



Hymns

Praise to the holiest in the height (GERONTIUS)

Be thou my vision (SLANE I0 II II II)

O Jesus I have promised (DAY OF REST)

O for a heart to praise my God (STOCKTON)

Ye servants of God (PADERBORN)

INTROIT HYMN Praise To The Holiest

1. Praise to the Holiest in the height,
And in the depth be praise:
In all His words most wonderful;
Most sure in all His ways.
2. O loving wisdom of our God,
When all was sin and shame,
He, the last Adam, to the fight
And to the rescue came.
3. O wisest love! that flesh and blood
Which did in Adam fail,
Should strive afresh against the foe,
Should strive and should prevail.
4. And that a higher gift than grace
Should flesh and blood refine,
God's presence, and His very self
And essence all-divine.
5. And in the garden secretly,
And on the cross on high,
Should teach His brethren, and inspire
To suffer and to die.
6. Praise to the Holiest in the height,
And in the depth be praise:
In all His words most wonderful;
Most sure in all His ways.

Meter: CM

Praise To The Holiest

John Henry Newman (1801 – 1890)

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GERONTIUS

English traditional melody from the Proper Sarum Hymnal

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The Liturgy of the Word

First Reading

A Reading from the Book of Genesis

¹When Abram was ninety-nine years old, the LORD appeared to Abram, and said to him, 'I am God Almighty; walk before me, and be blameless. ²And I will make my covenant between me and you, and will make you exceedingly numerous.' ³Then Abram fell on his face; and God said to him, ⁴'As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. ⁵No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. ⁶I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. ⁷I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you.'

¹⁵God said to Abraham, 'As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. ¹⁶I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her.'

Genesis 17.1-7,15-16

At the end the reader may say

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

Psalm

Some verses from Psalm 22

Please join me in saying the second part of each verse of the psalm, which is emboldened on the screen

- 23 Praise the Lord, you that fear him; *
**O seed of Jacob, glorify him;
stand in awe of him, O seed of Israel.**
- 24 For he has not despised nor abhorred the suffering of the poor;
neither has he hidden his face from them; *
but when they cried to him he heard them.
- 25 From you comes my praise in the great congregation; *
**I will perform my vows
in the presence of those that fear you.**
- 26 The poor shall eat and be satisfied; *
**those who seek the Lord shall praise him;
their hearts shall live for ever.**
- 27 All the ends of the earth
shall remember and turn to the Lord, *
and all the families of the nations shall bow before him.
- 28 For the kingdom is the Lord's *
and he rules over the nations.

Psalm 22.23-28

Second Reading

A Reading from St Paul's letter to the Romans

¹³The promise that Abraham would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. ¹⁴If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. ¹⁵For the law brings wrath; but where there is no law, neither is there violation.

¹⁶For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, ¹⁷as it is written, 'I have made you the father of many nations'). Abraham believed in the presence of the God who gives life to the dead and calls into existence the things that do not exist. ¹⁸Hoping against hope, he believed that he would become 'the father of many nations,' according to what was said, 'So numerous shall your descendants be.' ¹⁹He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he

considered the barrenness of Sarah's womb. ²⁰No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, ²¹being fully convinced that God was able to do what he had promised. ²²Therefore his faith 'was reckoned to him as righteousness.' ²³Now the words, 'it was reckoned to him,' were written not for his sake alone, ²⁴but for ours also. It will be reckoned to us who believe in God who raised Jesus our Lord from the dead, ²⁵who was handed over to death for our trespasses and was raised for our justification.

Romans 4.13-25

At the end the reader may say

This is the word of the Lord.

Thanks be to God.

GRADUAL HYMN Be Thou My Vision NB Meter (10 11 11 11 e.g. AMNS)

- 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.

NB Meter: 10 11 11 11 [Two versions of the English versification exist with different meters)

The original words are attributed to Dallán Forgaill (c. 530 – 598) (Old Irish version below)

Be Thou My Vision

Versified by Eleanor Henrietta Hull (1860 – 1935) in 1912
based upon a translation by Mary Elizabeth Byrne (1880 – 1931)
published in 1905

SLANE

Traditional Irish melody
Arranged by Richard M S Irwin (b. 1955)
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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-chëar 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 chuingim 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 iar 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.

Gospel Reading

Praise to you, O Christ, King of eternal glory.

The Lord is a great God, O that today you would listen to his voice.

Harden not your hearts.

All 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 Mark.

All Glory to you, O Lord.

³¹Jesus began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. ³²He said all this quite openly. And Peter took him aside and began to rebuke him. ³³But turning and looking at his disciples, he rebuked Peter and said, 'Get behind me, Satan! For you are setting your mind not on divine things but on human things.'

³⁴He called the crowd with his disciples, and said to them, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. ³⁵For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. ³⁶For what will it profit them to gain the whole world and forfeit their life? ³⁷Indeed, what can they give in return for their life? ³⁸Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.'

Mark 8.31-38

This is the Gospel of the Lord.

All Praise to you, O Christ.

Homily

Can't you just empathise with Peter?

Even though he's just made his confession that Jesus is the Messiah -- he had just grasped that Jesus is God's anointed in the verses just before today's reading, even so he can't help himself taking Jesus on one side and presuming to correct his theology!

What does this story tell us about Jesus, that he created the kind of dynamic within his disciples and enabled them to be completely honest with him, even when they thought he was wrong?

This episode marks a pivotal point in Mark's gospel. Up to this point, the emphasis has been on preserving the secrecy of Jesus' Messiahship. From this point onwards, the emphasis is on redefining Jesus's Messiahship in terms of His suffering, even to the point of crucifixion.

