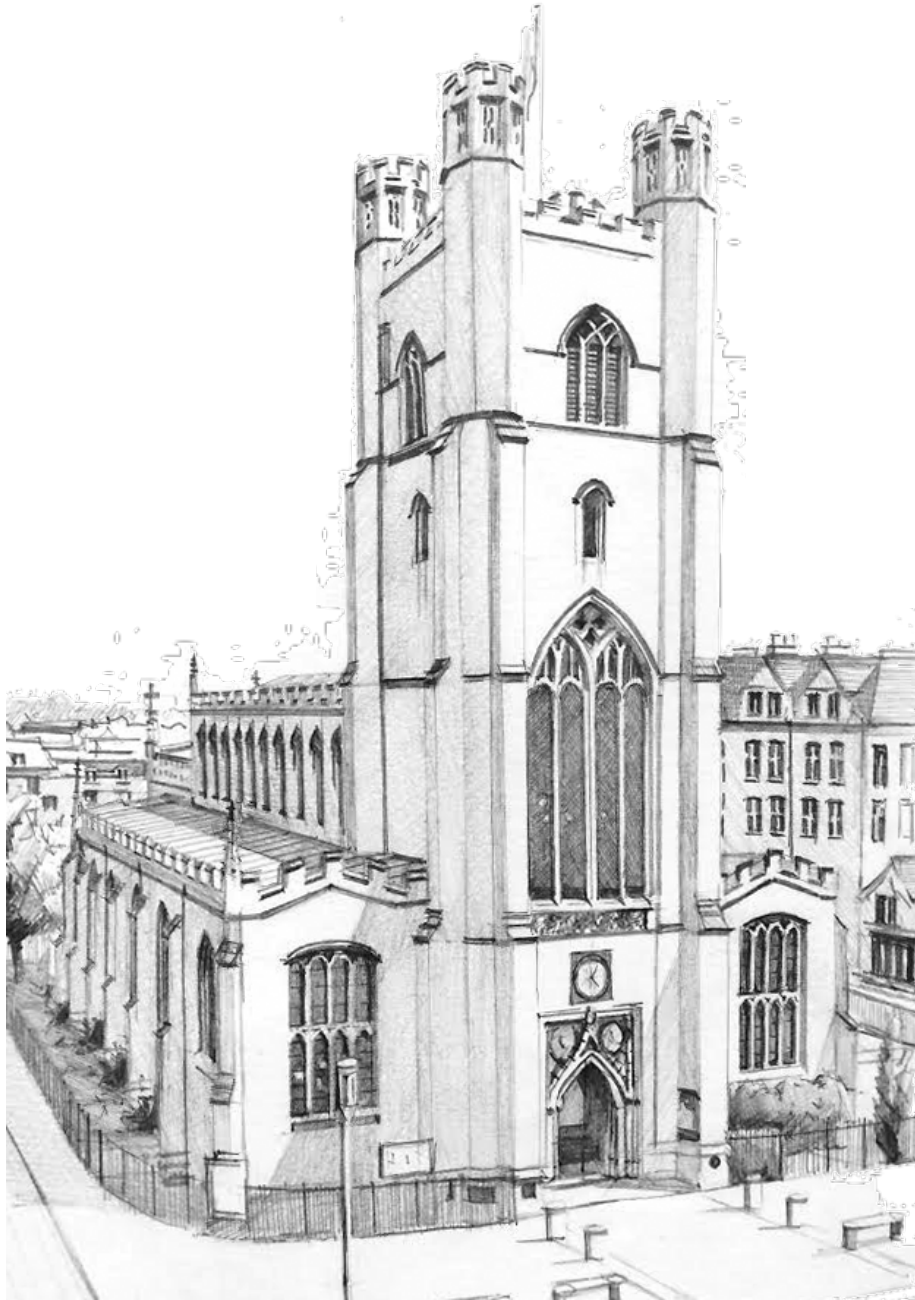




Great St Mary's

THE UNIVERSITY CHURCH CAMBRIDGE



CHORAL MATTINS

for the 15th Sunday after Trinity

Sunday 17 September 2023

11.30am

Welcome to Great St Mary's, the University Church. Wherever you have come from, and whoever you are, consider yourself at home here with us. If this is your first time here, please introduce yourself after the service. We'd love to get to know you better!

