

ST BOTOLPH

C A M B R I D G E



Tintoretto *The Miracle of the Loaves and Fishes* (1579–8)
Scuola Grande di San Rocco, Venice

TRINITY VII

Mattins with Holy Communion

Celebrant & Preacher
Fr Stephen Anderson

18th July 2021 at 11.00am

Music before the service
JS Bach *Wie nach einer Wasserquelle*

¶ Please stand

WELCOME – Father Stephen

THE INTROIT HYMN NEH 416 *O God of Bethel*

- | | |
|---|---|
| O GOD of Bethel, by whose hand
Thy people still are fed,
Who through this weary pilgrimage
Hast all our fathers led: | 3 Through each perplexing path of life
Our wandering footsteps guide;
Give us each day our daily bread,
And raiment fit provide. |
| 2 Our vows, our prayers, we now press
Before thy throne of grace;
God of our fathers, be the God
Of their succeeding race. | 4 O spread thy covering wings around,
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace. |

THE VERSICLES AND RESPONSES

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.

THE VENITE



- f* O COME, let us 'sing unto the 'Lord : let us heartily rejoice in the
'strength of 'our sal'vation.
- 2 Let us come before his 'presence with 'thanksgiving : and shew our-
selves 'glad
- 3 For the Lord is a 'great 'God : and a great 'King above 'all 'gods.
- 4 In his hand are all the 'corners · of the 'earth : and the strength of
the 'hills is 'his 'also.
- 5 The sea is his and 'he 'made it : and his hands pre'pared the 'dry
'land.
- p* 6 O come, let us worship and 'fall 'down : and kneel be'fore the
'Lord our 'Maker.
- 7 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.' A'men

¶ Please sit

THE FIRST LESSON (read by Finn Jarvis)

The first lesson is written in the sixteenth chapter of the Book of Exodus, beginning at the first verse

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they

shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt: And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full.

Here endeth the first lesson.

PSALM 78: vv. 1–4 & 18–26



HEAR my law ' O my ' people : incline your ears ' unto the ' words of my
' mouth.

2 I will open my ' mouth in a ' parable : I will de'clare hard
' sentences of ' old ;

3 Which we have ' heard and ' known : and ' such as our ' fathers have
' told us ;

4 That we should not hide them from the children of the gene'rations to
' come : but to shew the honour of the Lord, his mighty and won-
derful ' works that ' he hath ' done.

18 Yet for all this they sin-ned ' more a'gainst him : and provoked the
most ' Highest ' in the ' wilderness.

19 They tempted God ' in their ' hearts : and required ' meat ' for their
' lust.

20 They spake against God ' also ' saying : Shall God prepare a ' table
' in the ' wilderness ?

21 He smote the stony rock indeed, that the waters gushed out and the
streams ' flowed with'al : but can he give bread also, or provide
' flesh for ' his ' people ?

22 When the Lord heard this ' he was ' wroth : so the fire was kindled in
Jacob, and there came up heavy dis'pleasure a'gainst ' Israel ;

23 Because they believed ' not in ' God : and ' put not their ' trust in his
' help.

24 So he commanded the ' clouds a'bove : and ' opened the ' doors of
' heaven.

25 He rained down manna also upon them ' for to ' eat : and ' gave them
' food from ' heaven.

26 So man did eat ' angels ' food : for he ' sent them ' meat e'nough.

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 by Sarah Eastwood)

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

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away.

Here endeth the second lesson.

¶ *Please stand*

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.

THE APOSTLES' CREED

I believe in God
I 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.

Let us pray

¶ *Please kneel or sit*

THE PRAYERS

LORD of all power and might, who art the author and giver of all good things: Graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. **Amen.**

O LORD, 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.**

FILL us, O Christ, with thine own compassion for the hungry of the world. Use us now, as thou didst use thy disciples, as thy willing instruments to minister to their needs, through all such means as thou shalt show us; for thy mercy's sake. **Amen.**

O GOD, 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. We commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body or estate; remembering especially Dianne Fraser, Chris and Janet Nevitt and Greg Paris, 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. All this we beg for the sake of Jesus Christ our Lord. **Amen.**

MOST loving God, we heartedly thank thee that thou dost feed us with the Body and Blood of thy dear Son, our Saviour Jesus Christ. For 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. **Amen.**

¶ *Please sit*

THE SERMON

Father Stephen

THE OFFERTORY 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.
- 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.
- 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.
- 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 me,
As thy guest in heaven receive me.

