

Saint Thomas's Church

Ash Wednesday

High Mass at 6:30 pm



Ash Wednesday page from the missal of Eberhard von Greiffenklau
thought to be the work of Catherine of Cleves & Zweder van Culemborg; c. 1425
Walters Art Museum, Baltimore, Maryland

Saint Thomas's Anglican Church

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Toronto, Ontario M5S 2G5

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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

Low gluten communion hosts are available upon request. When you approach for communion, indicate to the priest that you require a low gluten host.



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/smokytops. 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.**

Celebrant: Fr. Shire
Homilist & Deacon: Fr. Humphrey
Reader: Larry Beckwith
Interim Director of Music & Organist: Elizabeth Anderson

MUSIC OF THE MASS Mass for Five Voices, William Byrd (1542-1623)

VOLUNTARY O Lamm Gottes unschuldig, BWV 618, J.S. Bach (1685-1750)

INTROIT ‘Lord, for thy tender mercy's sake,’ Richard Farrant (c. 1525-1580)

Lord, for thy tender mercy's sake, lay not our sins to our charge, but forgive that is past, and give us grace to amend our sinful lives: to decline from sin and incline to virtue, that we may walk in a perfect heart before thee now and evermore.

(J. Bull, ‘Christian Prayers and Holy Meditations,’ 1568)

The People kneel.

COLLECT FOR PURITY

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

SUMMARY OF THE LAW

Our Lord Jesus Christ said: Hear O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

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

The Choir alone sings the Kyrie, the People still kneeling.

KYRIE ELEISON

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

Kyrie Eleison.
Christe Eleison.
Kyrie Eleison.

The People remain kneeling for the Collect.

COLLECT OF THE DAY

The Lord be with you.
And with thy spirit.
Let us pray.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. **Amen.**

The People sit.

FIRST LESSON: Joel 2.1-2,12-17a

The First Lesson is written in the second chapter of the book of the prophet Joel, beginning at the first verse.

Blow the trumpet in Zion; sound the alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the Lord is coming, it is near - a day of darkness and gloom, a day of clouds and thick darkness! Like blackness spread upon the mountains a great and powerful army comes; their like has never been from of old, nor will be again after them in ages to come. Yet even now, says the Lord, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing. Return to the Lord, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing. Who knows whether he will not turn and relent, and leave a blessing behind him, a grain offering and a drink offering for the Lord,

your God? Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people. Sanctify the congregation; assemble the aged; gather the children, even infants at the breast. Let the bridegroom leave his room, and the bride her canopy. Between the vestibule and the altar let the priests, the ministers of the Lord, weep. Let them say, "Spare your people, O Lord, and do not make your heritage a mockery, a byword among the nations."

The word of the Lord.
Thanks be to God.

The People remain seated for the Psalm.

PSALM 103.8-18

VIII. 2.



Cantor 8 THE LORD is full of compassion and **gra**-cious :
People long-suffering, and **of** great good-ness.
 9 He will not alway be **chi**-ding : neither keepeth he his an-**ger** for ev-er.
Cantor 10 He hath not dealt with us after our **sins** : nor rewarded us
 according to our **wick**-ed-ness-es.
People 11 For look how high the heaven is in comparison of the **earth** : so
 great is his mercy also toward **them** that fear him.
Cantor 12 Look how wide also the east is from the **west** : so far hath he **set**
 our sins from us.
People 13 Yea, like as a father pitieth his own **chil**-dren : even so is the Lord
 merciful unto **them** that fear him.
Cantor 14 For he knoweth whereof we are **made** : he remembereth that **we**
 are but dust.
People 15 The days of man are but as **grass** : for he flourisheth as a **flower** of
 the field.
Cantor 16 For as soon as the wind goeth over it, it is **gone** : and the place
 thereof shall **know** it no more.
People 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;
Cantor 18 Even unto such as keep his **co**-veⁿ-nant :
People and think upon his command-**ments** to do them.

THE EPISTLE: 2 Corinthians 5.20b - 6.10

The Epistle is written in in the fifth chapter of St Paul's second epistle to the Corinthians, beginning at the twentieth verse.

We entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. As we work together with him, we urge you also not to accept the grace of God in vain. For he says, "At an acceptable time I have listened to you, and on a day of salvation I have helped you." See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labours, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honour and dishonour, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see – we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

The word of the Lord.

Thanks be to God.

The People stand.

