

Saint Thomas's Church

Trinity XX

Sunday, October 30, 2022

Evensong & Devotions at 5:00 pm



Jonah Under his Gourd, Maarten Van Heemskerck, 1561
The Royal Collection

Saint Thomas's Anglican Church

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Welcome!

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

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

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

Fr. Nathan Humphrey, Rector



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

*Those at the High Altar in memory of Reginald, Bertha and
Jeanne Anson-Cartwright, by their family;*

and

*Those on the Lady Altar in memory of Arnold Heldt Sr.,
Arnold Heldt Jr., and Marie Heldt, from George Heldt.*

Officiant: Fr. Don Beyers
Interim Director of Music & Organist: Elizabeth Anderson

PRELUDE: Lucas Harris, on the Theorbo

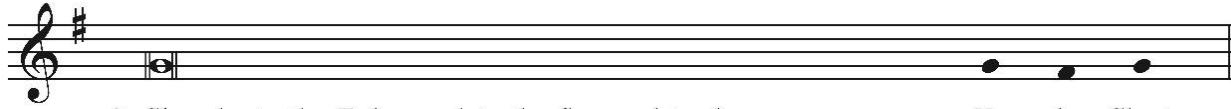
PRECES



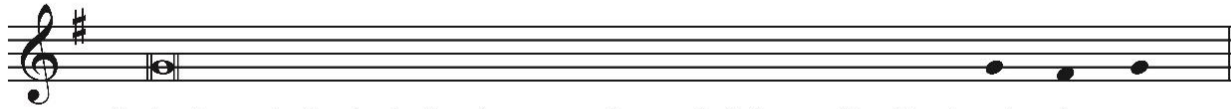
V. O Lord, open thou our lips; R. And our mouth shall show forth thy praise.



V. O God, make speed to save us; R. O Lord, make haste to help us.



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



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



V. Praise ye the Lord; R. The Lord's name be prais - ed.

The people sit when the officiant sits.

PSALM 107, Pt 2

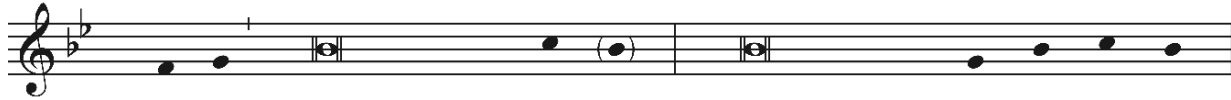
I. 2.



- Cantor* 33 THE LORD turneth the floods into a wil-**der**-ness :
People and water-springs in-**to** a thür-sty^gröund.
34 A fruitful land maketh he **bar**-ren : for the wickedness of **them** that dwell there^in.
- Cantor* 35 Again, he maketh the wilderness a pool of **wa**-ter : and water-springs of a dry gröund.
- People* 36 And there he setteth the **hun**-gry : that they may build them a ci-**ty** to dwell in;
- Cantor* 37 That they may sow their land and plant **vine**-yards : to yield them **fruits** of in-crëase.
- People* 38 He blesseth them, so that they multiply exceed-**ing**-ly : and suffereth not their cat-**tle** to dë-crëase.
- Cantor* 39 And again, when they are minish^ed and **brought** low : through oppression, through any **plague** or tröu-blë;
- People* 40 Though he poureth contempt upon **prin**-ces : and maketh them to wander out of the way **in** the wil-der^ness;
- Cantor* 41 Yet helpeth he the poor out of mi-**se**-ry : and maketh him households **like** a flöck of^shëep.
- People* 42 The righteous shall see this and **re**-joice : and the mouth of all wickedness **shall** be stöp-pëd.
- Cantor* 43 Whoso is wise will ponder **these** things : and they shall understand the loving-**kind**-ness öf the^Lörd.
- People* Glory be to the Father, and to **the** Son : and **to** the Hö-ly^Ghöst;
Cantor As it was in the beginning, is now, and ever **shall** be :
People world with-**out** end. Ä-mën.

