



Wednesday 13 January 2021

Hilary was born at Poitiers in about 315 AD. His pagan family ensured he had an excellent education so he was proficient in both Latin and Greek.

He was baptised at the age of thirty after extensive personal study. He was elected bishop of Poitiers in 350 AD and was immediately caught up in the so-called Arian controversy. The arguments are complicated and centred on the nature of Jesus.

Hilary was known as a gentle, kind friend to all though his writings could seem severe at times. His learning and oratory led to

his being given the title, 'Athanasius of the West'. He died in the year 367.

- All the Bible readings come from the *New Revised Standard Version*.
- The liturgy assumes the service is Eucharistic. The prayers of consecration have been included at the end rather than in situ because many following the service will be in isolation and unable to celebrate the sacrament.
- The hymns are YouTube links. To hear the hymns please hover the mouse over each link, press Ctrl and then return.
- To see service transcripts from previous weeks, please visit the page, <http://www.medlockhead.co.uk/resources/index.htm>

Introduction and welcome

HYMN 1 [Hail thee festival day](#)

(please click on this link to hear the hymn)

The Welcome

In the name of the Father, and of the Son, and of the Holy Spirit

All Amen.

The Lord be with you

All And also with you.

The Preparation

**All Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord. Amen.**

Our Lord Jesus Christ said:

The first commandment is this:

‘Hear, O Israel, the Lord our God is the only Lord.

You shall love the Lord your God with all your heart,
with all your soul, with all your mind,
and with all your strength.’

And the second is this: ‘Love your neighbour as yourself.’

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

All Amen. Lord, have mercy.

Christ calls us to share the heavenly banquet of his love with all the saints in earth and heaven. Therefore, knowing our unworthiness and sin, let us confess our sins in penitence and faith, firmly resolved to keep God’s commandments and to live in love and peace with all.

All Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name. Amen.

Almighty God,
who forgives all who truly repent, have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord.

All Amen.

The Gloria

This Gloria is sung to the tune of 'Cwm Rhondda'. Click [here](#) for the tune.

All Glory be to God in Heaven,
Songs of joy and peace we bring,
Thankful hearts and voices raising,
To creation's Lord we sing.
Lord we thank you, Lord we praise you,
Glory be to God our King:
Glory be to God our King.

Lamb of God, who on our shoulders,
Bore the load of this world's sin;
Only Son of God the Father,
You have brought us peace within.

**Lord, have mercy, Christ have mercy,
Now your glorious reign begin:
Now your glorious reign begin.**

**You O Son of God are Holy,
You we praise with one accord.
None in heav'n or earth is like you,
Only you are Christ the Lord.
With the Father and the Spirit,
Ever worshipped and adored:
Ever worshipped and adored.**

The Collect for the Hilary of Poitiers

Everlasting God,
whose servant Hilary
steadfastly confessed your Son Jesus Christ
to be both human and divine:
grant us his gentle courtesy
to bring to all the message of redemption
in the incarnate Christ,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

All Amen.

First reading

A reading from the book of the Prophet Isaiah

Listen, and hear my voice; pay attention, and hear my speech. Do those who plough for sowing plough continually? Do they continually open and harrow their ground? When they have levelled its surface, do they not scatter dill, sow cummin, and plant wheat in rows and barley in its proper place, and spelt as the border? For they are well instructed; their God teaches them. Dill is not threshed with a threshing sledge, nor is a cartwheel rolled over cummin; but dill is beaten out with a stick, and cummin with a rod. Grain is crushed for bread, but one does not thresh it forever; one drives the cart wheel and horses over it, but does not pulverise it. This

also comes from the Lord of hosts; he is wonderful in counsel, and excellent in wisdom. *Isaiah 28:23-29*

This is the Word of the Lord

All Thanks be to God.

Second reading

A reading from the First Letter of St John

Children, it is the last hour! As you have heard that antichrist is coming, so now many antichrists have come. From this we know that it is the last hour. They went out from us, but they did not belong to us; for if they had belonged to us, they would have remained with us. But by going out they made it plain that none of them belongs to us. But you have been anointed by the Holy One, and all of you have knowledge.

