

# Saint Thomas's Church

## Passion Sunday The Fifth Sunday in Lent

Sunday, March 26, 2023

High Mass at 11 o'clock



*The Raising of Lazarus*, Duccio di Buoninsegna, 1311  
The Kimbell Art Museum, Fort Worth, Texas

**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

*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](http://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 & Homilist:** Fr. Humphrey  
**Deacon:** Fr. Shire  
**Reader:** James Meade  
**Director of Music & Organist:** Elizabeth Anderson

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**MUSIC OF THE MASS**

Missa XVII, Kyrie Salve

**VOLUNTARY**

Erbarm' dich mein, O Herre Gott, J.S. Bach (1685-1750)

*The People stand as the choir enters the church during the prelude, sitting again when the choir sits.*

*At the sound of the bell, all stand for the entrance of the Sacred Ministers and remain standing for the Litany in procession.*

**THE LITANY**



have mer - cy up - on us.

O God the Father, Creator of heaven and earth : have mercy upon us.

**O God the Father, Creator of heaven and earth : have mercy upon us.**

O God the Son, Redeemer of the world : have mercy upon us.

**O God the Son, Redeemer of the world : have mercy upon us.**

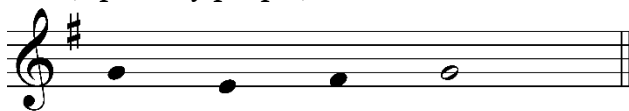
O God the Holy Ghost, Sanctifier of the faithful: have mercy upon us.

**O God the Holy Ghost, Sanctifier of the faithful: have mercy upon us.**

O holy, blessed, and glorious Trinity, three Persons and one God :  
have mercy upon us.

**O holy, blessed, and glorious Trinity, three Persons and one God:  
have mercy upon us.**

Remember not, Lord, our offences, nor the offences of our forefathers; spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood.



Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting condemnation,



Good Lord, de - liv - er us.

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

**Good Lord, deliver us.**

From all uncleanness in thought, word, and deed; and from all the deceits of the world, the flesh, and the devil,

**Good Lord, deliver us.**

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine; from battle and murder, and from sudden death,

**Good Lord, deliver us.**

From all sedition, conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

**Good Lord, deliver us.**

By the mystery of thy holy Incarnation; by thy holy Nativity; by thy Baptism, Fasting, and Temptation,

**Good Lord, deliver us.**

By thine Agony and bloody Sweat;

by thy Cross and Passion; by thy precious Death and Burial,

**Good Lord, deliver us.**

By thy glorious Resurrection and Ascension; by thy sending of the Holy Spirit; by thy heavenly Intercession; and by thy Coming again in glory,

**Good Lord, deliver us.**

In all times of tribulation; in all times of prosperity;  
in the hour of death, and in the day of judgement,  
**Good Lord, deliver us.**

We sinners do beseech thee to hear us, O Lord God: and that it may please thee to rule and govern thy holy Church universal in the right way.



We be - seech thee, good Lord.

To keep and strengthen in the true worshipping of thee, in holiness of life, and in devotion to his people, thy servant Charles, our most gracious King and Governor,  
**We beseech thee, good Lord.**

To be his defender and keeper, giving him the victory over all his enemies,  
**We beseech thee, good Lord.**

To bless and preserve Camilla the Queen Consort, William, the Prince of Wales, Catherine, the Princess of Wales, and all the Royal Family,  
**We beseech thee, good Lord.**

To give to Andrew our bishop, to Kevin and Riscylla his suffragans, and all Bishops, Priests, and Deacons, true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth and show it accordingly,  
**We beseech thee, good Lord.**

To send forth labourers into thy harvest; to prosper their work by thy Holy Spirit; to make thy saving health known unto all nations; and to hasten thy kingdom,  
**We beseech thee, good Lord.**

To bless the people of our Country and the Commonwealth, and to endue those set in authority with grace, wisdom, and understanding,  
**We beseech thee, good Lord.**

To bless and guide the Judges and Magistrates, giving them grace to execute justice, and to maintain truth,  
**We beseech thee, good Lord.**

To bless and keep the King's forces by sea, and land, and air, and to shield them in all dangers and adversities,  
**We beseech thee, good Lord.**

To give to all nations unity, peace, and concord,  
that they may serve thee without fear,

**We beseech thee, good Lord.**

To bless and protect all who serve mankind by their labour and learning,

**We beseech thee, good Lord.**

To preserve all that travel, all women labouring of child, all sick persons and  
young children; and to show thy pity upon all prisoners and captives,

