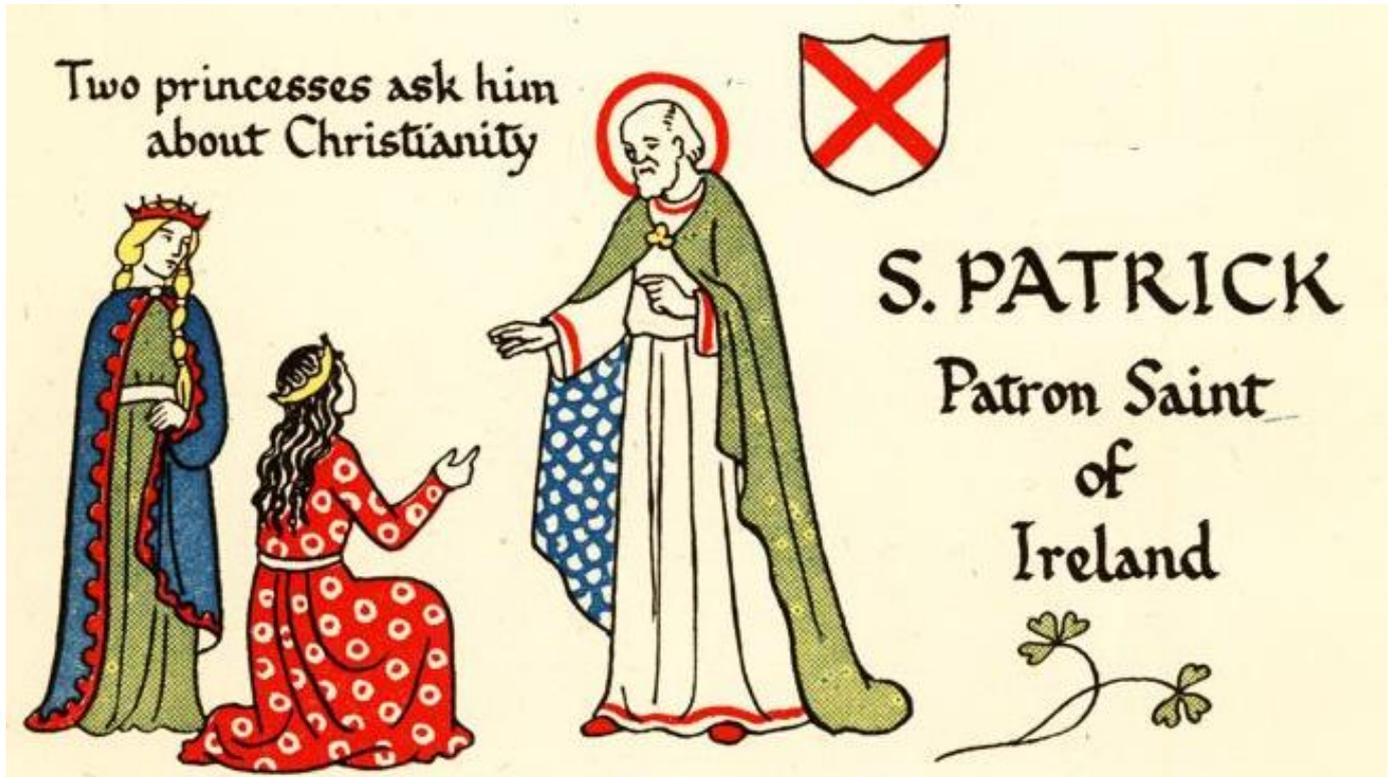


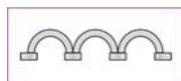
Meon Bridge Benefice

Corhampton & Meonstoke, Droxford, Exton with Preshaw



Eucharist & Spiritual Communion in Time of Pandemic

St Patrick
(17th March 2021)



INTROIT HYMN Be Thou My Vision, (SLANE)