SEQUENCE HYMN 827 - O kind Creator, bow thine ear

- 1 O kind Creator, bow thine ear
To mark the cry, to know the tear
Before thy throne of mercy spent
In this thy holy fast of Lent.
- 2 Our hearts are open, Lord, to thee
Thou knowest our infirmity
Pour out on all who seek thy face
Abundance of thy pardoning grace.

- 3 Our sins are many, this we know;
Spare us, good Lord, thy mercy show;
And for the honour of thy name
Our fainting souls to life reclaim.
- 4 Give us the self-control that springs
From discipline of outward things,
That fasting inward secretly
The soul may purely dwell with thee.
- 5 We pray thee, Holy Trinity,
One God, unchanging Unity,
That we from this our abstinence
May reap the fruits of penitence. Amen.

RECTOR POTENS (mode ii)

*Latin ascribed to St Gregory 540-604
Tr T.A. Lacey 1853-1931*

THE HOLY GOSPEL Matthew 6.1-6, 16-21

The Lord be with you.

And with thy spirit.

The Holy Gospel is written in the sixth chapter of the Gospel according to Saint Matthew, beginning at the first verse.

Glory be to thee, O Lord.

Jesus said, "Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you. And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are

fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”

The Gospel of Christ.

Praise be to thee, O Christ.

The People sit at the invitation of the Preacher.

HOMILY

THE BLESSING & IMPOSITION OF THE ASHES

The Celebrant then addresses the people, saying:

THE LENTEN EXHORTATION

Brethren, in the primitive Church it was the custom to observe with great devotion the days of our Lord's Passion and Resurrection, and to prepare for the same by a season of penitence and fasting. This season of Lent provided also a time in which converts to the faith were prepared for holy Baptism. It was also a time when such persons as had, by reason of notorious sins, been separated from the body of the faithful, were reconciled and restored to the fellowship of the Church by penitence and forgiveness. Thereby the whole Congregation was put in mind of the message of pardon and absolution contained in the Gospel of our Saviour, and of the need which all Christians continually have, of a renewal of their repentance and faith. I therefore invite you, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance, by prayer, fasting, and self-denial, and by reading and meditation upon God's holy Word.

The People kneel.

LITANY OF PENITENCE

All: **Most holy and merciful Father, we confess to thee, to one another, and to the whole communion of saints in heaven and on earth, that we have sinned by our own fault in thought, word, and deed; by what we have done, and by what we have left undone.**

The Celebrant alone continues, the People responding.

Ÿ. We have not loved thee with our whole heart, and mind, and strength. We have not loved our neighbours as ourselves. We have not forgiven others, as we have been forgiven.

Ṛ. **Have mercy upon us, O Lord.**

Ÿ. We have been deaf to thy call to serve as Christ served us. We have not been true to the mind of Christ. We have grieved thy Holy Spirit.

Ṛ. **Have mercy upon us, O Lord.**

Ÿ. We confess unto thee, O Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives.

Ṛ. **We confess unto thee, O Lord.**

Ÿ. Our self-indulgent appetites and ways, and our exploitation of other people.

Ṛ. **We confess unto thee, O Lord.**

Ÿ. Our anger at our own frustration and our envy of those more fortunate than ourselves.

Ṛ. **We confess unto thee, O Lord.**

Ÿ. Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work.

Ṛ. **We confess unto thee, O Lord.**

Ÿ. Our negligence in prayer and worship, and our failure to commend the faith that is in us.

Ṛ. **We confess unto thee, O Lord.**

Ÿ. Accept our repentance, O Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty.

Ṛ. **Accept our repentance, O Lord.**

℣. For all false judgements, for uncharitable thoughts toward our neighbours and for our prejudice and contempt toward those who differ from us.

℞. **Accept our repentance, O Lord.**

℣. For our waste and pollution of thy creation, and our lack of concern for those who come after us.

℞. **Accept our repentance, O Lord.**

℣. Restore us, good Lord, and let thine anger depart from us;

℞. **Hear us, good Lord, for thy mercy is great.**

The Celebrant, standing, then blesses the ashes, saying:

Almighty God, who hast created us out of the dust of the earth: ✠ Bless and ✠ sanctify these ashes, that they may be to us a sign of our mortality and our penitence, that we may remember that it is only by thy gracious gift that we are given eternal life; through Christ our Lord. **Amen.**

The People come forward to kneel at the Altar Rail. If you require ashes brought to you in the pew, please inform a Sidesperson or your nearest neighbour.

