

Saint Thomas's Church

Trinity V
Sunday, July 17, 2022

High Mass at 11 o'clock



Christ in the House of Martha and Mary, Cornelis Engebrectsz, c. 1515
Rijksmuseum, Amsterdam

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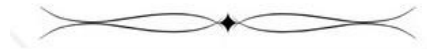
Welcome!

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 on the Lady Altar are in memory of deceased members of the Acolytes' Guild.

The People stand. The People and Choir sing the Gloria.

GLORIA IN EXCELSIS DEO

*Missa de Angelis
Harmonized by Walter MacNutt*

Priest:

Glo - ry be to God on high,

People:

And in earth peace, good will to - wards men. We praise thee,

We bless thee, We wor - ship thee, We glo - ri - fy thee,

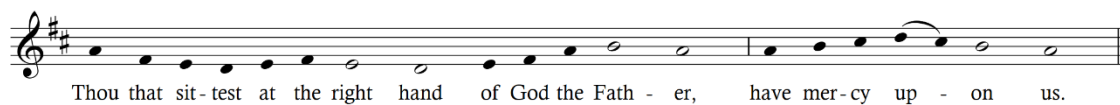
We give thanks to thee for thy great glo - ry. O Lord God, heav - en - ly King,

God the Fa - ther Al - migh - ty. O Lord, the on - ly be - got - ten son, Je - su Christ,

O Lord God, Lamb of God, Son of the Fath - er.

That tak - est a - way the sin of the world, have mer - cy up - on us.

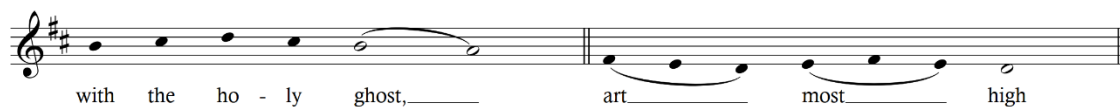
Thou that tak - est a - way the sin of the world, re - ceive our prayer.



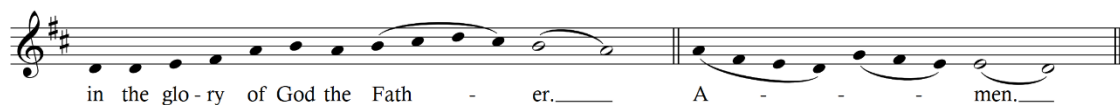
Thou that sit-test at the right hand of God the Fath - er, have mer-cy up - on us.



For thou on-ly art ho - ly; thou on-ly art the Lord; thou on - ly, O Christ,



with the ho - ly ghost, art most high



in the glo - ry of God the Fath - er. A - - - men.

The People remain standing for the Collect.

COLLECT OF THE DAY

The Lord be with you.

And with thy spirit.

Let us pray.

Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord, who liveth and reigneth with the Father and the Holy Spirit, one God, world without end.

Amen.

The People sit.

FIRST LESSON

Genesis 18.1-10a

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

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, 'My lord, if I find favour with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant.' So they said, 'Do as you have said.' And Abraham hastened into the tent to Sarah, and said, 'Make ready quickly three measures of choice flour, knead it, and make cakes.' Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate. They said to him, 'Where is your wife Sarah?' And he said, 'There, in the tent.' Then one said, 'I will surely return to you in due season, and your wife Sarah shall have a son.'

The word of the Lord.

Thanks be to God.

Tone I,8



- 1 Why boastest thou thyself, thou tyrant, that thou canst do mischief, /
whereas the good- ness of God endureth yet daily?
- 2 Thy tongue deviseth wickedness; /
it is like a sharp razor, O thou worker of deceit.
- 3 Thou hast loved evil more than goodness, /
and to speak lies rather than righteousness.
- 4 Thou hast loved to speak all words that may do hurt, / O thou false tongue.
- 5 Therefore shall God destroy thee for ever; /
he shall take thee and pluck thee out of thy dwelling,
and root thee out of the land of the living.
- 6 The righteous also shall see this, and fear, / and shall laugh him to scorn,
- 7 Saying, 'Lo, this is the man that took not God for his strength, /
but trusted unto the multitude of his riches,
and strengthened himself in his own wealth.'
- 8 As for me, I am like a green olive-tree in the house of God; /
my trust is in the tender mercy of God for ever and ever.
- 9 I will always give thanks unto thee, because thou hast done it; /
and I will hope in thy Name, for thy saints like it well.

