



**Order of Service for Mattins *with* Holy Communion  
Trinity Eleven  
23<sup>rd</sup> August 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 please feel free to hum the hymns (with mouths closed) if you wish to do so.*

Music before the service:  
**D Buxtehude** *Ciacona in E Minor*

¶ *Please stand*

**WELCOME  
Fr Stephen**

*THE INTROIT*

**W**HEN I called upon thee Lord, he regarded my prepetition; yea, from the battle that was against me: and he hath brought them down, even he that is of old, and endureth for ever; O cast thy burden upon the Lord, and he shall nourish thee. Hear my prayer, O Lord, and hide not thyself from my petition: take heed unto me, and hear me. 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.  
When I called upon thee Lord ...

*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*

**O**COME, 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 Lea Olson)*

*The first lesson is written in the third chapter of the first book of the Kings, beginning at the fifth verse*

**A**T Gibeon the Lord appeared to Solomon in a dream by night; and God said, 'Ask what I should give you.' And Solomon said, 'You have shown great and steadfast love to your servant my father David, because he walked before you in faithfulness, in righteousness, and in uprightness of heart towards you; and you have kept for him this great and steadfast love, and have given him a son to sit on his throne today. And now, O Lord my God, you have made your servant king in place of my father David, although I am only a little child; I do not know how to go out or come in. And your servant is in the midst of the people whom you have chosen, a great people, so numerous they cannot be numbered or counted. Give your servant therefore an understanding mind to govern your people, able to discern between good and evil; for who can govern this your

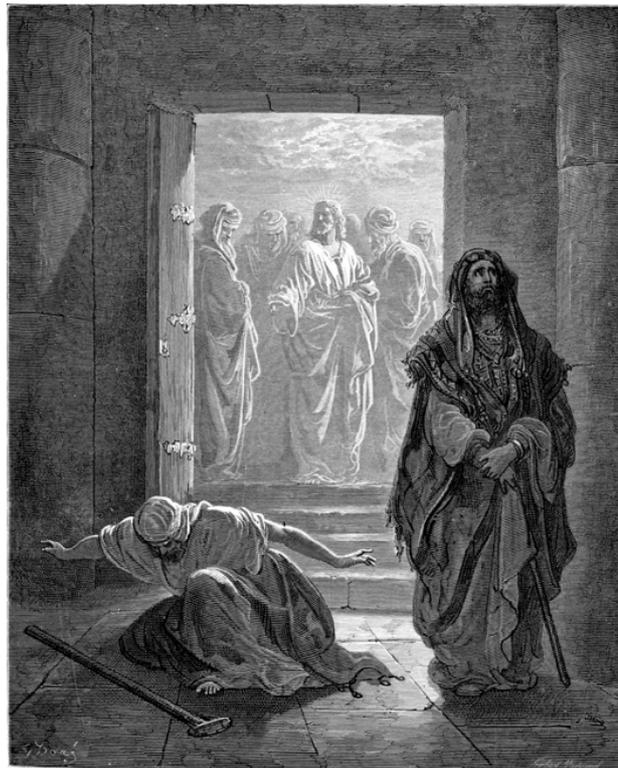
great people?’ It pleased the Lord that Solomon had asked this. God said to him, ‘Because you have asked this, and have not asked for yourself long life or riches, or for the life of your enemies, but have asked for yourself understanding to discern what is right, I now do according to your word. Indeed I give you a wise and discerning mind; no one like you has been before you and no one like you shall arise after you. I give you also what you have not asked, both riches and honour all your life; no other king shall compare with you. If you will walk in my ways, keeping my statutes and my commandments, as your father David walked, then I will lengthen your life.’ Then Solomon awoke; it had been a dream. He came to Jerusalem, where he stood before the ark of the covenant of the Lord. He offered up burnt-offerings and offerings of well-being, and provided a feast for all his servants.