The Celebrant imposes ashes on the head of each person, saying:

Remember that dust thou art, and unto dust shalt thou return.

The People return to their pews and kneel as the Choir sings,

PSALM 51: Miserere mei, Gregorio Allegri (1582-1652)

Miserere mei, Deus: secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

Amplius lava me ab iniquitate mea: et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci: ut justificeris in sermonibus tuis, et

vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

Have mercy upon me, O God: after Thy great goodness.

According to the multitude of Thy mercies, do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against Thee only have I sinned, and
done this evil in thy sight: that Thou
mightest be justified in Thy saying, and
clear when Thou art judged.
Behold, I was shapen in wickedness: and
in sin hath my mother conceived me.
Ecce enim veritatem dilexisti: incerta et
occulta sapientiae tuae manifestasti mihi.
Asperges me hyssopo, et mundabor:
lavabis me, et super nivem dealbabor.
Auditui meo dabis gaudium et laetitiam:
et exsultabunt ossa humiliata.
Averte faciem tuam a peccatis meis: et
omnes iniquitates meas dele.
Cor mundum crea in me, Deus: et
spiritum rectum innova in visceribus meis.
Ne proicias me a facie tua: et spiritum
sanctum tuum ne auferas a me.
Redde mihi laetitiam salutaris tui: et
spiritu principali confirma me.
Docebo iniquos vias tuas: et impii ad te
convertentur.
Libera me de sanguinibus, Deus, Deus
salutis meae: et exsultabit lingua mea
justitiam tuam.
Domine, labia mea aperies: et os meum
annuntiabit laudem tuam.
Quoniam si voluisses sacrificium,
dedise utique: holocaustis
non delectaberis.
Sacrificium Deo spiritus contribulatus:
cor contritum, et humiliatum,
Deus, non despicias.
Benigne fac, Domine, in bona voluntate
tua Sion: ut aedificentur muri Ierusalem.
Tunc acceptabis sacrificium justitiae,
oblaciones, et holocausta: tunc imponent
super altare tuum vitulos.

But lo, Thou requirest truth in the
inward parts: and shalt make me to
understand wisdom secretly.
Thou shalt purge me with hyssop, and I
shall be clean: Thou shalt wash me, and
I shall be whiter than snow.
Thou shalt make me hear of joy and
gladness: that the bones which Thou
hast broken may rejoice.
Turn Thy face from my sins: and put out
all my misdeeds.
Make me a clean heart, O God: and
renew a right spirit within me.
Cast me not away from Thy presence:
and take not Thy Holy Spirit from me.
O give me the comfort of Thy help again:
and stablish me with Thy free Spirit.
Then shall I teach Thy ways unto the
wicked: and sinners shall be converted
unto Thee. Deliver me from blood-
guiltiness, O God, Thou that art the
God of my health: and my tongue shall
sing of Thy righteousness.
Thou shalt open my lips, O Lord: and
my mouth shall shew Thy praise.
For Thou desirest no sacrifice, else
would I give it Thee: but Thou delightest
not in burnt-offerings.
The sacrifice of God is a troubled spirit:
a broken and contrite heart, O God,
shalt Thou not despise.
O be favourable and gracious unto Sion:
build Thou the walls of Jerusalem.
Then shalt Thou be pleased with the
sacrifice of righteousness, with the burnt-
offerings and oblations: then shall they
offer young bullocks upon Thine altar.

English translation from the 1662 BCP

After all who desire ashes have received them, the Celebrant leads the People in the conclusion of the confession, all kneeling.

☩. Accomplish in us, O God, the work of thy salvation,

℞. **That we may show forth thy glory in the world.**

☩. By the cross and passion of thy Son, our Lord,

℞. **Bring us, with all thy saints to the joy of his resurrection.**

The Celebrant then alone stands and pronounces the absolution;

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live, hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins.

He ✠ pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel.

Wherefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. **Amen.**

The People kneel.

OFFERTORY SENTENCE

I beseech you brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

The People stand for the hymn.

OFFERTORY HYMN 510 - Jesu, lover of my soul

- 1 Jesu, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last.

- 2 Other refuge have I none,
Hangs my helpless soul on thee;
Leave, ah! leave me not alone,
Still support and comfort me:
All my trust on thee is stayed;
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing.