Worship services have been sung here at Great St Mary's for more than eight centuries, and today's Mattins service uses the traditional language of the 1662 Book of Common Prayer.

From earliest times, Christians gathered at regular hours during each day and night to respond to God's word with praise on behalf of all creation and with intercession for the salvation of the world. By the fourth century, if not earlier, morning prayer (Mattins) and evening prayer (Evensong) had emerged as the pre-eminent hours for the offering of this sacrifice of praise.

Mattins combines prayer, song and the spoken word. The custom of singing in worship reflects the belief that 'he who sings prays twice'. Music has always had a key role in Christian worship: the Scriptures record how the early followers of Jesus would sing together and, over the centuries, composers have created extraordinary music to be sung at Mattins.

Most of what is sung and said in this morning's service comes from the Bible. Holy Scripture is central to Christian worship, and we will hear readings from the Bible, prayers based on Biblical passages, and a brief sermon reflecting on the message that the Bible has for our modern life today.

Wherever you are on your journey with God, do know that you are welcome here at Great St Mary's, today and every day. We are a diverse community, from many countries and backgrounds, and we are delighted to have you here with us.

The Order for Morning Prayer

from the 1662 Book of Common Prayer

ORGAN MUSIC BEFORE THE SERVICE

Please STAND, as you are able, as the ministers process.

OPENING SENTENCE

The minister reads a short sentence from the Bible.

WELCOME AND ANNOUNCEMENTS

CONFESSION AND ABSOLUTION

Please KNEEL or SIT.

The minister introduces the Confession, and together we say the confession:

**All Almighty and most merciful Father,
we have erred, and strayed from thy ways like lost sheep.
We have followed too much
the devices and desires of our own hearts.
We have offended against thy holy laws.
We have left undone those things which we ought to have done;
and we have done those things which we ought not to have done;
and there is no health in us.**

Opening Sentence

The officiant reads a sentence from Scripture. This passage from Scripture varies according to the season, and helps set the tone for this morning's prayers.

Confession and Absolution

The confession comes at the start of Mattins, as a way collectively to acknowledge the mistakes and sins that we all carry. Confession is not meant to make us feel worthless but to free us to begin our prayer renewed and forgiven. The spelling 'Jesu' was the common way to spell Jesus until the 16th Century and is retained in the Book of Common Prayer, reflecting Latin vocative use.

**But thou, O Lord, have mercy upon us, miserable offenders.
Spare thou them, O God, which confess their faults.
Restore thou them that are penitent;
according to thy promises
declared unto mankind in Christ Jesu our Lord.
And grant, O most merciful Father, for his sake,
that we may hereafter live a godly, righteous, and sober life,
to the glory of thy holy name. Amen.**

The minister pronounces the absolution.

THE LORD'S PRAYER

All **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.**

PRECES AND RESPONSES
Humphrey Clucas (b. 1941)

O Lord, open thou our lips.

Choir And our mouth shall shew forth thy praise.

O God, make speed to save us.

Choir O Lord, make haste to help us.

The Lord's Prayer

In the Gospels, the disciples ask Jesus to teach them how to pray. It is this prayer that Jesus gives to his disciples in response. Across the many denominations of Christianity, this prayer unites all Christians. In its simplicity and directness, the Lord's Prayer touches both on our material and our spiritual dependence on God—and our hope and expectation in the great vision that God has for our world.

Preces and Responses

These prayers, usually sung by the choir, mark the beginning of the service proper, as we ask God's guidance for our prayers ('O Lord, open thou our lips'). At the end of these prayers is the doxology—from the Greek *δοξολογία*, 'word of glory,' Derived from the kaddish in Judaism, ending many prayers in the synagogue, the doxology is a brief expression of praise to God.

Please stand, as you are able.

Choir 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.

Choir The Lord's name be praised.