I write to you, not because you do not know the truth, but because you know it, and you know that no lie comes from the truth. Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. No one who denies the Son has the Father; everyone who confesses the Son has the Father also. Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. And this is what he has promised us, eternal life. *1 John 2:18-25*

This is the Word of the Lord

All Thanks be to God.

HYMN 2 Holiness is your life in me [\(please click on this link to hear the hymn\)](#)

Gospel reading

Hear the Gospel of our Lord Jesus Christ according to John

All Glory to you O Lord.

The Pharisees said to Jesus, 'Who are you?' Jesus said to them, 'Why do I speak to you at all? I have much to say about you and much to condemn; but the one who sent me is true, and I declare to the world what I have heard from him.' They did not understand that he was speaking to them about the Father. So Jesus said, 'When you have lifted up the Son of Man, then you will realise that I am he, and that I do nothing on my own, but I speak these things as the Father instructed me. And the one who sent me is with me; he has not left me alone, for I always do what is pleasing to him.' As he was saying these things, many believed in him.

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The prayers of intercession © Book of Common Prayer.

Bible readings © the publishers of the NRSV translation.

Sermon and © Revd Dr Paul Monk.

Then Jesus said to the Jews who had believed in him, 'If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free.' *John 8:25-32*

This is the Gospel of the Lord

All Praise to you O Christ.

Sermon

All of us are worshippers and we come to worship each week. But what do we think when we hear the word 'worship'?

Technically, the word 'worship' means, 'To give worth.' For that reason, we talk of 'his worship' the mayor because, as first citizen of a town, the Mayor has worth. He or she is important. We similarly call a magistrate 'your worship' because such folk help uphold the rule of law. They have worth. In the same way, we are giving worth to God when we worship Him: we tell him that he really is important to us.

Many simple tests help us look at our behaviour and tell us if we consider that God has worth. Each one acts much like a simple litmus tests.

Time is the **first** test of the worth we give to God. We show God how much he is worth by the proportion of our spare time we give him. We can give him worth in our prayer time and the amount of time we spend gleaning the Scriptures, agonising over the question of what He wants of us. We give him time when we do our works of charity (assuming we do them for God, not make ourselves feel good).

Secondly, we show God the important in which we hold Him by the extent to which we share our own worth with Him. (In practice we give that worth to His representatives on earth such as charities and the Church.) If we think God gas worth, we transfer the worth that's currently ours and give it to Him. The extent to which we are willing to take what is ours and give it to Him says a lot about the worth we give to God. It also informs our sense of worshipping. This insight implies that if we truly worship, we are also saying that God is of more worth than we are.

Some of us have more resources with which to give worth. Some of us have little time because we have responsibilities for children or demanding jobs. Conversely, others have more time: maybe we're on furlough or retired, and no longer have the same tasks or responsibilities. No matter. God wants us to give from what we have.

The **third** law of worship states that if we show worth by the amounts of time and money we give to God, in effect we give worth to God in proportion that we give Him our lives. But if our life is God's then we are actually living His life although we do so from within our own skins. We show the worth we're giving to God by

the way we live: in practice, we will find ourselves living differently and the feel of living seems to feel different. The worth we give to God will become highly visible and becomes an advert to the way He gives worth to us. That's the goal of a human life of worship. And that's what Jesus is talking about at the end of today's Gospel when he says, 'If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free.'

A final thought: a church is often described as 'a place of worship'. In the Bible, a Church is never a place or building but always a group of people. It prompts the three related questions: *do we worship God*; *do we worship*; *do we worship?*

The Creed

Do you believe and trust in God the Father,
the source of all being and life,
the one for whom we exist?

All We believe and trust in him.

Do you believe and trust in God the Son,
who took our human nature,
died for us and rose again?

All We believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?

All We believe and trust in him.

This is the faith of the Church.

All This is our faith.