- 1 Be Thou my vision, O Lord of my heart;
Be all else but naught to me, save that Thou art.
Be Thou my best thought in the day and the night;
Both waking and sleeping, Thy presence my light.
- 2 Be Thou my wisdom, be Thou my true Word;
Be Thou ever with me, and I with Thee, Lord.
Be Thou my great Father, and I Thy true son;
Be Thou in me dwelling, and I with Thee one.
- 3 Be Thou my breastplate, my sword for the fight;
Be Thou my whole armour, be Thou my true might;
Be Thou my soul's shelter, be Thou my strong tower;
O raise Thou me heavenward, great Power of my power.
- 4 Riches I heed not, nor man's empty praise;
Be Thou my inheritance now and always.
Be Thou and Thou only the first in my heart;
O Sovereign of Heaven, my treasure Thou art.
- 5 High King of Heaven, Thou Heaven's bright Sun,
O grant me its joys after victory is won!
Great Heart of my own heart, whatever befall,
Still be Thou my vision, O Ruler of all.

Original Old Irish Lyrics

Rop tú mo baile, a Choimdiu cride:
ní ní nech aile acht Rí secht nime.
Rop tú mo scrútain i l-ló 's i n-aidche;
rop tú ad-chéar im chotlud caidche.

Rop tú mo labra, rop tú mo thuicsiu;
rop tussu dam-sa, rob misse duit-siu.
Rop tussu m'athair, rob mé do mac-su;
rop tussu lem-sa, rob misse lat-su.

Rop tú mo chathscíath, rop tú mo chlaideb;
rop tussu m'ordan, rop tussu m'airer.
Rop tú mo dítiu, rop tú mo daingen;
rop tú nom-thocba i n-áentaid n-aingel.

Rop tú cech maithius dom churp, dom anmain;
rop tú mo flaithius i n-nim 's i talmain.
Rop tussu t' áenur sainserc mo chride;
ní rop nech aile acht Airdrí nime.

Co talla forum, ré n-dul it láma,
mo chuit, mo chotlud, ar méit do gráda.
Rop tussu t' áenur m' urrann úais amra:
ní chuinn gim daíne ná maíne marba.

Rop amlaid dínsiur cech sel, cech sáegul,
mar marb oc brénad, ar t' fégad t' áenur.
Do serc im anmain, do grád im chride,
tabair dam amlaid, a Rí secht nime.

Tabair dam amlaid, a Rí secht nime,
do serc im anmain, do grád im chride.

Go Ríg na n-uile rís íar m-búaid léire;
ro béo i flaith nime i n-gile gréine.

A Athair inmain, cluinte mo núall-sa:
mithig (mo-núarán!) lasin trúagán trúag-sa.
A Chríst mo chride, cip ed dom-aire,
a Flaith na n-uile, rop tú mo baile.

Meter 10 11 11 12

Rop tú mo baile

The original words are attributed to Dallán Forgaill (c. 530 – 598).
The 1912 English versions were versified by Eleanor Henrietta Hull (1860 – 1935)
Based upon a 1905 translation by Mary Elizabeth Byrne (1880 – 1931)

SLANE

traditional Irish

Anonymous, arranged by Richard M S Irwin (b. 1955).

Performance © 2016 Richard M S Irwin.

CCLI: 182525

ONE License: A-735498

COLLECT FOR St Patrick

Almighty God,
who called your servant David
to be a faithful and wise steward of your mysteries
for the people of Wales:
in your mercy, grant that,
following his purity of life and zeal for the gospel of Christ,
we may with him receive the crown of everlasting life;
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 St Parick

A Reading from A Reading from the Book of Tobit

'Blessed be God who lives for ever,
because his kingdom lasts throughout all ages.

For he afflicts, and he shows mercy;
he leads down to Hades in the lowest regions of the earth,
and he brings up from the great abyss,
and there is nothing that can escape his hand.

Acknowledge him before the nations, O children of Israel;
for he has scattered you among them.