SECOND LESSON

Colossians 1.15-28

The Epistle is written in the first chapter of St Paul's Epistle to the Colossians, beginning at the fifteenth verse.

He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him— provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven. I, Paul, became a servant of this gospel. I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the church. I became its servant according to God's commission that was given to me for you, to make the word of God fully known, the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. It is he whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ.

The word of the Lord.

Thanks be to God.

The People stand. The Choir sings the Gospel Acclamation.

GOSPEL ACCLAMATION

Alleluia. Alleluia. Blessed are they who hold the word fast in an honest and good heart, and bring forth fruit with patience. Alleluia.

HOLY GOSPEL

Luke 10.38-42

The Lord be with you.

And with thy spirit.

The Holy Gospel is written in the tenth chapter of the Gospel according to Saint Luke, beginning at the thirty-eighth verse.

Glory be to thee O Lord.

Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, 'Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me.' But the Lord answered her, 'Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her.'

The Gospel of Christ.

Praise be to thee, O Christ.

The People sit at the invitation of the Preacher.

SERMON

The People stand to sing the Creed. All who are able to kneel, please do so at "And was incarnate".

THE NICENE CREED

Credo (Missa de Angelis) Mode V harmonized by Walter MacNutt

Celebrant I be- lieve in one God *

Full the Fáth- er Al- mígh- ty, Má- ker of héa- v'n and eáirth,

And of áll things vís- i- ble and in- vís- i- ble:

And in oíne Lórd Jé- sus Chríst, the ón- ly- be- gót- ten Són of Gód,

Be- gót- t'n of the Fáth- er be- fóre all wólds;

Gód, of Gód; Líght, of Líght; Vé- ry Gód, of vé- ry Gód;

Be- gót- ten, nót máde; Bé- ing of one súb- stance with the Fáth- er;

Through whóm all things were máde: Who for ús mén and for oúr sal- vá- tion

came down from héa- v'n, And was in- cár- nate by the Hó- ly Ghóst

of the Vír- gin Má- ry, And was máde mán, And was

crú- ci- fi- ed ál- so for ús un- der Pón- tius Pí- late.

He súf- fer- ed and was bú- ri- ed, And the thír- d day he róse a- gáin

ac- córd- ing to the Scríp- tures, And as- ceíd- ed in- to héa- v'n,

And sí- teth on the ríght hand of the Fáth- er.

And hé shall coíme a- gain with gló- ry to júdge both the quíck and the deád:

Whose kíng- dom shall háve no énd. And I be- líeve in the Hó- ly Ghóst, The Loórd,

The Gív- er of Lífe, Who pro- ceéd- eth from the Fáth- er and the Són,

Who with the Fáth- er and the Són to- géth- er is wór- ship- ped



and gló-ri-fi-ed, Who spáke by the Pró-phets.

And Í be-líeve One, Hó-ly, Cá-tho-lic, and Á-po-stó-lic Chuřch.

Í ac-knów-ledge óne Báp-tism for the re-mís-sion of síns.

And I loók for the Re-sur-réc-tion of the deád,

And the Lífe of the world to come.

A - - - - - men.

OFFERTORY SENTENCE

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

The People remain standing for the hymn.

OFFERTORY HYMN 381 – When all thy mercies, O my God

- 1 When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.
- 2 Unnumbered comforts to my soul
Thy tender care bestowed,
Before my infant heart conceived
From whom those comforts flowed.
- 3 Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
That tastes those gifts with joy.
- 4 Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew.

5 Through all eternity to thee
A joyful song I'll raise;
For O! eternity's too short
To utter all thy praise.

S^T STEPHEN
Rev. William Jones, 1789

Joseph Addison, 1712

The People remain standing as the thurifer approaches for the censuring.

