2020 Richard M S Irwin

All rights reserved

ISRC: UKTU21900097

Post-Communion:

Blest are the Pure in Heart

John Keble (1792 – 1866)

Public Domain

FRANCONIA

Anon in *Harmonischer Liederschatz* (1738)

Adapted by William Henry Havergal (1793 – 1870)

Public Domain

Performance © 2016 Richard M S Irwin

All rights reserved

Recessional:

O For A Thousand Tongues To Sing

Charles Wesley (1707 – 1788)

Public domain

LYNGHAM

Thomas Jarman (1776 – 1861)

Public domain

Performance © 2018 Richard M S Irwin

All rights reserved

Closing Voluntary:

With Joy We Meditate The Grace Lyrics

Isaac Watts (1674 – 1748). Public Domain.

Tallis' Ordinal

Thomas Tallis (c1505 – 1585).

Public Domain.

Performance © 2020 Richard M S Irwin (b. 1955).

All rights reserved. ISRC UKTU21900267

CCLI: 182525 – ONE License: A-735498

With Joy We Meditate the Grace

1. With joy we meditate the grace
Of our High Priest above;
His heart is made of tenderness,
And ever yearns with love.
2. Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean
For he has felt the same.
3. He in the days of feeble flesh
Poured out his cries and tears;
And, in his measure, feels afresh
What every member bears.
4. He'll never quench the smoking flax,
But raise it to a flame;
The bruised reed he never breaks,
Nor scorns the meanest name.
5. Then let our humble faith address
His mercy and his power:
We shall obtain delivering grace
In every needful hour.

Meter: CM.

With Joy We Meditate The Grace Lyrics

Isaac Watts (1674 – 1748). Public Domain.

Tallis' Ordinal

Thomas Tallis (c1505 – 1585).

Public Domain.

Performance © 2020 Richard M S Irwin (b. 1955).

All rights reserved. ISRC UKTU21900267