- 3 Thou, O Christ, art all I want;
More than all in thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is thy Name;
I am all unrighteousness:
False and full of sin I am;
Thou art full of truth and grace.

- 4 Plenteous grace with thee is found
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within:
Thou of life the fountain art,
Freely let me take of thee:
Spring thou up within my heart,
Rise to all eternity.

The People sit, standing as the thurifer approaches for the censuring.

MOTET

'O King all glorious,' Healey Willan (1888-1968)

O King all glorious, amid thy saintly company, Who ever shalt be praised, who
over passeth utterance. Thou, O Lord, art in the midst of us, and we are called by
thy Holy Name; leave us not, O our God, that in the day of Judgement it may
please thee to place us in the number of thy Saints and blessed ones, O King most
blessèd.

Compline Antiphon from the Sarum Gradual

PRAYER OVER THE GIFTS

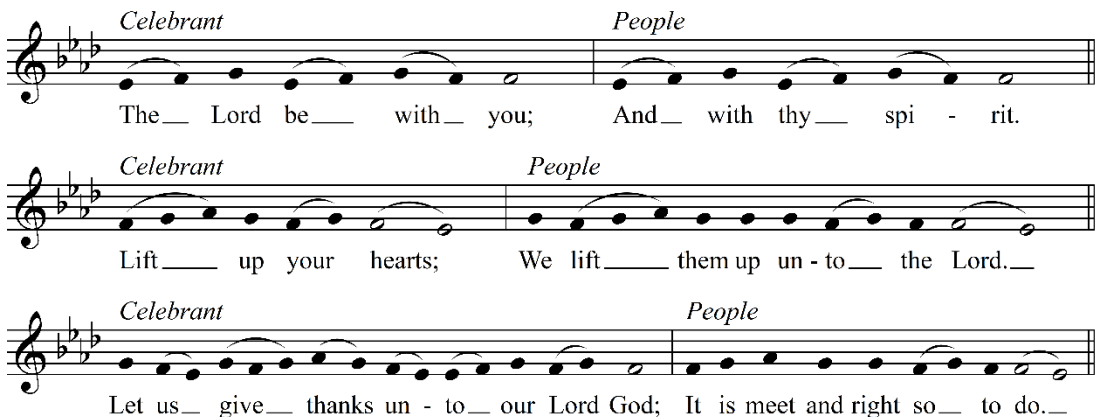
Merciful Father, aided by our Lenten discipline, turn us from sin to faithfulness,
accept our offering, and prepare us to celebrate the death and resurrection of
Christ our Saviour, who liveth and reigneth with thee and the Holy Spirit, now
and ever. **Amen.**

INTENTIONS OF THE MASS

The Deacon reads the Intentions and bids the People's additions, silently or aloud.

The People kneel.

EUCCHARISTIC PRAYER



Celebrant *People*
The__ Lord be__ with__ you; And__ with thy__ spi - rit.

Celebrant *People*
Lift__ up your hearts; We lift__ them up un - to__ the Lord.__

Celebrant *People*
Let us__ give__ thanks un - to__ 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, in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, Creator and Preserver of all things.

Through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying:

The Choir alone sings:

SANCTUS & BENEDICTUS

Holy, Holy, Holy,
Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.
✠ Blessed is he that cometh
in the Name of the Lord.
Hosanna in the highest.

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth:
Pleni sunt caeli et terra gloria tua.
Hosanna in excelsis.
✠ Benedictus qui venit
in nomine Domini.
Hosanna in excelsis.

The Celebrant continues,

Blessing and glory and thanksgiving be unto thee Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him, and 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 memorial of that his precious death, until his coming again.

Hear us, O merciful Father, we most humbly beseech thee; and grant that 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 Covenant, 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.

Wherefore, O Father, Lord of heaven and earth, we thy humble servants, with all thy holy Church, remembering the precious death of thy beloved Son, his mighty resurrection, and glorious ascension, and looking for his coming again in glory, do make before thee, in this sacrament of the holy Bread of eternal life and the Cup of everlasting salvation, the memorial which he hath commanded; And we 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 we pray that by the power of thy Holy Spirit, all we who are partakers of this holy Communion may be fulfilled with thy grace and heavenly benediction; through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee,

The musical notation is written on a single staff in G major (one sharp) and 4/4 time. It is divided into two parts: 'Celebrant' and 'People'. The 'Celebrant' part consists of a series of quarter notes: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The 'People' part consists of a half note G4, a half note A4, and a half note B4. The lyrics are written below the notes.