**We beseech thee, good Lord.**

To defend, and provide for, all widows and orphans,  
and all who are desolate and oppressed,

**We beseech thee, good Lord.**

To bless and keep all thy people,

**We beseech thee, good Lord.**

To give to all thy people increase of grace, to hear meekly thy Word,  
and to receive it with pure affection, and to bring forth the fruit of the Spirit,

**We beseech thee, good Lord.**

To bring into the way of truth all who have erred and are deceived,

**We beseech thee, good Lord.**

To strengthen such as do stand; to encourage the faint-hearted;  
to raise up those who fall; and finally to beat down Satan under our feet,

**We beseech thee, good Lord.**

To succour, help, and comfort all that are in danger, necessity, and tribulation,

**We beseech thee, good Lord.**

To have mercy upon all men,

**We beseech thee, good Lord.**

To give and preserve to our use the kindly fruits of the earth,  
so that in due time we may enjoy them,

**We beseech thee, good Lord.**

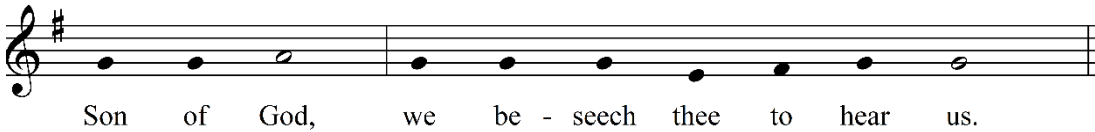
To forgive our enemies, persecutors, and slanderers, and to turn their hearts,

**We beseech thee, good Lord.**

To give us true repentance; to forgive us all our sins, negligences, and ignorances;  
and to endue us with the grace of thy Holy Spirit,  
to amend our lives according to thy holy Word,

**We beseech thee, good Lord.**

Son of God, we beseech thee to hear us.



*The People kneel. The Choir alone sings the Kyrie.*

### **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 Collects.*

### **COLLECT OF THE DAY**

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

We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Spirit, one God, world without end. **Amen.**

### **THE COLLECT FOR LENT**

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. **Amen.**

*The People sit.*

## **FIRST LESSON** Ezekiel 37.1-14

The First Lesson is written in the thirty-seventh chapter of the book of the prophet Ezekiel, beginning at the first verse.

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all round them; there were very many lying in the valley, and they were very dry. He said to me, 'Mortal, can these bones live?' I answered, 'O Lord God, you know.' Then he said to me, 'Prophesy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord.' So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, 'Prophesy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.' I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. Then he said to me, 'Mortal, these bones are the whole house of Israel. They say, "Our bones are dried up, and our hope is lost; we are cut off completely." Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act, says the Lord.'

The word of the Lord.

**Thanks be to God.**



*The People remain seated for the Psalm.*

## PSALM 130

IV. 6.



- Cantor* 1 OUT OF the deep have I call-ed unto **thee**, O Lord :
- People* Lord, hear my **voice**.
- Cantor* 2 O let thine ears con-**si**-der well : the voice of my com-**plaint**.
- Cantor* 3 If thou, Lord, wilt be extreme to mark what is **done** a-miss :  
O Lord, who may abide **it**?
- People* 4 But there is forgive-**ness** with thee : therefore shalt thou be fear-**ed**.
- Cantor* 5 I look for the Lōrd; my **soul** doth wait for<sup>^</sup>him : in his word is my  
**trust**.
- People* 6 My soul looketh for the Lord more than watchmen **for** the  
morn-ing : yea, more than watchmen for the morn-**ing**.
- Cantor* 7 O Israel, trust in the Lord, for with the Lord **there** is mer-cy :  
and with him is plenteous redemp-**tion**.
- People* 8 And he shall **re**-deem Is-ra<sup>^</sup>el : from all his **sins**.

## THE EPISTLE Romans 8.6-11

The Epistle is written in the eighth chapter of St Paul's epistle to the Romans, beginning at the sixth verse.

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law - indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

The word of the Lord.  
**Thanks be to God.**

*The People stand.*

**SEQUENCE HYMN** - The royal banners forward go

VEXILLA REGIS

*Sarum Plainsong*  
7th century

The musical notation consists of four staves, each with a treble clef and a key signature of one sharp (F#). The notes are connected by slurs, indicating a continuous melodic line. The lyrics are written below the notes, with some words connected by hyphens to show they span across multiple notes. The lyrics are: "The roy - al ban - ners for - ward go, \_\_\_", "The Cross shines forth \_\_\_ in mys - tic \_\_\_ glow; \_\_\_", "Where he in flesh, \_\_\_ our flesh \_\_\_ who made, \_\_\_", and "Our sen - - - tence bore, \_\_\_ our ran - som paid. \_\_\_".

