

# Meon Bridge Benefice

Corhampton & Meonstoke, Droxford, Exton with Preshaw



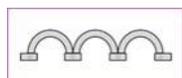
## The Eucharist

on the **Second Sunday** before Lent  
with

**Spiritual Communion**

(Order One – Eucharistic Prayer B)

**In Time of Pandemic**



## HYMNS

Processional: All creatures of our God and King

Gradual: Immortal invisible

Offertory: Lights abode celestial Salem

Post Communion Thou whose almighty word

Recessional O worship the King

The National Anthem

### INTROIT HYMN All Creatures of our God and King

1. All creatures of our God and King,  
lift up your voices, let us sing:  
alleluia, alleluia!  
Bright brother sun with golden beams,  
clear sister moon with softer gleams,  
*O praise him, O praise him,*  
*alleluia, alleluia, alleluia!*
2. Swift rushing winds, so wild and strong,  
high clouds that sail in heavens along.  
O praise him, alleluia!  
New-breaking morn, in praise rejoice,  
and lights of evening, find a voice:  
*Refrain.*
3. Cool flowing water, pure and clear,  
make music for your Lord to hear,  
alleluia, alleluia!  
Fire, with your flames so fierce and bright,  
giving to all both warmth and light:  
*Refrain.*
4. Dear mother earth, who day by day  
unfolds God's blessings on our way,  
O praise him, alleluia!  
All flowers and fruits that in you grow,  
let them his glory also show:  
*Refrain.*
5. And all who are of tender heart,  
forgiving others, take your part,  
O praise him, alleluia!  
All who long pain and sorrow bear,  
praise God and cast on him your care:  
*Refrain.*
6. And you, most kind and gentle death,  
waiting to hush our final breath,  
O praise him, alleluia!  
You homeward lead the child of God,  
and Christ our Lord the way has trod:  
*Refrain.*

7. Let all things their Creator bless,  
and worship God in humbleness,  
O praise him, alleluia!  
Praise, praise the Father, praise the Son,  
and praise the Spirit, Three in One:  
*Refrain.*

Meter: 88 44 88 and Alleluias

**All Creatures of our God and King**

William Henry Draper (1855 – 1933  
based on the “Cantico di Frate Sole”  
of St Francis of Assisi (1182 – 1226)  
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LASST UNS ERFREUEN

Anon

from the “Geistliche Kirchengesang, Cologne (1623)  
arranged by Ralph Vaughan Williams (1872 – 1958).  
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## 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

*The president introduces a period of silent prayer with the words  
‘Let us pray’ or a more specific bidding.  
The Collect is said.*

The Lord be with you  
**And also with you.**

Almighty God,  
you have created the heavens and the earth  
and made us in your own image:  
teach us to discern your hand in all your works  
and your likeness in all your children;  
through Jesus Christ your Son our Lord,  
who with you and the Holy Spirit reigns supreme over all things,  
now and for ever.  
**Amen.**

## THE LITURGY OF THE WORD



### FIRST READING

A Reading from the Book of Proverbs

- <sup>1</sup>Does not wisdom call,  
and does not understanding raise her voice?  
<sup>22</sup>The LORD created me at the beginning of his work,  
the first of his acts of long ago.  
<sup>23</sup>Ages ago I was set up,  
at the first, before the beginning of the earth.  
<sup>24</sup>When there were no depths I was brought forth,  
when there were no springs abounding with water.  
<sup>25</sup>Before the mountains had been shaped,  
before the hills, I was brought forth –  
<sup>26</sup>when he had not yet made earth and fields,  
or the world's first bits of soil.  
<sup>27</sup>When he established the heavens, I was there,  
when he drew a circle on the face of the deep,  
<sup>28</sup>when he made firm the skies above,  
when he established the fountains of the deep,  
<sup>29</sup>when he assigned to the sea its limit,  
so that the waters might not transgress his command,  
when he marked out the foundations of the earth,  
<sup>30</sup>then I was beside him, like a master worker;  
and I was daily his delight,  
rejoicing before him always,  
<sup>31</sup>rejoicing in his inhabited world  
and delighting in the human race.

*Proverbs 8.1,22-31*

*At the end the reader may say*

This is the word of the Lord.

**All Thanks be to God.**

**\*\*\*START\*\*\***

### PSALM

Some verses from Psalm Some verses from Psalm 104

The Response to the Psalm is: I will sing to the Lord as long as I live.