He has shown you his greatness even there.
Exalt him in the presence of every living being,
because he is our Lord and he is our God;
he is our Father and he is God for ever.

He will afflict you for your iniquities,
but he will again show mercy on all of you.



He will gather you from all the nations
among whom you have been scattered.

If you turn to him with all your heart and with all your soul,
to do what is true before him,
then he will turn to you
and will no longer hide his face from you.

So now see what he has done for you;
acknowledge him at the top of your voice.

Bless the Lord of righteousness,
and exalt the King of the ages.

In the land of my exile I acknowledge him,
and show his power and majesty to a nation of sinners:
“Turn back, you sinners, and do what is right before him;
perhaps he may look with favour upon you and show you mercy.”

As for me, I exalt my God,
and my soul rejoices in the King of heaven.

Tobit 13: 1b-7

At the end the reader may say

This is the word of the Lord.

Thanks be to God.

PSALM Patrick

Some verses from Psalm 145

The Response to the Psalm is:

I will exalt you, O God my King,
and bless your name for ever and ever.

**R I will exalt you, O God my King,
and bless your name for ever and ever.**

1 I will exalt you, O God my King, :
and bless your name for ever and ever.

2 Every day will I bless you :
and praise your name for ever and ever.

3 Great is the Lord and highly to be praised; :
his greatness is beyond all searching out.

**R I will exalt you, O God my King,
and bless your name for ever and ever.**

4 One generation shall praise your works to another :
and declare your mighty acts.

5 They shall speak of the majesty of your glory, :
and I will tell of all your wonderful deeds.

6 They shall speak of the might of your marvellous acts, :
and I will also tell of your greatness.

7 They shall pour forth the story of your abundant kindness :
and joyfully sing of your righteousness.

**R I will exalt you, O God my King,
and bless your name for ever and ever.**

- 8 The Lord is gracious and merciful, :
long-suffering and of great goodness.
- 9 The Lord is loving to everyone :
and his mercy is over all his creatures.

**R I will exalt you, O God my King,
and bless your name for ever and ever.**

- 10 All your works praise you, O Lord, :
and your faithful servants bless you.
- 11 They tell of the glory of your kingdom :
and speak of your mighty power,
- 12 To make known to all peoples your mighty acts :
and the glorious splendour of your kingdom.
- 13 Your kingdom is an everlasting kingdom; :
your dominion endures throughout all ages.

**R I will exalt you, O God my King,
and bless your name for ever and ever.**

SECOND READING Patrick

A Reading from St Paul's Second Letter to the Corinthians

Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. We have renounced the shameful things that one hides; we refuse to practise cunning or to falsify God's word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God. And even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, 'Let light shine out of darkness', who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.

2 Corinthians 4: 1-12

At the end the reader may say

This is the word of the Lord.

All Thanks be to God.

GRADUAL HYMN The King of love my shepherd is (ST COLUMBA)

- 1 The King of love my shepherd is,
whose goodness faileth never;
I nothing lack if I am his
and he is mine for ever.
- 2 Where streams of living water flow
my ransomed soul he leadeth,
and where the verdant pastures grow
with food celestial feedeth.
- 3 Perverse and foolish oft I strayed,
but yet in love he sought me,
and on his shoulder gently laid,
and home rejoicing brought me.
- 4 In death's dark vale I fear no ill
with thee, dear Lord, beside me;
thy rod and staff my comfort still,
thy cross before to guide me.
- 5 Thou spread'st a table in my sight;
thy unction grace bestoweth;
and O what transport of delight
from thy pure chalice floweth!
- 6 And so through all the length of days
thy goodness faileth never:
good Shepherd, may I sing thy praise
within thy house for ever.

Meter: 87 87

The King of love my shepherd is

Henry Williams Baker (1821-1877)

ST COLUMBA (IRISH)

Source: Petrie Collection of the Ancient Music of Ireland, 1855

Performance: Rev. Clyde McLennan

Rights assigned to Hymnary.org.