- 2 There whilst he hung, his sacred side  
By soldier's spear was opened wide,  
To cleanse us in the precious flood  
Of water mingled with his Blood.
- 3 Fulfilled is now what David told  
In true prophetic song of old,  
How God the heathen's King should be;  
For God is reigning from the Tree.
- 4 O Tree of glory, Tree most fair,  
Ordained those holy limbs to bear,  
How bright in purple robe it stood,  
The purple of a Saviour's Blood!

- 5 Upon its arms, like balance true,  
He weighed the price for sinners due,  
The price which none but he could pay,  
And spoiled the spoiler of his prey.
- 6 To thee, Eternal Three in One,  
Let homage meet by all be done:  
As by the Cross thou dost restore,  
So rule and guide us evermore.



*Vexilla Regis*  
*Sarum Plainsong, 7<sup>th</sup> Cent.*

*Tr. J.M. Neale, 1818-66*  
*Venantius Fortunatus, 530-609*

## THE HOLY GOSPEL John 11.1-45

The Lord be with you.

**And with thy spirit.**

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

**Glory be to thee, O Lord.**

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, 'Lord, he whom you love is ill.' But when Jesus heard it, he said, 'This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it.' Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

Then after this he said to the disciples, 'Let us go to Judea again.' The disciples said to him, 'Rabbi, the Jews were just now trying to stone you, and are you going there again?' Jesus answered, 'Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them.' After saying

this, he told them, 'Our friend Lazarus has fallen asleep, but I am going there to awaken him.' The disciples said to him, 'Lord, if he has fallen asleep, he will be all right.' Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, 'Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him.' Thomas, who was called the Twin, said to his fellow-disciples, 'Let us also go, that we may die with him.'

When Jesus arrived, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, 'Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him.' Jesus said to her, 'Your brother will rise again.' Martha said to him, 'I know that he will rise again in the resurrection on the last day.' Jesus said to her, 'I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?' She said to him, 'Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.' When she had said this, she went back and called her sister Mary, and told her privately, 'The Teacher is here and is calling for you.' And when she heard it, she got up quickly and went to him.

Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, 'Lord, if you had been here, my brother would not have died.' When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, 'Where have you laid him?' They said to him, 'Lord, come and see.' Jesus began to weep. So the Jews said, 'See how he loved him!' But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?'

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, 'Take away the stone.' Martha, the sister of the dead man, said to him, 'Lord, already there is a stench because he has been dead for four days.' Jesus said to her, 'Did I not tell you that if you believed, you would

see the glory of God?’ So they took away the stone. And Jesus looked upwards and said, ‘Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.’ When he had said this, he cried with a loud voice, ‘Lazarus, come out!’ The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, ‘Unbind him, and let him go.’ Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

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,” rising after “and was made man.”*

### THE NICENE CREED

*John Merbecke*

I be-lieve in one God: The Fa-ther Al-migh-ty, Ma-ker of hea-ven and earth,  
and of all things vi-si-ble and in-vi-si-ble:  
And in one Lord Je-sus Christ, the on-ly be-got-ten Son of God,  
Be-got-ten of the Fa-ther be-fore all worlds;  
God of God, Light of Light, Ve-ry God of ve-ry God;



Be - got - ten, not made; Be - ing of one sub - stance with the Fa - ther;



Through whom all things were made. Who for us men and for our sal - va - tion



came down from Heaven,



*\*And was in - car - nate by the Ho - ly Ghost of the Vir - gin Ma - ry, And was made man.\**



And was cru - ci - fi - ed al - so for us un - der Pon - tius Pi - late.



He suf - fer - red and was bu - ri - ed, And the third day he rose a - gain



ac - cord - ing to the Scrip - tures, And as - cend - ed in - to heaven,



And sit - teth on the right hand of the Fa - ther,




And he shall come a - gain with glo - ry to judge both the quick and the dead:



Whose king - dom shall have no end. And I be - lieve in the Ho - ly Ghost, the Lord,




the Giv - er of life, Who pro-ceed-eth from the Fa-ther and the Son,




Who with the Fa-ther and the Son to-geth-er is wor-ship-ped and glo - ri - fied,




Who spake by the Pro-phets. And I be-lieve One, Ho-ly, Ca-tho-lic, and A-pos-to-lic Church.