We remain STANDING and sing together

THE VENITE

**O Come let us lift up our voice,
and sing unto the Lord;
in him our rock of health rejoice
let us with one accord:
yea, let us come before his face
to give him thanks and praise.
In singing psalms unto his grace
let us be glad always.**

**For why? the Lord he is no doubt
a great and mighty God!
A King above all gods throughout,
in all, the world abroad.
The secrets of the earth so deep,
and corners of the land,
the tops of hills that are most steep,
he holds them in his hand:**

**The sea and waters all are his,
for he the same hath wrought:
the earth and all that therein is
his band hath made of nought.
Come, let us bow and praise the Lord,
before him let us fall,
and kneel to him with one accord,
for he hath made us all.**

Thomas Sternhold, John Hopkins, and Others
tune KINGSFOLD, Melody from *English Country Songs*, arr. RVW (1872-1958)

We SIT.

PSALM 119.65-72

Chants by the Revd R H Groome (1810-1889), C L Naylor (1869-1945)
and E J Hopkins (1818-1901)

Bonitatem fecisti

- 65 You have dealt graciously with your servant,
according to your word, O Lord.
- 66 O teach me true understanding and knowledge,
for I have trusted in your commandments.
- 67 Before I was afflicted I went astray,
but now I keep your word.
- 68 You are gracious and do good;
O Lord, teach me your statutes.
- 69 The proud have smeared me with lies,
but I will keep your commandments with my whole heart.
- 70 Their heart has become gross with fat,
but my delight is in your law.
- 71 It is good for me that I have been afflicted,
that I may learn your statutes.
- 72 The law of your mouth is dearer to me
than a hoard of gold and silver.

We STAND.

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.

We SIT.

THE FIRST LESSON

Isaiah 44. 24 – 45.8

Thus says the LORD, your Redeemer,
who formed you in the womb:
I am the LORD, who made all things,
who alone stretched out the heavens,
who by myself spread out the earth;
who frustrates the omens of liars,
and makes fools of diviners;
who turns back the wise,
and makes their knowledge foolish;
who confirms the word of his servant,
and fulfils the prediction of his messengers;
who says of Jerusalem, 'It shall be inhabited',
and of the cities of Judah, 'They shall be rebuilt,
and I will raise up their ruins';
who says to the deep, 'Be dry —
I will dry up your rivers';
who says of Cyrus, 'He is my shepherd,
and he shall carry out all my purpose';
and who says of Jerusalem, 'It shall be rebuilt',
and of the temple, 'Your foundation shall be laid.'

Thus says the LORD to his anointed, to Cyrus,
whose right hand I have grasped
to subdue nations before him
and strip kings of their robes,
to open doors before him —

and the gates shall not be closed:
I will go before you
and level the mountains,
I will break in pieces the doors of bronze
and cut through the bars of iron,
I will give you the treasures of darkness
and riches hidden in secret places,
so that you may know that it is I, the LORD,
the God of Israel, who call you by your name.
For the sake of my servant Jacob,
and Israel my chosen,
I call you by your name,
I surname you, though you do not know me.
I am the LORD, and there is no other;
besides me there is no god.
I arm you, though you do not know me,
so that they may know, from the rising of the sun
and from the west, that there is no one besides me;
I am the LORD, and there is no other.
I form light and create darkness,
I make weal and create woe;
I the LORD do all these things.

Shower, O heavens, from above,
and let the skies rain down righteousness;
let the earth open, that salvation may spring up,
and let it cause righteousness to sprout up also;
I the LORD have created it.

Please STAND, as you are able, as the choir sings praise to God in the first canticle.

TE DEUM

Service in B-flat Major – Charles Villiers Stanford (1852-1924)

- 1 We praise thee, O God : we acknowledge thee to be the Lord.
- 2 All the earth doth worship thee : the Father everlasting.
- 3 To thee all Angels cry aloud :
the Heavens, and all the Powers therein.
- 4 To thee Cherubin and Seraphin : continually do cry,
- 5 Holy, Holy, Holy : Lord God of Sabaoth;
- 6 Heaven and earth are full of the Majesty : of thy glory.
- 7 The glorious company of the Apostles praise thee :
The goodly fellowship of the Prophets : praise thee.
- 8 The noble army of Martyrs : praise thee.
- 9 The holy Church throughout all the world doth acknowledge thee :
The Father of an infinite Majesty,
- 10 Thine honourable, true and only Son :
Also the Holy Ghost : the Comforter.
- 11 Thou art the King of Glory O Christ :
Thou art the everlasting Son of the Father.
- 12 When thou tookest upon thee to deliver man :
thou didst not abhor the Virgin's womb.
- 13 When thou hadst overcome the sharpness of death :
thou didst open the Kingdom of Heaven to all believers.
- 14 Thou sittest at the right hand of God : in the glory of the Father.

