

**ST BOTOLPH**  
C A M B R I D G E



**Jean Francois Millet**, *Le semeur (The Sower)*, 1850  
Oil on canvas. Museum of Fine Arts, Boston, MA, USA

**SUNG EUCHARIST**  
**Sunday 7th February 2021 at 11.00 am**

**Sexagesima**

Celebrant  
**Fr Stephen Anderson**

Join Zoom Meeting  
<https://us02web.zoom.us/j/84963817328?pwd=Z1gzYkZpaGxZVUJ0Z24zekx4bEtyQT09>  
Meeting ID: 849 6381 7328  
Passcode: BCP1928

Respondent (on behalf of the congregation): Marion Cobby

The Cantors are Elisabeth Marksteiner and Tim Brown

Zoom Etiquette:

- 1) The ZOOM room will be open from 10.45am. Please join in good time, **unmuted**, and await admittance from the 'Waiting Room'. Ensure that you activate '**start video**'.
- 2) Once we begin, please **mute** your link to avoid background noise being transmitted to all, except for those passages where you are invited to unmute, and at the end of the service, so we can enjoy some social time together
- 3) Congregational participation: please **unmute** for those parts of the services marked '**All**' in red. When speaking, please try to be fractionally ahead of Father Stephen.



**Organ music before the service** (live at 10.59)  
*Thomas Tallis Iste Confessor*

## WELCOME – Fr Stephen

### ***THE INTROIT PROPER***

**A**RISE, O Lord, wherefore sleepest thou? Awake, and cast us not away for ever: wherefore hidest thou thy countenance, and forgettest our adversity and misery? Our belly cleaveth unto the ground; arise, and save us, O Lord, our helper and our deliverer.

*Ps.* O God, we have heard with our ears: our fathers have told 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. Arise, O Lord . . .

### ***THE LORD'S PRAYER***

**O**UR 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.

¶ ***Respondent:***

**Amen.**

### ***THE COLLECT FOR PURITY***

**A**LMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord.

¶ ***Respondent:***

**Amen.**

### ***THE SUMMARY OF THE LAW***

**O**UR Lord Jesus Christ said: Hear, O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this: Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. On these two commandments hang all the Law and the Prophets.

¶ ***Respondent:***

**Lord have mercy upon us and write all these thy laws in our hearts, we beseech thee.**

Let us pray.

### ***THE COLLECT FOR THE SOVEREIGN***

**A**LMIGHTY God, whose kingdom is everlasting, and power infinite: Have mercy upon the whole Church; and so rule the heart of thy chosen servant ELIZABETH, our Queen and Governor, that she (knowing whose minister she is) may above all things seek thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end.

¶ ***Respondent:***

**Amen.**

### **THE COLLECT OF THE DAY**

**O**LORD God, who seest that we put not our trust in any thing that we do: mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

¶ **Respondent:**  
**Amen.**

### **THE EPISTLE** (read by Richard Widdess)

*The Epistle is written in the eleventh chapter of the second letter of St Paul to the Corinthians, beginning at the nineteenth verse.*

**Y**E suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

*Here endeth the Epistle.*

### **THE GRADUAL**

**L**ET the nations know that thou, whose name is Jehovah: art only the Most Highest over all the earth. *V.* O my God, make them unto a wheel: and as the stubble before the wind.

### **TRACT**

**T**HOU hast moved the land, O Lord: and divided it. *V.* Heal the sores thereof: for it shaketh. *V.* That they may triumph because of the truth: that thy beloved may be delivered.

### **THE GOSPEL**

*The Holy Gospel is written in the eighth chapter of the Gospel according to St Luke, beginning at the fourth verse.*

¶ **Respondent:**  
**Glory be to thee, O Lord.**

**W**HEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some

fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

¶ **Respondent:**

**Praise be to thee, O Christ.**

### **THE NICENE CREED**

*(sung by the choir to the Merbecke setting – The Book of Common Prayer Noted)*

<https://youtu.be/dvoQ9hoWZiQ>

**I** BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end. And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.

### **THE SERMON – Father Stephen**

#### **THE OFFERTORY PROPER**

O HOLD thou up my goings in thy paths, that thy footsteps slip not: incline thine ear to me, and hearken unto my words: shew thy marvellous loving-kindness, O Lord; thou that art the Saviour of them that put their trust in thee.

