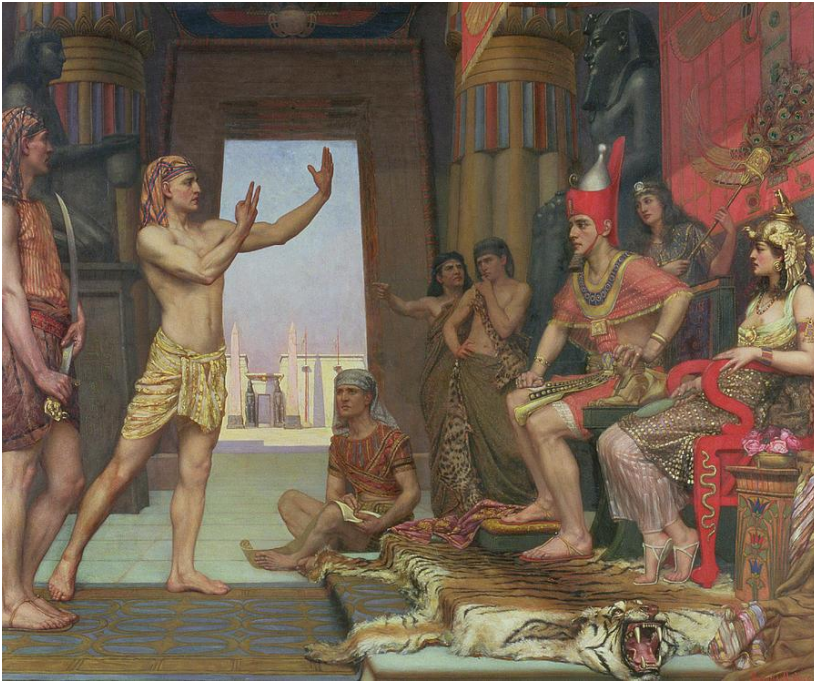


# Saint Thomas's Church

## The Sunday called Quinquagesima

Sunday, February 11, 2024  
Evensong & Adoration at 5:00 pm



Joseph interpreting Pharaoh's Dream, Reginald Arthur, 1894  
This painting is in a private collection

**Saint Thomas's Anglican Church**  
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## Welcome!

On behalf of everyone who claims St. Thomas's as their spiritual home, we are happy you are with us, whether in person or via our livestream. If you are a visitor or newcomer, or even a longtime parishioner, but find it awkward or difficult to stand or kneel at the places indicated, remaining seated is perfectly acceptable. Please assume the posture most conducive to prayer throughout this service, or simply observe.

St. Thomas's has many peculiar ways that we cherish and are happy to share. If there seems to be no rhyme or reason for something, there might not be! But feel free to ask anyone after the service; it usually makes for entertaining conversation.

You are not obliged to engage any of us in conversation, though you should know that pretty much everyone here is happy to do so when we gather. You can always slip away without any judgement. We seem to have a lot of introverts here, so we understand the energy it takes to put yourself out there. Even if you're a raging extrovert, the experience of church can be disorienting. Relax and be yourself. Believe it or not, whether from near or far, God has led you here today. We want to honour what God is up to in your life, and we are here for you as you (re-) discover the joy and the challenge of the saving Gospel of Jesus Christ.

Fr. Nathan Humphrey, Rector

*The Altar flowers are given to the honour and glory of Almighty God:*

*Those at the High Altar in memory of Bobby Hitchman  
by her daughter Barbara, and family;*

*and*

*Those on the Lady altar are in memory of Jean Paul Napier,  
given by friends.*



St. Thomas's relies on the generosity of those whose offerings reflect gratitude for God's own generosity to us. To make a secure gift online, simply scan the QR code with your phone's camera app, or visit [qrco.de/smokytoms](http://qrco.de/smokytoms). Scroll to the bottom of the webpage to fill out the online form. **We no longer pass the plate, so if you want to give the old-fashioned way, an alms basin is available in the narthex.**

**Officiant:** Fr. James Shire  
**Organist & Choirmaster:** Elizabeth Anderson  
**Assistant Organist & Choirmaster:** Manuel Piazza

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**VOLUNTARY**

Psalm Prelude, Set 2 No. 1, "De Profundis,"  
Herbert Howells (1892-1983)

*The People stand at the sound of the bell.*

**PRECES**

∇. O Lord, open thou our lips;      R̄. And our mouth shall show forth thy praise.