I ac-know-ledge one Bap-tism for the re-mis-sion of sins.



And I look for the Re-sur-rec-tion of the dead, And the Life of the world to come.



A - men.

### OFFERTORY SENTENCE

Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God.

*The People remain standing for the hymn.*

**OFFERTORY 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.

*ST PAUL'S*  
*Sir John Stainer, 1875*

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

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

**PRAYER OVER THE GIFTS**

O God who art our refuge and our strength, receive thou these gifts, and through the death and resurrection of thy Son, Jesus Christ, change us unto his likeness, through the same Christ our Lord. **Amen.**



## INTENTIONS OF THE MASS

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

## INVITATION, CONFESSION AND 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**

*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, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, Creator and Preserver of all things.

Who hast bidden us thy faithful people to cleanse our hearts and to prepare with joy for the paschal feast; that reborn through the waters of baptism and renewed in the eucharistic mystery, we may be more fervent in prayer, and more generous in works of love.

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 on a single staff with a treble clef and a key signature of two flats (B-flat and E-flat). The melody consists of quarter notes for the celebrant and half notes for the people. The lyrics are written below the staff.


*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*



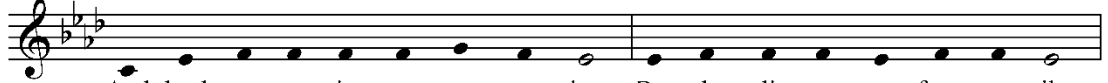
Our Fa-ther, who art in heav'n, Hal-low-ed be thy Name, Thy king-dom come,



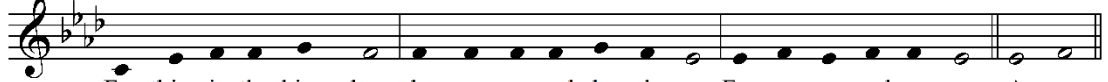
Thy will be done, on earth, as it is in heav'n. Give us this day our dai-ly bread;



and for-give us our tres-pass-es, As we for-give them that tres-pass a-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. A substantial period of silence is kept.*

*Celebrant*



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

*People*



And with thy spi-rit.

## 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 sin of the world, have mercy upon us.	Agnus Dei, qui tollis peccata mundi, miserere nobis.
O Lamb of God, that takest away the sin of the world, have mercy upon us.	Agnus Dei, qui tollis peccata mundi, miserere nobis.
O Lamb of God, that takest away the sin 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 sin 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.

## MOTET

'A Litany,' William Walton (1902-1983)

Drop, drop, slow tears, And bathe those beauteous feet, Which brought from  
Heaven the news and Prince of Peace: Cease not, wet eyes, His mercy to entreat;  
To cry for vengeance Sin doth never cease. Drop, drop, slow tears, In your deep  
flood Drown all my faults and fears; Nor let His eye see sin, But through my tears.

(Phineas Fletcher 1582-1650)

*The People may sit or kneel for the hymn.*

## COMMUNION HYMN 219 – Bread of heaven

- 1 Bread of heaven, on thee we feed,  
For thy Flesh is meat indeed;  
Ever may our souls be fed  
With this true and living Bread;  
Day by day with strength supplied  
Through the life of him who died.
- 2 Vine of heaven, thy Blood supplies  
This blest cup of sacrifice;  
Lord, thy wounds our healing give,  
To thy Cross we look and live:  
Jesus, may we ever be  
Grafted, rooted, built on thee.

*NICHT SO TRAUIG*  
*J.S. Bach, 1769*

*Josiah Conder, 1824*

*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.**

## **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 803** – King of glory, King of peace

- 1 King of glory, King of peace,  
I will love thee;  
And that love may never cease,  
I will move thee,  
Thou hast granted my request,  
Thou hast heard me:  
Thou didst note my working breast,  
Thou hast spared me.
  
- 2 Wherefore with my utmost art  
I will sing thee,  
And the cream of all my heart  
I will bring thee.  
Though my sins against me cried,  
Thou didst clear me;  
And alone, when they replied,  
Thou didst hear me.
  
- 3 Seven whole days, not one in seven,  
I will praise thee:  
In my heart, though not in heaven,  
I can raise thee.  
Small it is, in this poor sort  
To enroll thee:  
E'en eternity's too short  
To extol thee.

*Gwalchmai*  
*Joseph David Jones, 1868*

*George Herbert, 1633*

**VOLUNTARY**

Fugue in B minor, BWV 544, J.S. Bach (1685-1750)



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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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