Non-commercial use of these recordings is permitted

CCLI: 182525

ONE License: A-735498

GOSPEL READING **Patrick**

Praise to you, O Christ, King of eternal glory.
I am the light of the world, says the Lord,
whoever follows me will have the light of life. *John 8.12*
Praise to you, O Christ, King of eternal glory.

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.

Meanwhile the disciples were urging Jesus, 'Rabbi, eat something.' But he said to them, 'I have food to eat that you do not know about.' So the disciples said to one another, 'Surely no one has brought him something to eat?' Jesus said to them, 'My food is to do the will of him who sent me and to complete his work. Do you not say, "Four months more, then comes the harvest"? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, "One sows and another reaps." I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour.'

John 4: 31-38

This is the Gospel of the Lord.

All Praise to you, O Christ.

HOMILY ON ST PATRICK'S DAY

Patrick: Bishop, Missionary, Patron of Ireland, c.460

Today we commemorate St Patrick, Bishop, Missionary and Patron of Ireland, and unusually able to bridge the denominational divides these isles. We'll not talk about the lack of snakes in Ireland, but we will speak of mission and labour in God's harvest.

And, Jesus encourages us to enter into his joyous work of harvesting souls for His kingdom by teaching what the work of the harvest is like. As a missionary bishop, that is what Patrick set about doing; ranging far and wide.

Sometimes we gather in church and enjoy the fellowship, the music, even the teaching, but it is another step to develop deeply into our lives once we leave the building.

A little boy wrote a letter to God. It said,
Dear God,
we had a lovely time in church today.
Lot's of people came.
The rector's sermon wasn't even too boring;
and the music was great.
It's a pity I did not see you there,
you would have liked it.'

There is a greater risk of this at some of the festivals perhaps, like Christmas or Easter. God can get lost in all that we want to do. I believe that God want us to prioritize the reason he sent his on. God, as Jesus, did not come to this earth, and leave his heavenly glory behind simply to give us Christmas lunch, Easter eggs or even the world-wide St Patrick's Day parades for that matter. The bible tells us very clearly why Jesus came; "The Son of man has come to seek and to save that which was lost" (Luke 19:10).

Patrick saw that and was called to play his part. He learned that God wants us with him all year round to share in that great work that he came to this earth to accomplish: to seek out lost people - people who are alienated from God and to lead them to the salvation that Jesus has brought about through His death on the cross. That is God's great longing.

To ignore the Good News of Salvation in Jesus, as I said on Christmas morning, would be like celebrating his birthday without inviting Him!

For this reason, I was particularly drawn to this morning's passage it is for this reason I became a priest; and it is for that reason we use this text when we commemorate St Patrick, who responded to God's call. Jesus calls those who hear to share in his joyous work that of harvesting souls for the Kingdom.

Patrick was born in Britain, probably in the region of Carlisle. The son of a deacon, he was brought up a Christian although he was, at best, initially only nominal in his faith. At the age of 16 he was kidnapped by pirates and forced to work as a shepherd in Ireland. Such slave-gathering raids in that area and at that time were common-place.

During his captivity Patrick turned to God, he eventually escaped his and returned to Britain. Details of his escape are sketchy, but it is known that he travelled 200 miles from his place of captivity to a seaport.

The adventures and escapades and labour of his journey home honed his reliance upon God, and when he finally returned to his family he felt that he should become a priest, and began a period of training and study that was to last for several years.

According to tradition, in 431 Patrick, the newly consecrated bishop, returned to Ireland.

He devoted himself to evangelism, reconciliation amongst local chieftains, and the training of monks and nuns. He made frequent journeys throughout Ireland, and significantly influenced the island for Christ, laying the foundation for the Church for the years ahead. At some point in his life Patrick was the subject of a vitriolic attack on his character. In response he wrote the *Confessions* – his personal account of his life.