∇. O God, make speed to save us;      R̄. O Lord, make haste to help us.

∇. Glory be to the Father, and to the Son, and to the      Ho - ly Ghost.

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

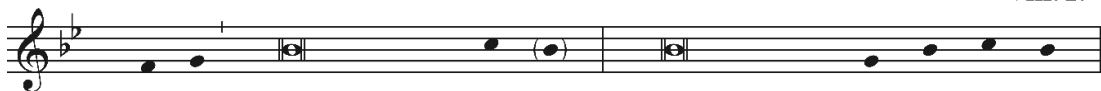
∇. Praise ye — the Lord; —      R̄. The Lord's name — be prais - ed.

The People sit when the Officiant sits.

PSALM 103

Benedic, anima mea.

VIII. 2.



- Cantor* 1 PRAISE THE Lord, O My **soul** :  
*People* and all that is within me **praise** his ho-ly^Name.
- 2 Praise the Lord, O My **soul** : and forget not **all** his ben-e^fits;
- Cantor* 3 Who forgiveth all thy **sin** : and healeth all **thine** in-firm-i^ties;
- People* 4 Who saveth thy life from des-**truc**-tion :  
and crowneth thee with mercy and **lov**-ing kind-ness;
- Cantor* 5 Who satisfieth thy mouth with **good** things :  
making thee young and lusty **as** an ea-gle.
- People* 6 The Lord executeth righteousness and **judge**-ment :  
for all them that are op-**press**-ed with wrong.
- Cantor* 7 He show-ed his ways unto **Mo**-ses :  
his works unto the chil-**dren** of Is-ra^el.
- People* 8 The Lord is full of compassion and **gra**-cious :  
long-suffering, and **of** great good-ness.
- Cantor* 9 He will not alway be **chi**-ding : neither keepeth he his an-**ger** for ev-er.
- People* 10 He hath not dealt with us after our **sins** :  
nor rewarded us according to our **wick**-ed-ness-es.
- Cantor* 11 For look how high the heaven is in comparison of the **earth** :  
so great is his mercy also toward **them** that fear him.
- People* 12 Look how wide also the east is from the **west** :  
so far hath he **set** our sins from^us.
- Cantor* 13 Yea, like as a father pitieth his own **chil**-dren :  
even so is the Lord merciful unto **them** that fear him.
- People* 14 For he knoweth whereof we are **made** :  
he remembereth that **we** are but dust.
- Cantor* 15 The days of man are but as **grass** :  
for he flourisheth as a **flower** of the field.
- People* 16 For as soon as the wind goeth over it, it is **gone** :  
and the place thereof shall **know** it no more.

*Cantor* 17 But the merciful goodness of the Lord endureth for ever and ever upon them that **fear** him :  
and his righteousness unto **chil**-dren's chil-dren;

*People* 18 Even unto such as keep his **co**-ve<sup>n</sup>-tant :  
and think upon his command-**ments** to do them.

*Cantor* 19 The Lord hath establish-ed his throne in **hea**-ven :  
and his kingdom **ru**-leth ov-er<sup>^</sup>all.

*People* 20 O praise the Lord, ye angels of his, ye that excel in **strength** :  
ye that fulfil his commandment, and hearken unto the **voice**  
of his word.

*Cantor* 21 O praise the Lord, all ye his **hosts** :  
ye servants of his that **do** his plea-sure.

*People* 22 O speak good of the Lord, all ye works of his, in all places of his do-  
**min**-ion : praise thou the **Lörd**, O my<sup>^</sup>soul.

*Cantor* Glory be to the Father, and to the **Son** : and **to** the Ho-ly<sup>^</sup>Ghost;  
*People* As it was in the beginning, is now, and ever **shall** be :  
world with-**out** end. A-men.

## FIRST LESSON

Genesis 41.1-40

The First Lesson is written in the book Genesis, in the forty-first chapter, beginning at the first verse.