**R I will sing to the Lord as long as I live.**

- 26 O Lord, how manifold are your works! ♦  
In wisdom you have made them all;  
the earth is full of your creatures.
- 27 There is the sea, spread far and wide, ♦  
and there move creatures beyond number, both small and great.
- 28 There go the ships, and there is that Leviathan ♦  
which you have made to play in the deep. (R)
- 29 All of these look to you ♦  
to give them their food in due season.

- 30 When you give it them, they gather it; ♦  
you open your hand and they are filled with good.
- 31 When you hide your face they are troubled; ♦  
when you take away their breath,  
they die and return again to the dust.
- 32 When you send forth your spirit, they are created, ♦  
and you renew the face of the earth. (R)
- 33 May the glory of the Lord endure for ever; ♦  
may the Lord rejoice in his works;
- 34 He looks on the earth and it trembles; ♦  
he touches the mountains and they smoke.
- 35 I will sing to the Lord as long as I live; ♦  
I will make music to my God while I have my being.
- 36 So shall my song please him ♦  
while I rejoice in the Lord.
- 37 Let sinners be consumed out of the earth  
and the wicked be no more. ♦  
Bless the Lord, O my soul.  
Alleluia.
- R I will sing to the Lord as long as I live.**

*Psalm 104.26-37*

Creator God,  
send your Holy Spirit to renew this living world,  
that the whole creation,  
in its groaning and striving,  
may know your loving purpose  
and come to reflect your glory;  
in Jesus Christ our Lord. **Amen.**

**\*\*\*START\*\*\***

## **SECOND READING**

A Reading from St Paul's Letter to the Colossians

<sup>15</sup>Christ is the image of the invisible God, the firstborn of all creation; <sup>16</sup>for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers – all things have been created through him and for him. <sup>17</sup>He himself is before all things, and in him all things hold together. <sup>18</sup>He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. <sup>19</sup>For in him all the fullness of God was pleased to dwell, <sup>20</sup>and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

*Colossians 1.15-20*

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

## GRADUAL HYMN Immortal Invisible God Only Wise

1. Immortal, invisible, God only wise,  
in light inaccessible hid from our eyes,  
most blessed, most glorious, the Ancient of Days,  
almighty, victorious, thy great name we praise.
2. Unresting, unhasting, and silent as light,  
nor wanting, nor wasting, thou rulest in might;  
thy justice like mountains high soaring above  
thy clouds which are fountains of goodness and love.
3. To all, life thou givest, to both great and small;  
in all life thou livest, the true life of all;  
we blossom and flourish as leaves on the tree,  
and wither and perish, but naught changeth thee.
4. Thou reignest in glory; thou dwellest in light;  
thine angels adore thee, all veiling their sight;  
all laud we would render: O help us to see  
'tis only the splendour of light hideth thee.

Meter: | | | | | |

### Immortal Invisible God Only Wise

Walter Chalmers Smith (1824 – 1908)

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SAINT DENIO

Anon., found in John Robert's 'Canuadu y Cyssegr' (1833)

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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 *St John*.

**All (✠) Glory to you, O Lord.**

(✠)<sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>He was in the beginning with God. <sup>3</sup>All things came into being through him, and without him not one thing came into being. <sup>4</sup>What has come into being in him was life, and the life was the light of all people. <sup>5</sup>The light shines in the darkness, and the darkness did not overcome it.

<sup>6</sup>There was a man sent from God, whose name was John. <sup>7</sup>He came as a witness to testify to the light, so that all might believe through him. <sup>8</sup>He himself was not the light, but he came to testify to the light. <sup>9</sup>The true light, which enlightens everyone, was coming into the world.

<sup>10</sup>He was in the world, and the world came into being through him; yet the world did not know him. <sup>11</sup>He came to what was his own, and his own people did not accept him. <sup>12</sup>But to all who

received him, who believed in his name, he gave power to become children of God, <sup>13</sup>who were born, not of blood or of the will of the flesh or of the will of man, but of God.

<sup>14</sup>And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. (✠)

*John 1.1-14*

*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.

**\*\*\*START\*\*\***

#### **SHORT HOMILY**

This morning's Gospel is the so-called prologue to The Gospel According to St John. It begins with exactly the same words as Genesis 'In the beginning ...'. John is laying out his manifesto: what he is going to describe in the gospel is nothing less than a new creation, in which the new humanity will progress towards what God wants us to be.

The foundations were laid when God chose the Jews to be the first to know Him, that knowledge spread to others, and not all of them recognise Him. So, God decided to come to humankind in person, as Jesus. Jesus is the Word of God made flesh. The gospel of John tells Jesus' life-story through a very theological lens. He tells in such a way that it shows that it is our intended life-story too.