Celebrant *People*

O Fa - ther al - might - ty, world with - out ___ end. A - men. ___

THE LORD'S PRAYER


Music by John Merbecke

Celebrant

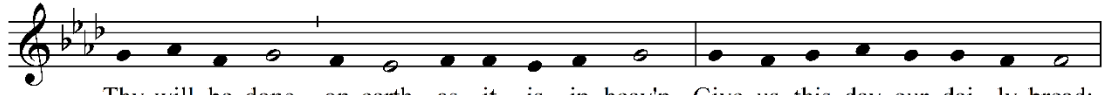


And now, as our Sa-viour Christ hath com-mand-ed and taught us, we are bold to say:

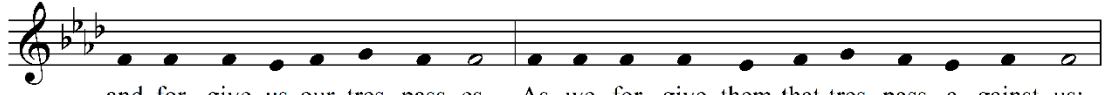
People



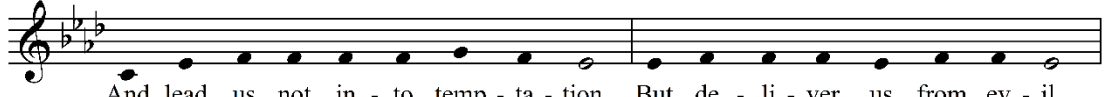
Our Fa-ther, who art in heav'n, Hal-low-ed be thy Name, Thy king-dom come,



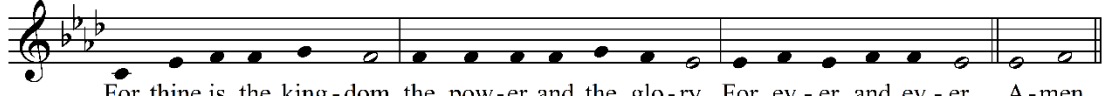
Thy will be done, on earth, as it is in heav'n. Give us this day our dai-ly bread;



and for-give us our tres-pass-es, As we for-give them that tres-pass a-against us;



And lead us not in-to temp-ta-tion, But de-li-ver us from ev-il.




For thine is the king-dom, the pow-er and the glo-ry, For ev-er and ev-er. A-men.

FRACTION & PEACE


The consecrated Bread is broken.

Celebrant



The peace of the Lord be al-ways with you.

People



And with thy spi-rit.

A substantial period of silence is kept.

PRAYER OF HUMBLE ACCESS

All who intend to receive Holy Communion pray together:

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. We are not worthy So much as to gather up the crumbs under thy Table. But thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, So to eat the Flesh of thy dear Son Jesus Christ, And to drink his Blood, That our sinful bodies may be made clean by his Body, And our souls washed through his most precious Blood, And that we may evermore dwell in him, And he in us. Amen.

The Choir alone sings:

AGNUS DEI

O Lamb of God, that takest away the sins of the world, have mercy upon us.	Agnus Dei, qui tollis peccata mundi, miserere nobis.
O Lamb of God, that takest away the sins of the world, have mercy upon us.	Agnus Dei, qui tollis peccata mundi, miserere nobis.
O Lamb of God, that takest away the sins of the world, grant us thy peace.	Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

The Celebrant turns to face the People and says,

INVITATION TO COMMUNION

Behold the Lamb of God; behold him that taketh away the sins of the world.

Lord, I am not worthy that thou shouldst come under my roof, but speak the word only, and my soul shall be healed.

COMMUNION INSTRUCTIONS

All baptized Christians are warmly invited to receive Communion as directed by the Sidespeople. Please receive the host (bread) on the right palm of the hand (supported underneath by the left palm). To receive the cup, gently guide with your hand the base of the chalice. Please refrain from intinction (dipping the host into the cup), as diocesan policy does not allow us to do so.

Low gluten communion hosts are available upon request. When you approach for communion indicate to the priest that you require a low gluten host.

If you have not been baptized or are not receiving communion, please cross your arms over your chest in the shape of an X to receive a blessing. If you are not receiving from the cup, please pause to reverence it with a bow before returning to your pew.

If you wish to inquire about baptism for yourself or your child, we would love to speak with you!