After two whole years, Pharaoh dreamed that he was standing by the Nile, and there came up out of the Nile seven sleek and fat cows, and they grazed in the reed grass. Then seven other cows, ugly and thin, came up out of the Nile after them, and stood by the other cows on the bank of the Nile. The ugly and thin cows ate up the seven sleek and fat cows. And Pharaoh awoke. Then he fell asleep and dreamed a second time; seven ears of grain, plump and good, were growing on one stalk. Then seven ears, thin and blighted by the east wind, sprouted after them. The thin ears swallowed up the seven plump and full ears. Pharaoh awoke, and it was a dream. In the morning his spirit was troubled; so he sent and called for all the magicians of Egypt and all its wise men. Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.

Then the chief cupbearer said to Pharaoh, “I remember my faults today. Once Pharaoh was angry with his servants, and put me and the chief baker in custody in the house of the captain of the guard. We dreamed on the same night, he and I, each having a dream with its own meaning. A young Hebrew was there with us, a servant of the captain of the guard. When we told him, he interpreted our dreams to us, giving an interpretation to each according to his dream. As he interpreted to us, so it turned out; I was restored to my office, and the baker was hanged.”

Then Pharaoh sent for Joseph, and he was hurriedly brought out of the dungeon. When he had shaved himself and changed his clothes, he came in before Pharaoh. And Pharaoh said to Joseph, “I have had a dream, and there is no one who can interpret it. I have heard it said of you that when you hear a dream you can interpret it.” Joseph answered Pharaoh, “It is not I; God will give Pharaoh a favourable answer.” Then Pharaoh said to Joseph, “In my dream I was standing on the banks of the Nile; and seven cows, fat and sleek, came up out of the Nile and fed in the reed grass. Then seven other cows came up after them, poor, very ugly, and thin. Never had I seen such ugly ones in all the land of Egypt. The thin and ugly cows ate up the first seven fat cows, but when they had eaten them no one would have known that they had done so, for they were still as ugly as before. Then I awoke. I fell asleep a second time and I saw in my dream seven ears of grain, full and good, growing on one stalk, and seven ears, withered, thin, and blighted by the east wind, sprouting after them; and the thin ears swallowed up the seven good ears. But when I told it to the magicians, there was no one who could explain it to me.”

Then Joseph said to Pharaoh, “Pharaoh’s dreams are one and the same; God has revealed to Pharaoh what he is about to do. The seven good cows are seven years, and the seven good ears are seven years; the dreams are one. The seven lean and ugly cows that came up after them are seven years, as are the seven empty ears blighted by the east wind. They are seven years of famine. It is as I told Pharaoh; God has shown to Pharaoh what he is about to do. There will come seven years of great plenty throughout all the land of Egypt. After them there will arise seven years of famine, and all the plenty will be forgotten in the land of Egypt; the famine will consume the land. The plenty will no longer be known in the land because of the famine that will follow, for it will be very grievous. And the doubling of Pharaoh’s dream means that the thing is fixed by God, and God will shortly bring it about. Now therefore let Pharaoh select a man who is discerning and wise, and set him over the land of Egypt. Let Pharaoh proceed to appoint overseers over the land, and take one-fifth of the produce of the land of Egypt during the seven plenteous years. Let them gather all

the food of these good years that are coming, and lay up grain under the authority of Pharaoh for food in the cities, and let them keep it. That food shall be a reserve for the land against the seven years of famine that are to befall the land of Egypt, so that the land may not perish through the famine.”

The proposal pleased Pharaoh and all his servants. Pharaoh said to his servants, “Can we find anyone else like this—one in whom is the spirit of God?” So Pharaoh said to Joseph, “Since God has shown you all this, there is no one so discerning and wise as you. You shall be over my house, and all my people shall order themselves as you command; only with regard to the throne will I be greater than you.”

Here endeth the First Lesson.

*The People remain seated for a period of quiet reflection, standing when the Choir stands.*

## **THE MAGNIFICAT**

The Hereford Service, Richard Lloyd (1933-2021)

My soul doth magnify the Lord, / and my spirit hath rejoiced in God my Saviour.  
For he hath regarded / the lowliness of his handmaiden.  
For behold, from henceforth / all generations shall call me blessed.  
For he that is mighty hath magnified me; / and holy is his Name.  
And his mercy is on them that fear him / throughout all generations.  
He hath showed strength with his arm; /  
he hath scattered the proud in the imagination of their hearts.  
He hath put down the mighty from their seat, /  
and hath exalted the humble and meek.  
He hath filled the hungry with good things; /  
and the rich he hath sent empty away.  
He remembering his mercy / hath holpen his servant Israel;  
As he promised to our forefathers, / Abraham and his seed for ever.