Patrick contrasted himself with learned and powerful men more concerned with political survival than in preaching the gospel. He is revealed as a man who experienced grace in a powerful way, and who chose to evangelize an unreached land in preference to Britain, whilst still remaining attached to his roots as a Romanized Celt, and thus to the Christians of Roman Gaul. Patrick is remembered as a man who trusted God against the odds.

How do we respond to that as we prepare to celebrate Christ's salvific death, resurrection and ascension. What can I do to help in the harvest?

Amen

OFFERTORY HYMN I Cannot Tell (LONDONDERRY AIR)

- 1 I cannot tell why he, whom angels worship,
Should set his love upon the sons of men,
Or why, as Shepherd, he should seek the wanderers,
To bring them back, they know not how or when.
But this I know, that he was born of Mary
When Beth'lem's manger was his only home,
And that he lived at Nazareth and laboured,
And so the Saviour, Saviour of the world, is come.
- 2 I cannot tell how silently he suffered,
As with his peace he graced this place of tears,
Or how his heart upon the cross was broken,
The crown of pain to three and thirty years.
But this I know, he heals the broken-hearted

And stays our sin and calms our lurking fear
And lifts the burden from the heavy laden;
For still the Saviour, Saviour of the world is here.

3 I cannot tell how he will win the nations,
How he will claim his earthly heritage,
How satisfy the needs and aspirations
Of east and west, of sinner and of sage.
But this I know, all flesh shall see his glory,
And he shall reap the harvest he has sown,
And some glad day his sun will shine in splendour
When he the Saviour, Saviour of the world, is known.

4 I cannot tell how all the lands shall worship,
When at his bidding every storm is stilled,
Or who can say how great the jubilation
When every heart with love and joy is filled.
But this I know, the skies will thrill with rapture,
And myriad myriad human voices sing,
And earth to heav'n, and heav'n to earth, will answer,
'At last the Saviour, Saviour of the world, is King!'

Meter: 11 10 11 10 11 10 11 12.

I Cannot Tell

William Young Fullerton (1857 – 1932), Public Domain
Londonderry Air
Traditional Irish
Public Domain

Arr. © 2020 Richard M S Irwin.

All rights reserved.

Performance © 2020

Richard M S Irwin

ISRC UKTU21900097

All rights reserved

CCLI: 182525

ONE License: A-735498

POST-COMMUNION HYMN I Bind unto myself today (ST PATRICK - GARTON)

1 I bind unto myself today
the strong name of the Trinity,
by invocation of the same,
the Three in One, and One in Three.

2 I bind unto myself today
the virtues of the star-lit heaven,
the glorious sun's life-giving ray,
the whiteness of the moon at even,
the flashing of the lightning free,
the whirling wind's tempestuous shocks,
the stable earth, the deep salt sea
around the old eternal rocks.

3 I bind unto myself today
the power of God to hold and lead,
his eye to watch, his might to stay,
his ear to hearken to my need;
the wisdom of my God to teach,
his hand to guide, his shield to ward,

the word of God to give me speech,
his heavenly host to be my guard.

v4. to GARTAN

4 Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me;
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

5 I bind unto myself the name,
the strong name of the Trinity,
by invocation of the same,
the Three in One, and One in Three,
of whom all nature hath creation,
eternal Father, Spirit, Word.
Praise to the Lord of my salvation:
salvation is of Christ the Lord.

Meter: DLM

I bind unto myself today

Translator: Cecil Frances Alexander (1818-1895)

Attributed to St Patrick (372-466)

ST PATRICK'S BREASTPLATE

& GARTAN

Ed: Charles Villiers Stanford (1852-1924)

Melody from Irish Music as noted by George Petrie, 1903

Rev. Clyde McLennan

Rights assigned to Hymnary.org.

Non-commercial use of these recordings is permitted

CCLI: 182525 - ONE License: A-735498

PRAYER AFTER COMMUNION

Silence is kept.

