

Order of Service for Mattins *with* Holy Communion



Paolo Veronese *The Wedding at Cana* (1563). Oil on canvas. Louvre, Paris.

Trinity XIV **13 September 2020 at 11.00am**

¶ Please note that small choirs are now allowed to sing in services, and will be doing so this morning. Congregational singing is not yet permitted, but you are invited to hum (so no words please) the hymns with mouths closed if you wish to do so.

Music before the service:

A Hollins *Andante*
A Guilmant *Offertoire*

¶ Please stand

WELCOME Fr Stephen

THE INTROIT (sung by the choir)

ALL the earth shall worship thee, O God, and sing of thee: they shall sing praise to thy Name, O most Highest. O be joyful in God, all ye lands: sing praises unto the honour of his Name: make his praise to be glorious. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be; world without end. Amen.

All the earth shall worship thee, O God ...

THE VERSICLES AND RESPONSES (spoken)

O Lord, open thou our lips.

And our mouth shall shew forth thy praise.

O God, make speed to save us.

O Lord, make haste to help us.

Glory be to the Father, and to the Son, and to the Holy Ghost,

As it was in the beginning, is now and ever shall be, world without end. Amen.

Praise ye the Lord.

The Lord's Name be praised.

¶ Please sit

THE VENITE (sung by the choir to Anglican chant)

OCOME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving : and show ourselves glad in him with psalms. For the Lord is a great God : and a great King above all gods. In his hand are all the corners of the earth : and the strength of the hills is his also. The sea is his, and he made it : and his hands prepared the dry land. O come, let us worship and fall down : and kneel before the Lord our Maker. For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand. Glory be to the Father, and to the Son : and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

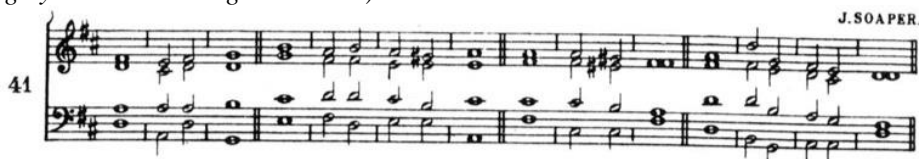
THE FIRST LESSON (read by Peter Harland)

The first lesson is written in the sixty second chapter of the Book of the prophet Isaiah, beginning at the first verse.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

Here endeth the first lesson.

PSALM 4 (sung by the choir to Anglican chant)



HEAR me when I call O' God of my' righteousness : thou hast set me at liberty when I was in trouble, have mercy upon me and' hearken' unto my' prayer.

2 O ye sons of men, how long will ye blas'pheme mine' honour : and have such pleasure in vanity and' seek' after' leasing?

3 Know this also, that the Lord hath chosen to himself the' man that is' godly : when I call upon the' Lord' he will' hear me.

4 Stand in' awe and' sin not : commune with your own heart, and in your' chamber' and be' still.

5 Offer the 'sacrifice of 'righteousness : and 'put your 'trust in the 'Lord.

6 There be 'many that 'say : Who will 'shew us 'any 'good?

7 Lord 'lift thou 'up · the light of thy 'countenance up'on us.

8 Thou hast put gladness 'in my 'heart : since the time that their corn and 'wine and 'oil in'creased.

2nd Part 9 I will lay me down in peace and 'take my 'rest : for it is thou Lord only that 'makest me 'dwell in 'safety.

Glory be to the Father, and 'to the 'Son : and 'to the 'Holy 'Ghost;

As it was in the beginning, is now and 'ever 'shall be : world without 'end. A'men.

THE SECOND LESSON (read Jenny Josselyn)

The second lesson is written in the second chapter of the Gospel according to St John, beginning at the first verse.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do *it*. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

Here endeth the second lesson.

THE TE DEUM LAUDAMUS (sung by the choir to the setting by Merbecke)

WE praise thee, O God : we acknowledge thee to be the Lord. All the earth doth worship thee : the Father everlasting. To thee all Angels cry aloud : the heavens, and all the powers therein. To thee Cherubim and Seraphim : continually do cry, Holy, Holy, Holy : Lord God of Sabaoth; Heaven and earth are full of the Majesty : of thy glory. The glorious company of the Apostles : praise thee. The goodly fellowship of the Prophets : praise thee. The noble army of Martyrs : praise thee. The holy Church throughout all the world : doth acknowledge thee; The Father : of an infinite Majesty; Thine honourable, true : and only Son; Also the Holy Ghost : the Comforter. Thou art the King of Glory : O Christ. Thou art the everlasting Son : of the Father. When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb. When thou hadst overcome the sharpness of death : thou didst open the kingdom of heaven to all believers. Thou sittest at the right hand of God : in the glory of the Father. We believe that thou shalt come : to be our Judge. We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood. Make them to be numbered with thy Saints : in glory everlasting. O Lord, save thy people : and bless thine heritage. Govern them : and lift them up for ever. Day by day : we magnify thee; And we worship thy Name : ever world without end. Vouchsafe, O Lord : to keep us this day without sin. O Lord, have mercy upon us : have mercy upon us. O Lord, let thy mercy lighten upon us : as our trust is in thee. O Lord, in thee have I trusted : let me never be confounded.