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 People sit.*

## **SECOND LESSON**

1 John 4.7-end

The Second Lesson is written in the first epistle of John, in the fourth chapter, beginning at the seventh verse.

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Saviour of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgement, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

Here endeth the Second Lesson.



*The People remain seated for a period of quiet reflection, standing when the Choir stands.*

**NUNC DIMITTIS**

The Hereford Service, Richard Lloyd

Lord, now lettest thou thy servant depart in peace, / according to thy word.  
For mine eyes have seen thy salvation, /  
which thou hast prepared before the face of all people;  
To be a light to lighten the Gentiles, / and to be the glory of thy people Israel.

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.

**APOSTLES' CREED**

*The Creed is chanted on a monotone, the Officiant beginning,*

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.**

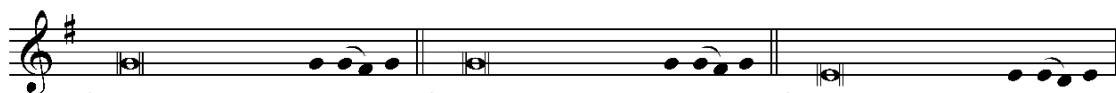
*The Officiant and Choir sing alone,*

## THE SALUTATION AND LESSER LITANY



Ÿ. The Lord be \_\_\_ with \_\_\_ you; R̄. And with thy \_\_\_ spi - rit. Ÿ. Let us pray.

*The People kneel.*



Ÿ. Lord, have mercy up-on us. R̄. Christ, have mercy up-on us. Ÿ. Lord, have mercy up-on us.

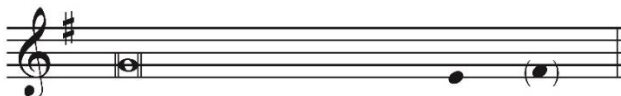
## THE LORD'S PRAYER

*The Lord's Prayer is chanted on a monotone, the Officiant beginning,*

Our Father

**who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, on 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.**

## THE RESPONSES



Ÿ. O Lord, show thy mercy up-on us;

R̄. And grant us thy salva-tion.

Ÿ. O Lord, save **the** King,

R̄. And mercifully hear us when we call up-on thee.

Ÿ. Endue thy ministers with righ-teous-ness.

R̄. And make thy chosen people joy-ful.

Ÿ. O Lord, save thy peo-ple.

R̄. And bless thine inhe-ri-tance.

Ÿ. Give peace in our time, **O** Lord;  
R̄. And evermore mightily defend **us**.

Ÿ. O God, make clean our hearts with-**in** us;  
R̄. And take not thy Holy Spirit **from** us.

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

O Lord, who hast taught us that all our doings without charity are nothing worth: Send thy Holy Spirit, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. **Amen.**

### **COLLECT FOR PEACE**

O God, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. **Amen.**

### **COLLECT FOR AID AGAINST ALL PERILS**

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour Jesus Christ. **Amen.**

*The People sit.*

**ANTHEM**

‘Ubi caritas et amor,’ Maurice Duruflé (1902-1986)

Ubi caritas et amor, Deus ibi est. Congregavit nos in unum Christi amor.  
Exsulemus, et in ipso jucundemur. Timeamus, et amemus Deum vivum. Et ex  
corde diligamus nos sincero. Ubi caritas et amor, Deus ibi est. Amen.

Where charity and love are, there is God. The love of Christ has gathered us  
together. Let us rejoice in Him and be glad. Let us fear and love the living God.  
And let us love one another with a sincere heart. Amen.

(Antiphon for The Washing of Feet, Maundy, Maundy Thursday)

*The People kneel.*

**CONCLUDING PRAYERS**

*The Officiant says selected prayers, following which all say the General Thanksgiving.*

Almighty God, Father of all mercies,  
**We thine unworthy servants do give thee most humble and hearty thanks For all  
thy goodness and loving-kindness To us and to all men; We bless thee for our  
creation, preservation, and all the blessings of this life; But above all for thine  
inestimable love In the redemption of the world by our Lord Jesus Christ; For  
the means of grace, And for the hope of glory. And we beseech thee, give us that  
due sense of all thy mercies, That our hearts may be unfeignedly thankful, And  
that we show forth thy praise, Not only with our lips, but in our lives; By giving  
up ourselves to thy service, And by walking before thee in holiness and  
righteousness all our days; Through Jesus Christ our Lord, To whom, with thee  
and the Holy Ghost, be all honour and glory, world without end. Amen.**