This whole business must have been utterly unnerving the Peter. Ever since he'd been called away from his fishing nets, Peter had felt himself drawn deeper and deeper into the mystery of Jesus' very being. Peter had listened to the stirring teaching and recognised the voice of authority. He had witnessed the remarkable acts and recognised the unprecedented power, as lepers were cleansed, demoniacs released, storms stilled, and the dead raised.

Just imagine the turmoil in Peter's mind and emotions!

As Jesus' ministry developed, Peter had struggled to give voice to his growing conviction. And now at last, he could contain his conviction no longer. He spoke out and heard himself saying; 'You are the Messiah'. It's hard to appreciate how much courage that must have taken.

No sooner had the words left his lips, than that Peter saw a smile leave Jesus' face.

No sooner had Peter looked into Jesus' eyes to receive affirmation of his faith, then he heard a voice of rebuke. If he wasn't unsettled before, he must have been in utter turmoil at that point. No sooner had Peter unfolded his vision of Jesus' Messiahship, than Jesus stood the concept on its head. No sooner had Peter contemplated regal glory, than Jesus spoke of suffering, rejection and death. No sooner had Peter penetrated the depths of the divine intention, than Jesus addressed him as 'Satan', accusing him of setting his mind not on divine things but on human things. To describe Peter as unnerved is an understatement to say the least.

As you contemplate how Peter was praised for recognising Jesus as the Messiah and then being rebuked for getting his thinking so wrong, you might like to ponder over the week ahead whether Jesus was really being fair to Peter. What was Jesus thinking? What was he seeking to achieve?

But remember this, Jesus had created the type of team where the members were willing to be open about their mistakes so that they could learn from them.

And as you ponder Jesus, I'd like to ponder this. One of Mark's primary sources in his gospel was probably the personal reminiscences of Peter himself, and to have episodes recorded at Peter's own expense, makes him all the more endearing to us and I suspect to Jesus, it is a sign of humility and loyalty from the standpoint of having learned from God himself.

As we seek to learn from Jesus during Lent, spare a thought for what can we learn from the insightful and yet fallible, holy and yet very human Peter in our own lives, as we too try to learn from the Christ? Amen

Prayers of Intercession

As well as specific seasonal intentions, the prayers on Sundays and Feast Days usually include these

The response to 'Lord, meet us in the silence' is
'give us strength and hear our prayer'.

OFFERTORY HYMN O Jesus I Have Promised

- 1 O Jesus, I have promised to serve Thee to the end;
Be Thou forever near me, my Master and my Friend;
I shall not fear the battle if Thou art by my side,
Nor wander from the pathway if Thou wilt be my Guide.
- 2 O let me feel Thee near me! The world is ever near;
I see the sights that dazzle, the tempting sounds I hear;
My foes are ever near me, around me and within;
But Jesus, draw Thou nearer, and shield my soul from sin.
- 3 O let me hear Thee speaking in accents clear and still,
Above the storms of passion, the murmurs of self will.
O speak to reassure me, to hasten or control;
O speak, and make me listen, Thou Guardian of my soul.
- 4 O Jesus, Thou hast promised to all who follow Thee
That where Thou art in glory there shall Thy servant be.
And Jesus, I have promised to serve Thee to the end;
O give me grace to follow, my Master and my Friend.
- 5 O let me see Thy footprints, and in them plant mine own;
My hope to follow duly is in Thy strength alone.
O guide me, call me, draw me, uphold me to the end;
And then in Heaven receive me, my Saviour and my Friend.

Meter: 76 76 D

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DAY OF REST
James William Elliott (1833 – 1915)
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POST-COMMUNION HYMN O For A Heart To Praise My God

- 1 O for a heart to praise my God,
A heart from sin set free;
A heart that's sprinkled with the blood
So freely shed for me:
- 2 A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone:
- 3 A humble, lowly, contrite heart,
Believing, true, and clean,
Which neither life nor death can part
From him that dwells within:
- 4 A heart in every thought renewed,
And full of love divine;
Perfect and right and pure and good —
A copy, Lord, of thine.
- 5 Thy nature, gracious Lord, impart,
Come quickly from above;
Write thy new name upon my heart,
Thy new best name of Love.

Meter: CM

O For A Heart To Praise My God
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STOCKTON
Thomas Wright (1763 – 1829)
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RECESSIONAL HYMN **Ye Servants Of God**

- 1 Ye servants of God, your Master proclaim,
And publish abroad his wonderful name;
The name all-victorious of Jesus extol;
His kingdom is glorious and rules over all.
- 2 God rules in the height, almighty to save;
Though hid from our sight, his presence we have;
The great congregation his triumph shall sing,
Ascribing salvation to Jesus our King.
- 3 “Salvation to God, who sits on the throne!”
Let all cry aloud, and honour the Son;
The praises of Jesus the angels proclaim,
Fall down on their faces and worship the Lamb.
- 4 Then let us adore and give him his right:
All glory and power, all wisdom and might,
All honour and blessing with angels above
And thanks never ceasing for infinite love.

Meter: 10 10 11 11

Ye Servants Of God

Charles Wesley (1707 – 1788)

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PADERBORN

Paderborner Gesangbuch (1765)

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Music

Opening Voluntary:

An extract from:

O For A Heart To Praise My God

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Closing Voluntary

Johann Sebastian Bach – **Passacaglia and Fugue in C minor** (BWV 582) is one of his most important and well-known works. Believed to be written early in his career it had a great influence on 19th and 20th century composers, including Robert Schumann, who described the passacaglia's variations as “intertwined so ingeniously that one can never cease to be amazed.”

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Hymns (For details see individual hymns)

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Praise To The Holiest

John Henry Newman (1801 – 1890)

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