**Offertory Hymn NEH 268** *Of the glorious body telling*



OF the glorious body telling,  
O my tongue, its mysteries sing,  
And the blood, all price excelling,  
Which the world's eternal King,  
In a spotless womb once dwelling,  
Shed for this world's ransoming.

2 Given for us, for us descending,  
Of a virgin to proceed,  
Man with man in converse blending,  
Scattered he the gospel seed,  
Till his sojourn drew to ending,  
Which he closed in wondrous deed.

3 At the last great supper lying  
Circled by his chosen band,  
Duly with the law complying,  
First he finished its command,  
Then, immortal food supplying,  
Gave himself by his own hand.

4 Word-made-flesh, by word he maketh  
Bread his very flesh to be;  
Man in wine Christ's blood partaketh:  
And if senses fail to see,  
Faith alone the true heart waketh  
To behold the mystery.

### ***THE INTENTIONS***

. . . And so let us pray for the whole state of Christ's Church militant here on earth:

### ***THE PRAYER FOR THE CHURCH MILITANT***

**A**LMIGHTY 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 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 indifferently 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 and Curates, 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 especially 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.

¶ **Respondent:**  
**Amen.**

### **THE INVITATION TO CONFESSION**

**Y**E 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.

¶ *Please unmute*

### **THE CONFESSION**

ALMIGHTY God,

¶ **All:**  
**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**

**A**LMIGHTY 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 eternal; through Jesus Christ our Lord.

¶ **All:**  
**Amen.**

¶ *Please mute*

### **THE COMFORTABLE WORDS**

**H**EAR what comfortable words our Saviour Christ saith unto all that truly turn to him. *Come unto me all that travail and are heavy laden, and I will refresh you. So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.* Hear also what Saint Paul saith. *This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.* Hear also what Saint John saith. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.*

### **THE SURSUM CORDA**

THE Lord be with you.

¶ **Respondent:**  
**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:

<https://youtu.be/vMGTvek8otI>

*(sung by the Choir to the setting in the Phrygian Mode by Wood)*

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

¶ *Please unmute*

#### **THE PRAYER OF HUMBLE ACCESS**

WE do not presume

¶ **All:**

**to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy 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.**

¶ *Please mute*

#### **THE PRAYER OF CONSECRATION**

**A**Lmighty 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.*

¶ **Respondent:**

**Amen.**



## **THE AGNUS DEI**

[https://www.youtube.com/watch?v=9tcWmUs3G\\_g&feature=youtu.be](https://www.youtube.com/watch?v=9tcWmUs3G_g&feature=youtu.be)

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

## **THE COMMUNION PROPER**

I WILL go unto the altar of God: even unto the God of my joy and gladness.

## **THE ACT OF SPIRITUAL COMMUNION**

*The term 'Spiritual Communion' has been used historically to describe the means of grace by which a person, prevented for some serious reason from sharing in a celebration of the Eucharist, nonetheless shares in the communion of Jesus Christ. The form of prayer below offers Christians an opportunity to give thanks for their communion with him, particularly at times when they would ordinarily be present at the Eucharist. The Book of Common Prayer instructs us that if we offer ourselves in penitence and faith, giving thanks for the redemption won by Christ crucified, we may truly 'eat and drink the Body and Blood of our Saviour Christ', although we cannot receive the sacrament physically in ourselves. We make our Spiritual Communion saying these prayers.*

**C**OME Lord Jesus, dwell in us and send your Holy Spirit that we may be filled with your presence.

¶ **Respondent:**  
**Amen.**

**M**OST loving God, we heartedly thank thee that in the holy mystery of this sacrament thou dost refresh and strengthen us with the Body and Blood of thy dear Son, our Saviour Jesus Christ. Although we cannot now receive Him in His outward forms of bread and wine, we desire to receive Him spiritually into our hearts and be united with Him and the whole company of heaven, who livest and reigneth one God, world without end.

¶ **Respondent:**  
**Amen.**

**F**OR the beauty of this worship, for the presence of Christ, for the memorial of his passion, for communion with thy saints, for this heavenly food, for Christ in us the hope of glory, we praise and bless thy holy name; beseeching thee that we may so reverently treasure and so diligently use the grace of each communion, that we may grow in the knowledge and love of thee, and of thy Son, Jesus Christ our Lord.