Scripture Readings

In general, the first reading comes from the Old Testament. This sacred collection of stories, laws, poetry, and prophecies was the Bible as Jesus knew it. The second reading comes from the New Testament, the books of the Bible which tell the stories of Jesus and the writings of some of his earliest followers. The Scripture readings are assigned from a lectionary — a set schedule of readings ensuring that we hear the breadth of the Bible.

Canticles

The two canticles (literally 'little songs') are musical settings of the sacred poetry of the Bible and heard after the two readings. The words of the opening of the Te Deum (in Latin) are featured in the clerestory windows in Great St Mary's.

- ¹⁵ We believe that thou shalt come : to be our Judge.
- ¹⁶ We therefore pray thee, help thy servants :
whom thou hast redeemed with thy precious blood.
- ¹⁷ Make them to be numbered with thy Saints :
in glory everlasting.
- ¹⁸ O Lord, save thy people and bless thine heritage :
Govern them : and lift them up for ever.
- ¹⁹ Day by day we magnify thee :
and we worship thy Name : ever world without end.
- ²⁰ Vouchsafe, O Lord : to keep us this day without sin.
- ²¹ O Lord, have mercy upon us : have mercy upon us.
- ²² O Lord, let thy mercy lighten upon us : as our trust is in thee.
- ²³ O Lord, in thee have I trusted : let me never be confounded.

We SIT.

THE SECOND LESSON

Revelations 12. 1-12

A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was pregnant and was crying out in birth pangs, in the agony of giving birth. Then another portent appeared in heaven: a great red dragon, with seven heads and ten horns, and seven diadems on his heads. His tail swept down a third of the stars of heaven and threw them to the earth. Then the dragon stood before the woman who was about to bear a child, so that he might devour her child as soon as it was born. And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron. But her child was snatched away and taken to God and to his throne; and the woman fled into the wilderness, where she has a place prepared by God, so that there she can be nourished for one thousand two hundred and sixty days.

And war broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back, but they were defeated, and there was no longer any place for them in heaven. The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.

Then I heard a loud voice in heaven, proclaiming,
'Now have come the salvation and the power
and the kingdom of our God
and the authority of his Messiah,
for the accuser of our comrades has been thrown down,
who accuses them day and night before our God.
But they have conquered him by the blood of the Lamb
and by the word of their testimony,
for they did not cling to life even in the face of death.
Rejoice then, you heavens
and those who dwell in them!
But woe to the earth and the sea,
for the devil has come down to you
with great wrath,
because he knows that his time is short!'

We STAND for the second canticle.

JUBILATE

Service in B-flat Major – Charles Villiers Stanford (1852-1924)

- ¹ O BE joyful in the Lord, all ye lands :
serve the Lord with gladness,
and come before his presence with a song.
- ² Be ye sure that the Lord he is God :
it is he that hath made us, and not we ourselves;
we are his people, and the sheep of his pasture.

³ O go your way into his gates with thanksgiving,
and into his courts with praise :
be thankful unto him, and speak good of his Name.

⁴ For the Lord is gracious, his mercy is everlasting :
and his truth endureth from generation to generation.

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.

We REMAIN STANDING. The choir joins the congregation in facing East.

THE APOSTLES' CREED

All **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 catholic Church; the Communion of Saints;
The Forgiveness of sins; the Resurrection of the body,
And the Life everlasting.
Amen.**

THE RESPONSES (LESSER LITANY)

Humphrey Clucas (b. 1941)

The Lord be with you.

Choir And with thy spirit.