Holy Father,
who 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 Patrick and all your saints
in the eternal banquet of Jesus Christ our Lord. **Amen.**

RECESSIONAL HYMN I heard the voice of Jesus say (KINGSFOLD)

I I heard the voice of Jesus say,
"Come unto Me and rest;
Lay down, thou weary one, lay down,
Thy head upon My breast."
I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting-place,
And He has made me glad.

2 I heard the voice of Jesus say,
“Behold, I freely give
The living water; thirsty one,
Stoop down and drink and live.”
I came to Jesus, and I drank
Of that life-giving stream.
My thirst was quenched, my soul revived,
And now I live in Him.

3 I heard the voice of Jesus say,
“I am this dark world’s Light.
Look unto Me; thy morn shall rise
And all thy day be bright.”
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that Light of Life I’ll walk
Till traveling days are done.

Meter: DCM

I heard the voice of Jesus say

Horatius Bonar (1808 – 1889)

Public Domain.

KINGSFOLD

Traditional

Adapted by Ralph Vaughan Williams (1872 – 1958)

Arr. Richard M S Irwin (b. 1955)

Performance © 2018 Richard M S Irwin

All rights reserved.

CCLI: 182525 = ONE License: A-735498

Copyright acknowledgement (where not already indicated above):

Patrick

Some material included in this service is copyright:

© 1989 National Council of the Churches of Christ, USA

Prayer at Preparation of Table (Missionaries) © Anglican Church of Canada

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

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

MUSIC

Mass Setting

© David Thorne - **The Mass of St Thomas**

© played by John Key and both acknowledged with thanks.

www.HymnsWithoutWords.com – Performance © 2010-2021, Richard M.S. Irwin.

All rights reserved. ISRC UKTU21900135

Recordings have been made to accompany singers in Church Services.

Other Music Copyright:

Rev. Clyde McLennan

Rights assigned to Hymnary.org.

Non-commercial use of these recordings is permitted

Voluntary

Christ before me. © Kevin Mayhew Ltd. Sacred Celtic Collection 03- disk 2. Used under licence.

Hymns

Rop tú mo baile

The original words are attributed to Dallán Forgaill (c. 530 – 598).

The 1912 English versions were versified by Eleanor Henrietta Hull (1860 – 1935)

Based upon a 1905 translation by Mary Elizabeth Byrne (1880 – 1931)

SLANE

traditional Irish

Anonymous, arranged by Richard M S Irwin (b. 1955).

Performance © 2016 Richard M S Irwin.

The King of love my shepherd is

Henry Williams Baker (1821-1877)

ST COLUMBA (IRISH)

Source: Petrie Collection of the Ancient Music of Ireland, 1855

Performance: Rev. Clyde McLennan

Rights assigned to Hymnary.org.

Non-commercial use of these recordings is permitted

I Cannot Tell

William Young Fullerton (1857 – 1932), Public Domain

Londonderry Air

Traditional Irish

Public Domain

Arr. © 2020 Richard M S Irwin.

All rights reserved.

Performance © 2020

Richard M S Irwin

ISRC UKTU21900097

All rights reserved

I bind unto myself today

Translator: Cecil Frances Alexander (1818-1895)

Attributed to St Patrick (372-466)

ST PATRICK'S BREASTPLATE

& GARTAN

Ed: Charles Villiers Stanford (1852-1924)

Melody from Irish Music as noted by George Petrie, 1903

Rev. Clyde McLennan

Rights assigned to Hymnary.org.

Non-commercial use of these recordings is permitted

I heard the voice of Jesus say

Horatius Bonar (1808 – 1889)

Public Domain.

KINGSFOLD

Traditional

Adapted by Ralph Vaughan Williams (1872 – 1958)

Arr. Richard M S Irwin (b. 1955)

Performance © 2018 Richard M S Irwin

All rights reserved.

CCLI: 182525

ONE License: A-73549