**We believe and trust in one God,
Father, Son and Holy Spirit.
Amen.**

Prayers of intercession

Let us pray for the whole state of Christ's Church here in earth.

Almighty and ever-living God, who by thy holy apostle hast taught us to make prayers and supplications, and to give thanks, for all men: we humbly beseech thee most

mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy divine majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant, that all they that do confess thy holy name may agree in the truth of thy holy word, and live in unity and godly love.

We beseech thee also to save and defend all Christian kings, princes and governors; and specially thy servant Elizabeth our Queen, that under her we may be godly and quietly governed: and grant unto her whole Council, and to all that are put in authority under her, that they may truly and impartially minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue.

Give grace, O heavenly Father, to all bishops, priests and deacons, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments: and to all thy people give thy heavenly grace; and specially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom.

Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate.

All Amen

The peace

Unto us a child is born, unto us a son is given, and his name shall be called the Prince of Peace.

The peace of the Lord be always with you,

All And also with you.

HYMN 3 How deep the Father's love for us ([click on this link to hear the hymn](#))

The liturgy of the Communion Service appears below

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Sermon and © Revd Dr Paul Monk.

The Dismissal

May Christ who makes saints of sinners,
who has transformed those we remember today,
raise and strengthen you that you may transform the world;
and the blessing of God the Almighty:
Father, Son, and Holy Spirit,
be with you now and remain with you always.

All **Amen.**

HYMN 4 **I could sing of your love for ever** ([click on this link to hear the hymn](#))

Go in peace to love and serve the Lord.

All **In the name of Christ. Amen.**

The Liturgy of the Sacrament

Eucharistic Prayer (prayer E)

The Lord be with you

All and also with you.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

It is indeed right, our duty and our joy,
always and everywhere to give you thanks,
holy Father, almighty and eternal God, through Jesus Christ our Lord.

And now we give thanks, most gracious God,
surrounded by a great cloud of witnesses
and glorified in the assembly of your saints.

The glorious company of apostles praise you.

The noble fellowship of prophets praise you.

The white-robed army of martyrs praise you.

We, your holy Church, acclaim you.

In communion with angels and archangels,
and with all who served you on earth and worship you now in heaven,
we raise our voice to proclaim your glory,

for ever praising you and saying:

**All Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

We praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command,
send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends
and, taking bread, he praised you.

He broke the bread, gave it to them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

When supper was ended he took the cup of wine.
Again he praised you, gave it to them and said:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection
until he comes in glory.

Great is the mystery of faith:

All Christ has died.
Christ is risen.
Christ will come again.

Lord of all life,
help us to work together for that day
when your kingdom comes
and justice and mercy will be seen in all the earth.

Look with favour on your people,
gather us in your loving arms
and bring us with Hilary and all the saints
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father,
for ever and ever.

All Amen.

The Lord's Prayer

As our Saviour taught us, so we pray

**All Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation
but deliver us from evil.**

**For the kingdom, the power,
and the glory are yours
now and for ever. Amen.**

Breaking of the Bread

We break this bread to share in the body of Christ.

**All Though we are many, we are one body,
because we all share in one bread.**

**All Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
grant us peace.**

Draw near with faith.

Receive the body of our Lord Jesus Christ
which he gave for you,
and his blood which he shed for you.

Eat and drink in remembrance that he died for you,
and feed on him in your hearts
by faith with thanksgiving.

All We do not presume
to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under your table.
But you are the same Lord
whose nature is always to have mercy.
Grant us therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,
that our sinful bodies may be made clean by his body
and our souls washed through his most precious blood,
and that we may evermore dwell in him,
and he in us. Amen.

Communion is distributed.

Prayer after Communion

God of truth,
whose Wisdom set her table
and invited us to eat the bread and drink the wine
of the kingdom:
help us to lay aside all foolishness
and to live and walk in the way of insight,
that we may come with your servant Bernard
to the eternal feast of heaven;
through Jesus Christ our Lord.

All Amen

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 in the power of your Spirit
to live and work
to your praise and glory. Amen.