¶ *Please kneel or sit*

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, **M**aker of all things, **J**udge of all men; **W**e acknowledge and bewail our manifold sins and wickedness, **W**hich we, from time to time, most grievously have committed, **B**y thought, word, and deed, **A**gainst thy Divine Majesty, **P**rovoking most justly thy wrath and indignation against us. **W**e do earnestly repent, **A**nd are heartily sorry for these our misdoings; **T**he remembrance of them is grievous unto us; **T**he burden of them is intolerable. **H**ave mercy upon us, **H**ave mercy upon us, most merciful Father; **F**or thy Son our Lord Jesus Christ's sake, **F**orgive us all that is past; **A**nd grant that we may ever hereafter **S**erve and please thee **I**n newness of life, **T**o the honour and glory of thy Name; **T**hrough Jesus Christ our Lord. **A**men.

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.**

¶ *Please stand*

THE SURSUM CORDA

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.

¶ *Please sit or kneel*

THE PRAYER OF HUMBLE ACCESS

WE do not presume
to come to this thy Table, **O** merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. **W**e are not worthy so much as to gather up the crumbs under thy Table. **B**ut thou art the same Lord, whose property is always to have mercy: **G**rant 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. **A**men.

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 (setting by Charles Wood)

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

¶ In accordance with the Anglican tradition, Holy Communion is administered in both kinds i.e. the consecrated Bread and Wine. During the current pandemic, this can only be offered by intinction i.e. the consecrated wafer dipped in the consecrated wine, as the sharing of the Common Cup (Chalice) by sipping the consecrated wine is not permitted.

THE INVITATION TO COMMUNION

THE Body of our Lord Jesus Christ, which was given for thee, and the Blood of our Lord Jesus Christ which was shed 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

Taizé Community: Eat this bread

OSTINATO RESPONSE: Meditative (♩ = 80)

Eat this bread, drink this cup, come to me and nev-er be hun - gry.

Eat this bread, drink this cup, trust in me and you will not thirst. 2. Your

Fine

VERSE 1: Cantor

1. I am the bread of life, the true bread sent from the Fa-ther. *D.C.*

VERSE 2: Cantor

2. an - ces - tors ate man - na in the des - ert, but

2. this is the bread come down from heav - en. *D.C.*

VERSE 3: Cantor

3. Eat my flesh and drink my blood, and

3. I will raise you up on the last day. *D.C.*

VERSE 4: Cantor

4. An - y - one who eats this bread, will live for ev - er. *D.C.*

VERSE 5: Cantor

5. If you be - lieve and eat this bread, you will have e - ter - nal life. *D.C.*

THE COMMUNION HYMN NEH 296 Lord enthroned in heavenly splendour

- | | |
|--|--|
| <p>LORD, enthroned in heavenly splendour,
First-begotten from the dead,
Thou alone, our strong defender,
Lifest up thy people's head.
Alleluya,
Jesu, true and living Bread!</p> <p>2 Here our humblest homage pay we;
Here in loving reverence bow;
Here for Faith's discernment pray we,
Lest we fail to know thee now.
Alleluya,
Thou art here, we ask not how.</p> | <p>3 Though the lowliest form doth veil thee
As of old in Bethlehem,
Here as there thine angels hail thee,
Branch and Flower of Jesse's stem.
Alleluya,
We in worship join with them.</p> <p>4 Paschal Lamb, thine Offering, finished
Once for all when thou wast slain,
In its fullness undiminished
Shall for evermore remain,
Alleluya,
Cleansing souls from every stain.</p> |
| <p>5 Life-imparting heavenly Manna,
Stricken Rock with streaming side,
Heaven and earth with loud hosanna
Worship thee, the Lamb who died,
Alleluya,
Risen, ascended, glorified!</p> | |

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.