PRAYER OVER THE GIFTS

Blessed be thou, Lord God of Israel, for ever and ever. All that is in the heaven and in the earth is thine. All things come of thee, and of thine own have we given thee. **Amen.**

The People kneel.

INTERCESSIONS

Celebrant Dear friends in Christ, let us pray for the church and for the world.

Intercessor I bid your prayers for the church universal throughout the world; for Andrew our bishop, for _____ according to the Anglican cycle of prayer, for _____ according to the Diocesan prayer cycle, and for all who serve and minister to God's people. *(Silence.)*

Lord, in thy mercy,
We beseech thee, hear our prayer.

I bid your prayers for the Queen and for all in authority in our country, province, and city. May God guide us in the ways of justice and peace; that we may honour one another and serve the common good. *(Silence.)*

Lord, in thy mercy
We beseech thee, hear our prayer.

I bid your prayers for God's blessings upon all people, and we give thanks to God for the people, neighbours, and friends of this parish, and especially for all those present with us in person or via livestream; our newcomers and visitors this morning, both near and far; and for all other thanksgivings we now name, silently or aloud _____ [We give thanks especially for _____.] May God's abiding presence be with us always, that we may be a blessing to all people. *(Silence.)*

Lord, in thy mercy,
We beseech thee, hear our prayer.

I bid your prayers for all those in need, for the sick _____, and all those suffering in mind, body, or estate due to the ongoing pandemic; for victims of warfare and violence; for elders in isolation, for prisoners, for refugees and migrants, for the oppressed, for those who mourn, and for all others for whom our prayers are asked _____. May God grant that they will be comforted by the ever-present love of our Lord. *(Silence.)*

Lord, in thy mercy,
We beseech thee, hear our prayer.

I bid your prayers for the souls of the departed, especially _____ who have died in recent days, and on their year's mind for _____, that they may share with the Blessed Virgin Mary, Blessed Thomas, and all the saints in God's eternal kingdom. May God grant that their souls, and the souls of all the faithful departed, may rest in peace and rise in glory. (*Silence.*)

Lord, in thy mercy,
We beseech thee, hear our prayer.

Celebrant: Move us to praise thy gracious will, for in Christ Jesus thou hast saved us from the power of death and opened to us the hidden ways of thy love. We ask this through Jesus Christ our Lord. Amen.

INVITATION, CONFESSION, & ABSOLUTION

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and confess our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty. We do earnestly repent, And are heartily sorry for these our misdoings. 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 Celebrant alone stands to impart the Absolution.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

The People remain kneeling.

EUCCHARISTIC PRAYER



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, Creator and Preserver of all things. Through Jesus Christ our Lord; who on this first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

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:

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.

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.

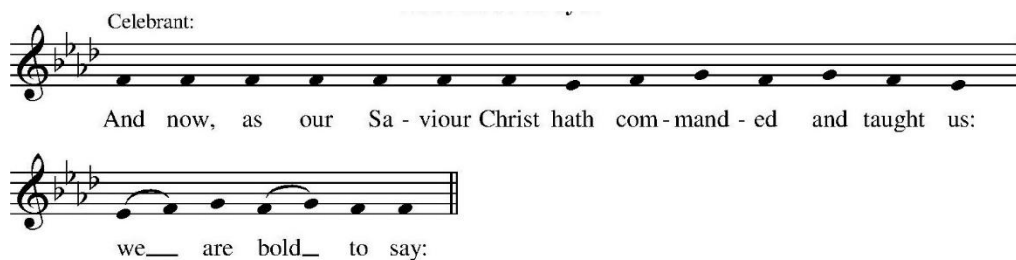
Wherefore, O Father, Lord of heaven and earth, we thy humble servants, with all thy holy Church, remembering the precious death of thy beloved Son, his mighty resurrection, and glorious ascension, and looking for his coming again in glory, do make before thee, in this sacrament of the holy Bread of eternal 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 on a single staff with a treble clef and a key signature of three flats (B-flat, E-flat, A-flat). The Priest's part begins with a quarter rest, followed by quarter notes for 'O Fa - ther al - migh - ty, world with - out end.' The People's part begins with a quarter rest, followed by a half note for 'A - men.' The staff ends with a double bar line.