Jesus is the new humanity, he is what you and I are meant to become by the end of time, but working towards it now. St John includes seven signs and seven claims in his gospel. 'Signs' is the word John uses instead of miracles, because they are pointers to what Jesus really is.

The signs in his gospel are:

- the wedding at Cana
- the healing of the sick boy at Capernaum
- curing the paralysed man at pool of Bethesda
- the feeding the 5000
- His walking on the water
- healing the man born blind
- and, raising Lazarus from the dead.

If that's not enough to make us realise that Jesus is the ideal human being, the second Adam, as well as God, Jesus makes these seven statements, using the Old Testament name of God: 'I AM'.

He says:

- I am the Bread from Heaven
- I am the Light of the World
- I am the Good Shepherd
- I am the Gate for the Flock
- I am the Resurrection and the Life
- I am the Way, the Truth and the Life and
- I am the True Vine.

Jesus is not only the ideal we're aiming for -- He is also the way to achieve it, through his love -- by God's grace.

Just as Genesis began in the garden, the garden of Eden -- John's gospel ends in one -- the garden of the resurrection, with Mary Magdalene seeing what and who the ideal Human Being is, and she was sent out to tell the world about it.

John writes: 'These words are written so that you may come to believe that Jesus is the Messiah, the son of God, and that through believing, you may have life in his name'.

The gospel is written for us, so that through our faith in Jesus, and like Him and with him, we may pass through birth, baptism, childhood, joy, suffering and death, and through resurrection to eternal life.

As John says: 'To all who received Him, who believed in His name, He gave power to become children of God'. Amen

### **OFFERTORY HYMN Light's abode, celestial Salem**

- 1 Light's abode, celestial Salem,  
vision whence true peace doth spring,  
brighter than the heart can fancy,  
mansion of the highest King;  
O how glorious are the praises  
which of thee the prophets sing!
- 2 There for ever and for ever  
alleluia is outpoured;  
for unending, for unbroken,  
is the feast-day of the Lord;  
all is pure and all is holy  
that within thy walls is stored.
- 3 There no cloud or passing vapour  
dims the brightness of the air;  
endless noon-day, glorious noon-day,  
from the Sun of suns is there;  
there no night brings rest from labour,  
for unknown are toil and care.
- 4 O how glorious and resplendent,  
fragile body, shalt thou be,  
when endued with so much beauty,  
full of health and strong and free,  
full of vigour, full of pleasure  
that shall last eternally.
- 5 Now with gladness, now with courage,  
bear the burden on thee laid,  
that hereafter these thy labours  
may with endless gifts be paid;  
and in everlasting glory  
thou with brightness be arrayed.
- 6 Laud and honour to the Father,  
laud and honour to the Son,  
laud and honour to the Spirit,  
ever Three and ever One,  
consubstantial, co-eternal,  
while unending ages run.

Meter: 8.7.8.7.8.7

**Light's Abode, Celestial Salem**

*Ierusalem, luminosa*

Attributed to Thomas á Kempis

Tr. J. M. Neale (1858)

REGENT SQUARE

Henry Thomas Smart (1866)

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**POST-COMMUNION HYMN** Thou whose almighty word

- 1 Thou, whose almighty word  
Chaos and darkness heard,  
And took their flight;  
Hear us, we humbly pray,  
And where the Gospel day  
Sheds not its glorious ray,  
Let there be light!
- 2 Thou, who didst come to bring  
On Thy redeeming wing,  
Healing and sight,  
Health to the sick in mind,  
Sight to the inly blind,  
Oh, now to all mankind  
Let there be light!
- 3 Spirit of Truth and Love,  
Lifegiving, holy Dove,  
Speed forth Thy flight;  
Move on the water's face,  
Bearing the lamp of grace,  
And in earth's darkest place  
Let there be light!
- 4 Holy and blessed Three,  
Glorious Trinity,  
Wisdom, Love, Might!  
Boundless as ocean's tide  
Rolling in fullest pride,  
Through the earth far and wide  
Let there be light!

Meter: 664 6664

**Thou Whose Almighty Word**

John Marriott (1780 – 1825)

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MOSCOW,

aka ITALIAN HYMN

Anon., from Martin Madan's Collection of Psalms and Hymns (1769).

Arr: Felice De Giardini (1716 – 1796)

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## PRAYER AFTER COMMUNION

*Silence is kept.*

God our creator,  
by your gift  
the tree of life was set at the heart of the earthly paradise,  
and the bread of life at the heart of your Church:  
may we who have been nourished at your table on earth  
be transformed by the glory of the Saviour's cross  
and enjoy the delights of eternity;  
through Jesus Christ our Lord.