¶ *Please stand*

IBELIEVE in God
the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.

¶ *Please sit*

THE PRAYERS

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. **Amen.**

OLORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day: Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. **Amen.**

OLORD Jesus, who by thy first miracle didst manifest thy glory, so that thy disciples believed on thee; Give us in our measure that faith that dwelt in them. Fill us with the riches of thy good Spirit; change thou our earthly desires into the image of thine own purity and holiness: and finally, give us a place at thy heavenly feast; for the glory of thy holy name. **Amen.**

OGOD, the Creator and Preserver of all, we humbly beseech thee for all sorts and conditions of thy people; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of thy Holy Church: that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body or estate; especially those for whom our prayers are desired: Vivienne Lake (Priest), Martin Seekings and Dianne Fraser; that it may please Thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of their afflictions. And this we beg for Jesus Christ his sake. **Amen.**

OLORD Jesus Christ, who hast given thy life to redeem us, Thyself for our example, Thy word for our rule, Thy grace for our guide, Thy body on the cross for the sin of our souls; Enter in and take possession of our hearts; and dwell with us for ever. **Amen.**

THE SERMON

The Revd Dr Mark Smith, Dean of Clare College

THE OFFERTORY (sung by the choir)

OBE joyful in God, all ye lands; sing praises unto the honour of his Name: O come hither, and hearken, all ye that fear God; and I will tell you what the Lord hath done for my soul, alleluia.



Offertory Hymn NEH 56 *Songs of thankfulness and praise*



SONGS of thankfulness and praise,
Jesu, Lord, to thee we raise,
Manifested by the star
To the sages from afar;
Branch of royal David's stem
In thy birth at Bethlehem;
Anthems be to thee address,
God in Man made manifest.

2 Manifest at Jordan's stream,
Prophet, Priest, and King supreme;
And at Cana wedding-guest
In thy Godhead manifest;
Manifest in power divine,
Changing water into wine;
Anthems be to thee address,
God in Man made manifest.

3 Manifest in making whole
Palsied limbs and fainting soul;
Manifest in valiant fight,
Quelling all the devil's might;
Manifest in gracious will,
Ever bringing good from ill;
Anthems be to thee address,
God in Man made manifest.

4* Sun and moon shall darkened be,
Stars shall fall, the heavens shall flee;
Christ will then like lightning shine,
All will see his glorious sign;
All will then the trumpet hear,
All will see the Judge appear;
Thou by all wilt be confest,
God in Man made manifest.

5 Grant us grace to see thee, Lord,
Mirrored in thy holy word;
May we imitate thee now,
And be pure, as pure art thou;
That we like to thee may be
At thy great Epiphany,
And may praise thee, ever blest,
God in Man made manifest.

CONFESSION AND ABSOLUTION

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

ALmighty God,
Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

THE ABSOLUTION

ALmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; + pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to life everlasting; through Jesus Christ our Lord. **Amen.**

THE SURSUM CORDA (sung by Fr Stephen and the choir)

The Lord be with you.
And with thy spirit.
Lift up your hearts.
We lift them up unto the Lord.
Let us give thanks unto our Lord God.
It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and singing:

THE SANCTUS & BENEDICTUS (sung by the choir to the setting by Charles Wood, in the Phrygian mode)

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen. + Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

THE PRAYER OF CONSECRATION

Almighty God, our heavenly Father, who of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again: Hear us, O merciful Father, we most humbly beseech thee; and grant that by the power of the Holy Spirit, we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed + Body and Blood: Who, in the same night that he was betrayed, took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying: *Take, eat, this is my Body, which is given for you; Do this in remembrance of me.* Likewise, after supper, he took the Cup; and, when he had given thanks, he gave it to them, saying: *Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.* **Amen.**

THE AGNUS DEI (sung by the choir to the setting by Charles Wood, in the Phrygian mode)

OLAMB of God, that takest away the sins of the world, have mercy upon us. O Lamb of God, that takest away the sins of the world, have mercy upon us. O Lamb of God that takest away the sins of the world, grant us thy peace.

THE COMMUNION ANTIPHON (sung by the choir)

THE Lord said unto them: Fill the water-pots with water, and bare unto the governor of the feast. When the ruler of the feast had tasted the water that was made wine, he saith unto the bride-groom: Thou hast kept the good wine until now. This beginning of miracles: did Jesus before his disciples.

THE INVITATION TO COMMUNION

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving. **Amen.**

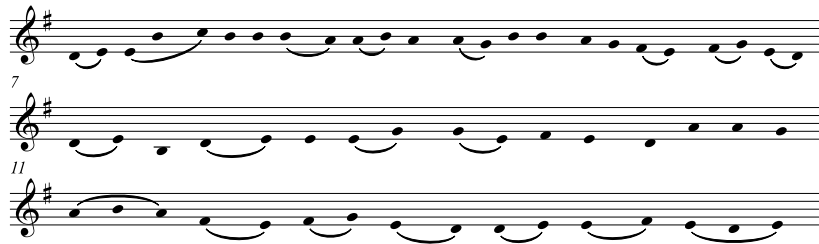
THE COMMUNION ANTHEM (sung by the choir)

Jean Berger *The eyes of all wait upon thee*

The eyes of all wait upon thee, and you give them their meat in due season.
Thou openest thine hand and satisfiest the desire of every living thing.