COMMUNION DEVOTIONS

An Act of Spiritual Communion, which may be prayed silently by those not receiving:

My Jesus, I believe that thou art truly present in the Holy Sacrament. And since I cannot now receive thee sacramentally, I beseech thee to come spiritually into my heart. I unite myself unto thee, and embrace thee with all the affections of my soul. Let me never be separated from thee. Let me live and die in thy love. Amen.

ANIMA CHRISTI

The following devotion may be prayed silently by communicants and non-communicants.

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesu, hear me.
Within thy wounds hide me.
Suffer me not to be separated from thee.
From the malicious enemy defend me.
In the hour of my death call me.
And bid me come to thee,
That with thy saints I may praise thee,
For ever and ever. Amen.

The People may sit or kneel for the hymn.

COMMUNION HYMN 514 - Lord Jesus, think on me

All 1 Lord Jesus, think on me
And purge away my sin:
From earthborn passions set me free,
And make me pure within.

Upper 2 Lord Jesus, think on me,
Voices With many a care oppressed;
Let me thy loving servant be,
And taste thy promised rest.

Lower 3 Lord Jesus, think on me,
Voices Nor let me go astray;
Through darkness and perplexity
Point thou the heavenly way.

All 4 Lord Jesus, think on me,
That when the flood is past,
I may the eternal brightness see,
And share thy joy at last.

All 5 Lord Jesus, think on me,
That I may sing above
To Father, Holy Ghost, and thee
The songs of praise and love.

SOUTHWELL
Damon's Psalms, 1579

Tr by the Rev'd A. W. Chatfield, 1875
from the Greek of Synesius of Cyrene (5th c)

The People kneel.

PRAYER AFTER COMMUNION

Let us pray.

O Lord our God, strengthened by these holy mysteries and following thy Son's example of prayer and fasting, may we obey thee with willing hearts and serve one another in holy love; through Christ our Lord. **Amen.**

LENTEN BENEDICTION

The Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, both now and evermore. **Amen.**

The People stand.

DISMISSAL

Let us bless the Lord.

Thanks be to God.

CONCLUDING HYMN 105 – Forty days and forty nights

- All* 1 Forty days and forty nights
Thou wast fasting in the wild;
Forty days and forty nights
Tempted, and yet undefiled.
- All* 2 Sunbeams scorching all the day;
Chilly dew-drops nightly shed;
Prowling beasts about thy way;
Stones thy pillow; earth thy bed.
- All* 3 Shall not we thy trial share,
And from earthly joys abstain,
Fasting with unceasing prayer,
Strong with thee to suffer pain?
- Lower* 4 And if Satan, vexing sore,
Voices Flesh or spirit should assail,
Thou, his vanquisher before,
Grant we may not faint nor fail.
- Upper* 5 So shall we have peace divine;
Voices Holier gladness ours shall be;
Round us too shall angels shine,
Such as ministered to thee.

All 6 Keep, O keep us, Saviour dear,
Ever constant by thy side;
That with thee we may appear
At the eternal Eastertide.

HEINLEIN (*AUS DER TIEFE*)
Martin Herbst 1654-81
in Nürnbergisches Gesangbuch, 1676

G.H. Smyttan 1822-70
& Francis Pott 1832-1901

The People may be seated. Please maintain an atmosphere of reverent silence during and after the Voluntary.

VOLUNTARY

Fantasia in C minor, BWV 562, J.S. Bach (1685-1750)

Copyright Information:

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Copyright Year: 1960 Publisher: *J & W Chester*

O King all glorious Music by: *Healey Willan*

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DAILY OFFICE SCHEDULE

*Morning Prayer and Evening Prayer services generally last 15-25 minutes
and are a great way to begin and/or end the day!*

MORNING PRAYER

8:30 AM, MONDAY-FRIDAY

9:30 AM, SATURDAY

7:30 AM, SUNDAY

EVENING PRAYER

5:00 PM, MONDAY-FRIDAY

5:00 PM SUNDAY (CHORAL EVENSONG)

Choral Evensong on Sundays is followed by Eucharistic devotions.

DAILY MASS SCHEDULE

SUNDAY

LOW MASS 8:00 AM

SUNG MASS 9:30 AM

HIGH MASS 11:00 AM

WEEKDAY LOW MASS

12:15 PM, MONDAY, WEDNESDAY, FRIDAY

5:30 PM TUESDAY, THURSDAY

10:00 AM SATURDAY

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