THE RECESSIONAL HYMN NEH 368 Guide me, O thou great redeemer

- | | |
|---|--|
| <p>1 Guide me, O thou great Redeemer,
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me with thy powerful hand:
Bread of heaven,
Feed me till I want no more.</p> | <p>2 Open now the crystal fountain
Whence the healing stream doth flow;
Let the fire and cloudy pillar
Lead me all my journey through:
Strong Deliverer,
Be thou still my strength and shield.</p> |
| <p>3 When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death, and hell's Destruction
Land me safe on Canaan's side:
Songs of praises
I will ever give to thee.</p> | |

Closing organ voluntary
Jacques Boyvin *Basse de trompette*

Music for personal reflection

Joni Mitchell *Woodstock*

<https://www.youtube.com/watch?v=X180DHrKiJ0>



I came upon a child of God,
 He was walking along the road;
 And I asked him where are you going
 And this he told me:
 I'm going on down to Yasgur's farm,*
 I'm going to join in a rock 'n' roll band,
 I'm going to camp out on the land,
 I'm going to try an' get my soul free.

Refrain:

*We are stardust,
 We are golden,
 And we've got to get ourselves
 Back to the garden*

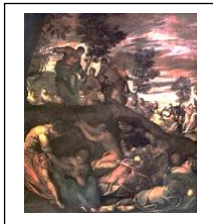
Then can I walk beside you;
 I have come here to lose the smog.
 And I feel to be a cog in something turning,
 Well maybe it is just the time of year.
 Or maybe it's the time of man;
 I don't know who I am,
 But you know life is for learning.

*We are stardust,
 We are golden,
 And we've got to get ourselves
 Back to the garden.*

By the time we got to Woodstock
 We were half a million strong,
 And everywhere there was song and celebration
 And I dreamed I saw the bombers
 Riding shotgun in the sky;
 And they were turning into butterflies
 Above our nation.

*We are stardust,
 Billion year old carbon,
 We are golden.
 Caught in the devil's bargain;
 And we've got to get ourselves
 back to the garden.*

Cover image:



Tintoretto used the same picturesque structure as in the *Ascent to Calvary*, which he painted for the Sala dell'Albergo in 1566.¹ The foreground is in shadow against a background in full light set diagonally across the picture frame. The light reveals all the figures arranged in wide, curved poses. They are waiting for the miracle to be performed and sit in the hilly area against a blue sky streaked by the first rose-pink light of sunset. The figures of Jesus and Andrew are the focus of attention as the boy with the basket of five loaves and two fishes brings it to Jesus who performs His miracle.²

Jesus performed this miracle as Passover approached. He explained later in St John's gospel that He, himself, was the bread of life. The multiplication of the loaves and fishes was the only miracle recorded in all four gospels. John called it a sign, a symbolic event, with many hidden meanings. It pointed back to Old Testament persons and events and forward to the Eucharist, exemplified in part at the Last Supper.³ After the five thousand had been fed the disciples filled twelve baskets with the remains of the barley loaves. Twelve is the mystical number representing twelve tribes, twelve patriarchs and now twelve disciples. From a Jewish perspective, five loaves might represent the five books of Torah. Christ's earliest disciples who were fishermen and later designated 'fishers of men'.

Early Jewish-Christian iconography adopted the fish as a symbol for Yeshua.⁴ The Ichthys fish, a geometric design consisting of two intersecting arcs, appeared in the Roman catacombs, and according to legend, early Christians used it as a secret symbol during the days of the Roman persecutions.

¹ Another room in Scuola Grande di San Rocco.

² John 6:1-14

³ John 6:31. Jesus did not provide wine in this miracle neither did He provide fish at the Last Supper.

⁴ Yeshua was the Hebrew name for Joshua. It corresponds to the Greek spelling *Isous* through the Latin *Iseus* thence the English spelling Jesus.