Communion Hymn NEH 46 *Why impious Herod (t: Veni Redemptor)*



WHY, impious Herod, shouldst thou fear
Because the Christ is come so near?
He who doth heavenly kingdoms grant
Thine earthly realm can never want.

2 Lo, sages from the East are gone
To where the star hath newly shone:
Led on by light to Light they press,
And by their gifts their God confess.

3 The Lamb of God is manifest
Again in Jordan's water blest,
And he who sin had never known
By washing hath our sins undone.

4 Yet he that ruleth everything
Can change the nature of the spring,
And gives at Cana this for sign—
The water reddens into wine.

5 Then glory, Lord, to thee we pay
For thine Epiphany to-day;
All glory through eternity
To Father, Son, and Spirit be. Amen.

THE LORD'S PRAYER

OUR Father,
which art in heaven, hallowed be thy name; thy kingdom come; thy will be done; in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

THE PRAYER OF OBLATION

OLORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this Holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. **Amen.**

THE BLESSING

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, + the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. **Amen.**

¶ Please stand

Recessional Hymn NEH 280 *Deck thyself, my soul, with gladness*



DECK thyself, my soul, with gladness
Leave the gloomy haunts of sadness,
Come into the daylight's splendour,
There with joy thy praises render
Unto him whose grace unbounded
Hath this wondrous banquet founded;
High o'er all the heavens he reigneth,
Yet to dwell with thee he deigneth.

3 Sun, who all my life dost brighten;
Light, who dost my soul enlighten;
Joy, the sweetest man e'er knoweth;
Fount, whence all my being floweth;
At thy feet I cry, my Maker,
Let me be a fit partaker
Of this blessed food from heaven,
For our good, thy glory, given.

2* Now I sink before thee lowly,
Filled with joy most deep and holy,
As with trembling awe and wonder
On thy mighty works I ponder;
How, by mystery surrounded,
Depths no man hath ever sounded,
None may dare to pierce unbidden
Secrets that with thee are hidden.

4 Jesus, Bread of Life, I pray thee,
Let me gladly here obey thee;
Never to my hurt invited,
Be thy love with love requited:
From this banquet let me measure,
Lord, how vast and deep its treasure;
Through the gifts thou here dost give
As thy guest in heaven receive me.

Closing Organ Voluntary

F Mendelssohn *Prelude and Fugue in D Minor*

Music for private reflection:

Bach Cantata 155: *Mein Gott, wie lang, ach lange?*

https://www.youtube.com/watch?v=rU_627i-olk

The Marriage at Cana – notes at

http://www.emmanuelmusic.org/notes_translations/notes_cantata/n_bwv155.htm

Veronese's Painting:

The painting depicts the wedding feast at Cana, Galilee, which was attended by Jesus, his mother Mary and his disciples.¹ Towards the end of the celebration the wine began to run out. Jesus asked that the stone jars be filled with water, which he then turned into wine. The barefoot manservant is pouring red wine from a large, ornate cask into a pitcher. These casks will soon be filled with water. This depiction of his first miracle can be considered as a precursor to the Eucharist. At the time the emphasis on the hedonistic aspects of a marriage banquet at the expense of the piety of the occasion ran counter to the religious sensibilities of 16th century Venetians and caused a scandal. However its symbolism conveys much more about Jesus' ministry than the depiction of his first miracle.

Veronese has transposed this Bible story to the modern setting of an extravagant sixteenth century Venetian wedding giving him scope for allegorical and symbolic features. It embraced the sacred and profane, religious and secular, theatrical and mundane, European and Oriental. Jesus was placed at the centre of the scene, his divinity symbolised by a halo. Below a group of musicians represent Venice's four greatest painters, including Veronese whilst the bride and groom sit at the left end of the table. A cross-section of Venetian society identified by their biblical, Venetian or Oriental outfits fill the rest of the space. In spite of the general mood of enjoyment Jesus' sacred status was recognised as he was the only figure who looked directly at the viewer.

The painting symbolizes the interplay between earthly pleasure and the impermanence of life. An animal is being slaughtered above the figure of Jesus alluding to his forthcoming sacrifice as the Lamb of God. The dog at the foot of the painting is chewing a bone. The Virgin Mary cups her hands to represent a glass that will contain the new wine - the blood of Christ. An hourglass, a standard reference to the transience of earthly pleasures including human vanity, is set in front of the musicians.

This painting was commissioned for the Benedictine monastery on the island of San Giorgio Maggiore. None of the figures in the picture are speaking in order to comply with the code of silence observed by all Benedictine monks in the refectory where the painting was originally hung.

¹ John 2:1-11.