## A PRAYER OF SAINT CHRYSOSTOM

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting.  
**Amen.**

## THE GRACE

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

*2 Corinthians 13.14*

*The People stand.*

## HYMN 472

Gracious Spirit, Holy Ghost

- All*        1    Gracious Spirit, Holy Ghost,  
                  Taught by thee, we covet most  
                  Of thy gifts at Pentecost,  
                  Holy, heavenly love.
- All*        2    Love is kind, and suffers long,  
                  Love is meek, and thinks no wrong,  
                  Love than death itself more strong;  
                  Therefore give us love.
- Lower*    3    Prophecy will fade away,  
*Voices*    Melting in the light of day;  
                  Love will ever with us stay;  
                  Therefore give us love.
- Upper*    4    Faith will vanish into sight;  
*Voices*    Hope be emptied in delight;  
                  Love in heaven will shine more bright;  
                  Therefore give us love.

*All*      5    Faith and hope and love we see  
                  Joining hand in hand agree;  
                  But the greatest of the three,  
                  And the best, is love.

*All*      6    From the overshadowing  
                  Of thy gold and silver wing  
                  Shed on us, who to thee sing,  
                  Holy, heavenly love.

*CAPETOWN*  
*Friedrich Filitz, 1847*

*Bishop Christopher Wordsworth, 1861*

*The People kneel at the sound of the Sanctus bells.*

## **ADORATION**

### **O SALUTARIS HOSTIA**

*HEREFORD*

O Saving Victim, opening wide  
The gate of heaven to man below:  
Our foes press on from every side;  
Thine aid supply, thy strength bestow.

All praise and thanks to thee ascend  
For evermore, Blest One in Three;  
O grant us life that shall not end  
In our true native land with thee. Amen.

### **MOTET**

‘The Call,’ from Five Mystical Songs,  
Ralph Vaughan Williams (1872-1958)

Come, my Way, my truth, my life: Such a way, as gives us breath: Such a truth, as  
ends all strife: Such a life, as killeth death. Come, my light, my feast, my strength:  
Such a light, as shows a feast: such a feast, as mends in length: Such a strength, as  
makes his guest. Come, my joy, my love, my heart: such a joy, as none can move:  
Such a love, as none can part: Such a heart, as joys in love.

George Herbert (1593-1633)

## TANTUM ERGO SACRAMENTUM

GRAFTON

Therefore we, before him bending,  
this great sacrament revere:  
types and shadows have their ending,  
for the newer rite is here;  
faith, our outward sense befriending,  
makes our inward vision clear.

Glory let us give and blessing  
to the Father and the Son,  
honour, might, and praise addressing,  
while eternal ages run;  
ever too his love confessing,  
who, from both, with both is One. Amen.

*The People match the pitch of the Minister on the underlined syllable.*

Thou gavest them Bread from hea-ven;  
**Containing in itself all sweet-ness.**

## COLLECT OF CORPUS CHRISTI

O God, who in a wonderful sacrament hast left unto us a memorial of thy passion:  
Grant us so to reverence the holy mysteries of thy Body and Blood, that we may  
ever know within ourselves the fruit of thy redemption; who livest and reignest with  
the Father in the unity of the Holy Ghost, one God, world without end. **Amen.**

PSALM 117—Laudate Dominum; *Tone VI*

*Antiphon:*

*Cantor*

*People*



O PRÄISE the Lord, all ye **na**-tions : laud him, **all** yë peo-ples.  
For his merciful kindness is ever more and more to-**wards** us :  
and the truth of the Lord endureth for **ev**-ër. Praise the<sup>^</sup>Lord.  
Glory be to the Father, and to **the** Son : and **to** the<sup>^</sup>Ho-ly<sup>^</sup>Ghost;  
As it was in the beginning, is now, and ever **shall** be :  
world with-**out** ënd. A-men.

*All repeat the Antiphon from the beginning.*

*The People remain kneeling as the Sacrament is carried to the Lady Altar and reposed.*

*The People rise at the sound of the Sanctus bells.*

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