*Here endeth the first lesson.*

*PSALM 28*

**U**NTO thee will I cry, O Lord my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit. Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle. Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts. Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert. Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up. Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. The Lord is their strength, and he is the saving strength of his anointed. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

*THE SECOND LESSON (read by Jayne Ringrose)*



Raymond Quinsac Monvoisin *Parable of the Pharisee and the Tax Collector* (1865)  
Wood engraving after a sketch by Gustave Doré, 1832-1883 (see note at end of service)

*The second lesson is written in the eighteenth chapter of the Gospel according to St Luke, beginning at the ninth verse.*

**J**ESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

*Here endeth the second lesson.*



**The Pharisee and the Publican, baroque fresco in Ottobeuren Basilica?**

*THE TE DEUM LAUDAMUS*

**W**E 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*

**I**BELIEVE 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

**O** GOD, who declarest thy almighty power most chiefly in shewing mercy and pity: Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; 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.**

**S**AVE us, we beseech thee, merciful Lord, from all pride and self-assertion, and all desire for the praise of others; grant unto us humility and contrition; that we may know that whatever we do, it is by thy grace alone and the strength of thy Son, Jesus Christ, Our Lord; who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. **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. 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), Jane Ringrose (Recovering from surgery), Milena Sanakova, 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.**

**O** LORD 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 Ally Barrett, Chaplain of St Catharine's College

THE OFFERTORY

**U**NTO thee, O Lord, I lift up my soul: O my God, in thee have I trusted, let me not be confounded: and neither let mine enemies triumph over me; for all they that hope for thee shall not be ashamed.

Offertory Hymn NEH 498 *Son of God, eternal Saviour*

SON of God, eternal Saviour,  
Source of life and truth and grace,  
Son of Man, whose birth among us  
Hallows all our human race,  
Thou, our Head, who, throned in glory,  
For thine own dost ever plead,  
Fill us with thy love and pity,  
Heal our wrongs, and help our need.

2 As thou, Lord, hast lived for others,  
So may we for others live;  
Freely have thy gifts been granted,  
Freely may thy servants give.  
Thine the gold and thine the silver,  
Thine the wealth of land and sea,  
We but stewards of thy bounty,  
Held in solemn trust for thee.

3 Come, O Christ, and reign among us,  
King of love, and Prince of peace,  
Hush the storm of strife and passion,  
Bid its cruel discords cease;  
By thy patient years of toiling,  
By thy silent hours of pain,  
Quench our fevered thirst of pleasure,  
Shame our selfish greed of gain.

4\* Dark the path that lies behind us,  
Strewn with wrecks and stained with blood;  
But before us gleams the vision  
Of the coming brotherhood.  
See the Christlike host advancing,  
High and lowly, great and small,  
Linked in bonds of common service  
For the common Lord of all.

5 Son of God, eternal Saviour,  
Source of life and truth and grace,  
Son of Man, whose birth among us  
Hallows all our human race.  
Thou who prayedst, thou who willest  
That thy people should be one,  
Grant, O grant our hope's fruition:  
Here on earth thy will be done.

#### CONFESSION AND ABSOLUTION

**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.

**A**Lmighty 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

**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 everlasting; through Jesus Christ our Lord. Amen.

#### 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 (*Wood in the Phrygian mode*)

**H**oly, 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*

**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. Amen.*

*THE AGNUS DEI (Wood in the Phrygian mode)*

**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 ANTIPHON*

**T**hou shalt be pleased with the sacrifice of righteousness: with the burnt offerings and oblations upon thine altar, O Lord.

*THE INVITATION TO COMMUNION*

**T**HE 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*

**William Byrd** *Ave verum corpus*

*Ave verum corpus, natum de Maria Virgine, vere passum, immolatum in cruce pro homine: Cujus latus perforatum, Unde fluxit sanguine. Esto nobis praegustatum in mortis examine: O Dulcis, O pie, O Jesu fili Mariae, miserere mei. Amen.* [Sequence Hymn for the Feast of Corpus Christi]

Hail true body, born of the Virgin Mary. Truly suffering, was sacrificed on the cross for all, From whose pierced side flowed blood, Be for us a foretaste in the final judgment. O sweet, O merciful, O Jesus, Son of Mary, Have mercy on me. Amen.