**Amen.**

## THE DISMISSAL

### RECESSIONAL HYMN **O worship the King, all glorious above**

1. O worship the King, all glorious above,  
O gratefully sing His power and His love;  
Our Shield and Defender, the Ancient of Days,  
Pavilioned in splendour, and girded with praise.
2. O tell of His might, O sing of His grace,  
Whose robe is the light, whose canopy space,  
His chariots of wrath the deep thunderclouds form,  
And dark is His path on the wings of the storm.
3. The earth with its store of wonders untold,  
Almighty, Thy power hath founded of old;  
Established it fast by a changeless decree,  
And round it hath cast, like a mantle, the sea.
4. Thy bountiful care, what tongue can recite?  
It breathes in the air, it shines in the light;  
It streams from the hills, it descends to the plain,  
And sweetly distils in the dew and the rain.
5. Frail children of dust, and feeble as frail,  
In Thee do we trust, nor find Thee to fail;  
Thy mercies how tender, how firm to the end,  
Our Maker, Defender, Redeemer, and Friend.
6. O measureless might! Ineffable love!  
While angels delight to worship Thee above,  
The humbler creation, though feeble their lays,  
With true adoration shall all sing Thy praise.

Meter: 10 10 11 11.

### **O Worship the King, All Glorious Above**

Robert Grant (1779 – 1838)

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HANOVER

William Croft (1678 – 1727)

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## **The National Anthem**

God save our gracious Queen,  
Long live our noble Queen,  
God save the Queen:  
Send her victorious,  
Happy and glorious,  
Long to reign over us:  
God save the Queen.

Thy choicest gifts in store,  
On her be pleased to pour;  
Long may she reign:  
May she defend our laws,  
And ever give us cause  
To sing with heart and voice  
God save the Queen.

Not on this land alone,  
but be God's mercies known  
from shore to shore:  
Lord, make the nations see  
that men should brothers be,  
and form one family  
the wide world o'er.

### **History**

The National Anthem of the United Kingdom, God Save The Queen in its current form dates to the eighteenth century, however the words and tune may date back to the seventeenth century. It is thought the tune was originally a dance, the rhythm is very distinctly that of a galliard.

In September 1745 the 'Young Pretender' to the British Throne, Prince Charles Edward Stuart, defeated the army of King George II in Scotland at Prestonpans, near Edinburgh.

In a fit of patriotic fervour after news of Prestonpans had reached London, the leader of the band at the Theatre Royal, Drury Lane, arranged 'God Save The King' for performance after a play. It was a tremendous success and was repeated nightly.

This practice soon spread to other theatres and continued well into the 20th century even being played at the end of an evening in cinemas and at other public events such as Balls and Dinners.

There is no authorised version of the National Anthem as the words are a matter of tradition. As here, additional verses have been added down the years, but these are rarely used.

This version, despite the language of its time, has been selected to include a verse in the spirit of the Commonwealth.

Performance (p) Richard Irwin

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### **Music**

#### **Mass Setting**

© David Thorne -The Mass of St Thomas

© played by John Key and both acknowledged with thanks.

#### **Opening Voluntary:**

##### **Jesus Name Above All Names**

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### **Hymns**

#### **Processional:**

##### **All Creatures of our God and King**

William Henry Draper (1855 – 1933

based on the “Cantico di Frate Sole”

of St Francis of Assisi (1182 – 1226)

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LASST UNS ERFREUEN

Anon

from the “Geistliche Kirchengesang, Cologne (1623)

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#### **Gradual:**

##### **Immortal Invisible God Only Wise**

Walter Chalmers Smith (1824 – 1908)

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SAINT DENIO

Anon., found in John Robert’s ‘Canuadu y Cyssegr’ (1833)

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#### **Offertory:**

##### **Light’s Abode, Celestial Salem**

*Ierusalem, luminosa*

Attributed to Thomas á Kempis

Tr. J. M. Neale (1858)

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**Recessional:**

**O Worship the King, All Glorious Above**

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HANOVER

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**National Anthem:**

Original lyricist of verses 1 and 2 is unknown and generally these are the only two verses used. For a more Christian conclusion verse 3 has been added in some hymn books which is by William E Hickson (1817 – 1877) and taken from the hymn God Bless Our Native Land an American hymn sung to the same tune. This verse also gives a sense of a Commonwealth nations, albeit its language is not gender-inclusive.

Tune: National Anthem, composer unknown but attributed to Henry Carey (1689 – 1743)

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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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