Priest: O Fa - ther al - migh - ty, world with - out end. People: A - men.

THE LORD'S PRAYER

Celebrant:



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

John Merbecke

All:

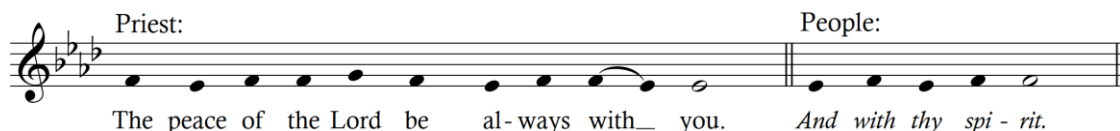


Our__ Fa - ther, who art in heav'n, Hal - low - ed be thy Name,
Thy king - dom come, Thy will be done, on earth, as it is in heav'n.
Give us this day our dai - ly bread; and for - give us our tres - pass - es,
As we for - give them that tres - pass a - gainst us; And lead us not in - to temp - ta - tion,
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.

Priest: People:



The peace of the Lord be al - ways with__ you. *And with thy spi - rit.*

HOLY COMMUNION

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:

O Lamb of God, that takest away the sin of the world, have mercy upon us.

O Lamb of God, that takest away the sin of the world, have mercy upon us.

O Lamb of God, that takest away the sin of the world, grant us thy peace.

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.

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.

MOTET

Jesu, the very thought is sweet, *Charles Wood*

Jesu, the very thought is sweet; in that dear name all heart-joys meet. No word is sung more sweet than this, No sound is heard more full of bliss, Than Jesu, Son of God most high.

(from Jesu, dulcis memoria, tr. J.M. Neale)

The People may sit or kneel for the hymn.

COMMUNION HYMN 222 – Bread of the world, in mercy broken

- 1 Bread of the world in mercy broken,
Wine of the soul, in mercy shed,
By whom the words of life were spoken,
And in whose death our sins are dead.

- 2 Look on the heart by sorrow broken,
Look on the tears by sinners shed;
And be thy feast to us the token
That by thy grace our souls are fed.

RENDEZ À DIEU
melody composed or adapted by L. Bourgeois
for Psalm 118 in the Genevan Psalter, 1543

Bishop R. Heber, 1827

The People kneel.

PRAYER AFTER COMMUNION

Let us pray.

Almighty and everliving God, we most heartily thank thee that thou dost graciously feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; assuring us thereby of thy favour and goodness towards us; and that we are living members of his mystical body, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee. And although we are unworthy, 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, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. **Amen.**

BLESSING

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. **Amen.**

The People stand.

DISMISSAL

Go in peace to love and serve the Lord.

Thanks be to God.

CONCLUDING HYMN 498 – Lord, thy Word abideth

- 1 Lord, thy Word abideth,
And our footsteps guideth;
Who its truth believeth
Light and joy receiveth.
- 2 When our foes are near us,
Then thy Word doth cheer us,
Word of consolation,
Message of salvation.
- 3 When the storms are o'er us,
And dark clouds before us,
Then its light directeth,
And our way protecteth.
- 4 Who can tell the pleasure,
Who recount the treasure
By thy Word imparted
To the simple-hearted?
- 5 Word of mercy, giving
Succour to the living;
Word of life, supplying
Comfort to the dying!
- 6 O that we discerning
Its most holy learning,
Lord, may love and fear thee,
Evermore be near thee.

RAVENSHAW
Melody abridged by W.H. Monk

Rev. Sir. H.W. Baker, 1861

POSTLUDE: Allegro in D major, *C.P.E. Bach*

The People may be seated for the Postlude. Please maintain an atmosphere of reverent silence in the church during and after the Postlude.