**Communion Hymn NEH 294** *Just as I am*

The image displays a musical score for the hymn 'Just as I am'. It consists of three systems of music, each with a treble and bass staff. The key signature is one sharp (F#) and the time signature is common time (C). The melody is primarily in the treble clef, with the bass clef providing a simple harmonic accompaniment. The first system contains the first two lines of the hymn. The second system contains the next two lines, including a double bar line. The third system contains the final two lines of the hymn, ending with a double bar line.

JUST as I am, without one plea  
But that thy blood was shed for me,  
And that thou bidd'st me come to thee,  
*O Lamb of God, I come.*

- 2 Just as I am, though tossed about  
With many a conflict, many a doubt,  
Fightings within, and fears without,
- 3 Just as I am, poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yea all I need, in thee to find,
- 4 Just as I am, thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve:  
Because thy promise I believe,
- 5 Just as I am (thy love unknown  
Has broken every barrier down),  
Now to be thine, yea thine alone,
- 6 Just as I am, of that free love  
The breadth, length, depth and height to prove,  
Here for a season then above,  
*O Lamb of God, I come.*

*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. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

*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. Amen.

*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. Amen.

¶ *Please stand*

**Recessional Hymn NEH 339** *Be thou my vision*

BE thou my vision, O Lord of my heart,  
Be all else but naught to me, save that thou art,  
Be thou my best thought in the day and the  
night,  
Both waking and sleeping, thy presence my  
light.

- 2 Be thou my wisdom, be thou my true word  
Be thou ever with me, and I with thee, Lord,  
Be thou my great Father, and I thy true son,  
Be thou in me dwelling, and I with thee one.
- 3 Be thou my breastplate, my sword for the fight,  
Be thou my whole armour, be thou my true  
might,  
Be thou my soul's shelter, be thou my strong  
tower,  
O raise thou me heavenward, great Power of my  
power.
- 4 Riches I heed not, nor man's empty praise,  
Be thou my inheritance now and always,  
Be thou and thou only the first in my heart,  
O Sovereign of heaven, my treasure thou art.
- 5 High King of heaven, thou heaven's bright  
Sun,  
O grant me its joys after vict'ry is won,  
Great Heart of my own heart, whatever befall,  
Still be thou my vision, O Ruler of all.

Closing Organ Voluntary  
**D Buxtehude** *Praeludium in F*



### **Raymond Quinsac Monvoisin** *Parable of the Pharisee and the Tax Collector*

The composition is arranged as if the viewers were looking outwards from the altar towards the two men. A Pharisee and publican are praying and the viewers are in a position of judgement. Jesus and his disciples observe the men just outside the door but stand above them in positions of authority. Jesus stands framed at the centre of the drawing and his spirituality is depicted through the symbolism of light rendered as a halo. His overall radiance is reflected onto those around him and the artist's skills in foreshortening reference early Renaissance techniques that extend the depth and distances in the drawing. <sup>1</sup>

The Pharisee stands tall, his head held high and his hands clasped in front of him. He is a figure of self-righteous piety. The tax collector bows down low kneeling on his mat with his arms wide open. His head is lowered in a gesture of humility before God. Their contrasting gestures and attitudes amplify the meaning of this parable.

Jesus' final message summarises the parable: "...for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." <sup>2</sup>

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<sup>1</sup> James Elkins. Renaissance Perspectives. Journal of the History of Ideas, Apr. - Jun., 1992, Vol. 53, No. 2 (Apr. - Jun., 1992), pp. 209-230

<sup>2</sup> St Luke 18:14 KJV. See also St Paul Titus 3:4-8.