¶ **Respondent:**  
**Amen.**

## **THE COMMUNION ANTHEM**

**Thomas Tallis** *O nata lux*

Clare College Choir, directed by Tim Brown

[https://www.youtube.com/watch?v=T\\_PttYEDQto](https://www.youtube.com/watch?v=T_PttYEDQto)

¶ *Please unmute*

## **THE LORD'S PRAYER**

OUR Father,

**All:**

**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.**

¶ *Please mute*

## **THE PRAYER OF OBLATION**

**O**LORD 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.

¶ **Respondent:**

**Amen.**

## **THE GLORIA**

*(sung to the Merbecke setting – the Book of Common Prayer Noted)*

<https://youtu.be/Ps2FIXk2D0I>

**G**LORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son, Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Please unmute*

## **THE BLESSING**

**T**HE 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.

¶ **All:**

**Amen.**

🔇 Please mute

**Recessional Hymn NEH 403 Lord of All Being, Throned Afar**

<https://www.youtube.com/watch?v=bDIrKNNDieg>



LORD of all being, throned afar,  
Thy glory flames from sun and star;  
Centre and soul of every sphere,  
Yet to each loving heart how near!

2 Sun of our life, thy quickening ray  
Sheds on our path the glow of day;  
Star of our hope, thy softened light  
Cheers the long watches of the night.

3 Our midnight is thy smile withdrawn,  
Our noontide is thy gracious dawn,  
Our rainbow arch thy mercy's sign;  
All, save the clouds of sin, are thine.

4 Lord of all life, below, above,  
Whose light is truth, whose warmth is love,  
Before thy ever-blazing throne  
We ask no lustre of our own.

5 Grant us thy truth to make us free  
And kindling hearts that burn for thee,  
Till all thy living altars claim  
One holy light, one heavenly flame.

🔊 Please unmute if you would like to join a post-service conversation

## Music for private reflection

### Psalm 126

Hereford Cathedral Choir

<https://www.youtube.com/watch?v=VmfCcjgoDlc>



Millet used the parable of the Sower to embrace his own spirituality and implicit piety through everyday activities. This large-scale painting of a begrimed but monumental labourer portrayed peasant life in the mid-nineteenth century. A real man was placed in his real environment and reflected Millet's own impoverished childhood. He strides forward alone in a field of newly turned earth. There is barely enough space to accommodate the labourer's sweeping gesture as he flings the seeds to right and left but circling around his head a flock of predatory crows is ready to descend to disturb his mission.

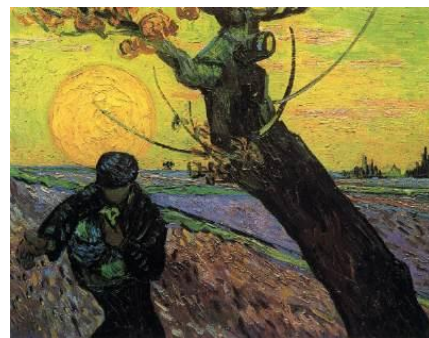
The *Sower* became an icon of revolutionary Realism but was regarded also as 'biblical grandeur'. A metaphor of Millet's travails and heroic achievements was also derived from this scriptural origin. He was impoverished but cultivated, humble yet artistically powerful, and a man of God. Van Gogh regarded Millet as an almost saintly man and unmistakably - if unconventionally – religious. He painted his *Sower*, after Millet, to exemplify the same parable first in 1881 and again in 1889. Millet's biblical allusion in contemporary peasant dress, his *Sower*, seemed true to the spirit of its source; Christ Himself who subsumed his message in images of the agrarian life of His own time. Mark believed that this parable was a paradigm for the rest of them and Jesus' preferred method of discourse. His disciples must be able to decipher these encoded messages to continue His Ministry.<sup>1</sup>

"And He said unto them, Know ye not this parable? and how then will ye know all parables? The sower soweth the word".<sup>2</sup>

JW



Vincent van Gogh, *The Sower* (after Millet), 1881.  
Amsterdam, Rijksmuseum.



Vincent van Gogh, 1888. *The Sower* (after Millet),  
Arles Oil on canvas, Van Gogh Museum,  
Amsterdam

<sup>1</sup> Sund, J. (1988). *The Sower and the Sheaf: Biblical Metaphor in the Art of Vincent van Gogh*. *The Art Bulletin* (New York, N.Y.), 70(4), 660-676.

<sup>2</sup> Mark 4:1-20 KJV