Let us pray.

We SIT or KNEEL.

Choir Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

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.
Amen.

O Lord, shew thy mercy upon us.

Choir And grant us thy salvation.

O Lord, save the Queen.

Choir And mercifully hear us when we call upon thee.

Endue thy Ministers with righteousness.

Choir And make thy chosen people joyful.

O Lord, save thy people.

Choir And bless thine inheritance.

Give peace in our time, O Lord.

Choir Because there is none other that fighteth for us,
but only thou, O God.

O God, make clean our hearts within us.

Choir And take not thy Holy Spirit from us.

The Apostles' Creed

The word creed comes from the Latin *credo*, 'I believe' (literally, 'I give my heart'). The Apostles' Creed is one of the most ancient confessions of faith in Christianity. The theology of the Creed contains a basic understanding of the Christian faith shared across the centuries and across denominations — literally 'catholic', that is, universal.

The Responses (Lesser Litany)

These prayers, sung between the choir and the officiant (or a cantor), follow a form which neatly encapsulates prayers for community, state, church, and the individual. The litany draws on Roman Catholic, Lutheran, and Orthodox prayers.

For the Fifteenth Sunday after Trinity:

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because of the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

For Peace:

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. Amen.

For Grace:

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.

The Collects

The collects quite literally 'collect' the prayers of the congregation, and offered on behalf the whole community. Most of these collects were written by Thomas Cranmer (1489-1556), who lived for many years in Cambridge before becoming Archbishop of Canterbury and creating the first Book of Common Prayer. In the seasons of Lent and Advent, a seasonal collect follows the collect of the day. The final two collects, for Peace and for Grace, are heard at every service of Mattins throughout the year.

Please SIT.

ANTHEM

Oh! for a closer walk with God
Charles Villiers Stanford (1851-1924)

Oh! for a closer walk with God,
a calm and heavenly frame;
a light to shine upon the road
that leads me to the Lamb!

Return, O holy Dove, return,
sweet messenger of rest:
I hate the sins that made thee mourn
and drove thee from my breast.

So shall my walk be close with God,
calm and serene my frame;
so purer light to mark the road
that leads me to the Lamb.

William Cowper (1731-1800)

THE SERMON

The Revd Ally Barrett

PRAYERS OF INTERCESSION

We SIT or KNEEL. The prayers conclude with our saying together the Grace:

**The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with us all evermore. Amen.**

(2 Corinthians 13.14)

Anthem

The Anthem gives us time to reflect and listen. '*Qui cantat, bis orat*' (He who sings prays twice): words often attributed to the great North African theologian St. Augustine of Hippo, they remind us of the spiritual power of music. Music opens us up to an emotional and physical experience of prayer, bringing us closer to those mysteries for which mere words seem inadequate.

Intercessions and Grace

The officiant offers up prayers for the church, the world, and those in need.

**Ye servants of God, your Master proclaim,
and publish abroad his wonderful name;
the name all-victorious of Jesus extol:
his kingdom is glorious, and rules over all.**

**God ruleth on high, almighty to save;
and still he is nigh: his presence we have;
the great congregation his triumph shall sing,
ascribing salvation to Jesus our King.**

**Salvation to God who sits on the throne!
let all cry aloud, and honour the Son.
The praises of Jesus the angels proclaim,
fall down on their faces, and worship the Lamb.**

**Then let us adore, and give him his right:
all glory and power, all wisdom and might,
and honour and blessing, with angels above,
and thanks never-ceasing, and infinite love**

Charles Wesley (1707-88)
tune PADERBORN, *Paderborn Gesangbuch*, 1765

Hymn

Singing together helps us be present to God and to one another, and sends us out, refreshed and renewed, for the day and week ahead.

Please **REMAIN STANDING** for the

CONCLUSION & BLESSING

ORGAN VOLUNTARY

Postlude in D minor, 'Allegro' (Op.105, 2/6)
– Charles Villiers Stanford (1852-1924)

*After the ministers have processed to the back of the church, please **SIT** for the organ voluntary.*

You are invited to give generously to today's retiring collection.

www.greatstmarys.org

   @greatstmarys

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