PSALM 108

VIII. 2.



- Cantor* 1 O GOD, my heart is ready, my heart is **rea**-dy :
- People* I will sing and give praise with the best **mem**-ber that I have.
- 2 Awake, thou lute and **harp** : I myself **will** a-wake the dawn.
- Cantor* 3 I will give thanks unto thee, O Lord, among the **peo**-ples : I will sing praises unto thee **a-mong** the na-tions.
- People* 4 For thy mercy is great above the **hea**-vens : and thy faithfulness reacheth **un**-to the clouds.
- Cantor* 5 Set up thyself, O God, above the **hea**-vens : and thy glory **a-bove** all the earth.
- People* 6 That thy beloved may be de-**liv**-er-ed : save with thy right **hand**, and hear thou me.
- Cantor* 7 God hath spoken in his **ho**-li-ness : 'I will rejoice, and divide Shechem, and mete out the val-**ley** of Suc-coth.
- People* 8 Gilead is mine, and Manasseh is **mine** : Ephraim also is the defence of my head; Judah **is** my scep-tre;
- Cantor* 9 Moab is my wash-pöt; upon Edom will I cast out my **shoe** : over Philistia will I **shout** in tri-umph.'
- People* 10 Who will lead me into the strong **ci**-ty? : who will bring me **in**-to E-dom?
- Cantor* 11 Hast not thou forsaken us, O **God**? : and wilt not thou, O God, go **forth** with our hosts?
- People* 12 O help us against the **en**-e-my : for vain **is** the help of man.
- Cantor* 13 Through God we shall do great **acts** : and it is he that shall tread **down** our en-e-mies.
- People* Glory be to the Father, and to the **Son** : and **to** the Ho-ly Ghost;
- Cantor* As it was in the beginning, is now, and ever **shall** be :
- People* world with-**out** end. A-men.

FIRST LESSON: Jonah 3 & 4

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

The word of the Lord came to Jonah a second time, saying, 'Get up, go to Nineveh, that great city, and proclaim to it the message that I tell you.' So Jonah set out and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly large city, a three days' walk across. Jonah began to go into the city, going a day's walk. And he cried out, 'Forty days more, and Nineveh shall be overthrown!' And the people of Nineveh believed God; they proclaimed a fast, and everyone, great and small, put on sackcloth. When the news reached the king of Nineveh, he rose from his throne, removed his robe, covered himself with sackcloth, and sat in ashes. Then he had a proclamation made in Nineveh: 'By the decree of the king and his nobles: No human being or animal, no herd or flock, shall taste anything. They shall not feed, nor shall they drink water. Human beings and animals shall be covered with sackcloth, and they shall cry mightily to God. All shall turn from their evil ways and from the violence that is in their hands. Who knows? God may relent and change his mind; he may turn from his fierce anger, so that we do not perish.' When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it. But this was very displeasing to Jonah, and he became angry. He prayed to the Lord and said, 'O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. And now, O Lord, please take my life from me, for it is better for me to die than to live.' And the Lord said, 'Is it right for you to be angry?' Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city. The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, 'It is better for me to die than to live.' But God said to Jonah, 'Is it right for you to be angry about the bush?' And he said, 'Yes, angry enough to die.' Then the Lord said, 'You are concerned about the bush, for which you did not labour and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand people who do not know their right hand from their left, and also many animals?'

Here endeth the First Lesson.

THE MAGNIFICAT

Tonus Peregrinus, Fauxbourdons, *Thomas Causton*

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

Glory be to the Father, and to the Son, / and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, / world without end. Amen.

SECOND LESSON: Philippians 4

The Second Lesson is written in St Paul's Epistle to the Philippians, in the fourth chapter beginning at the first verse.

Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved. I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life. Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you. I rejoice in the Lord greatly that now at last you have revived your concern for me; indeed, you were concerned for me, but had no opportunity to show it. Not that I am referring to being in need; for I have learned to be content with whatever I have. I know what it is to have little, and I know what it is to have plenty. In any and all circumstances I have learned the secret of being well-fed and

of going hungry, of having plenty and of being in need. I can do all things through him who strengthens me. In any case, it was kind of you to share my distress. You Philippians indeed know that in the early days of the gospel, when I left Macedonia, no church shared with me in the matter of giving and receiving, except you alone. For even when I was in Thessalonica, you sent me help for my needs more than once. Not that I seek the gift, but I seek the profit that accumulates to your account. I have been paid in full and have more than enough; I am fully satisfied, now that I have received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God. And my God will fully satisfy every need of yours according to his riches in glory in Christ Jesus. To our God and Father be glory for ever and ever. Amen.

Greet every saint in Christ Jesus. The friends who are with me greet you. All the saints greet you, especially those of the emperor's household. The grace of the Lord Jesus Christ be with your spirit.

Here endeth the Second Lesson.

NUNC DIMITTIS

Tonus Peregrinus, Fauxbourdons, *Thomas Causton*

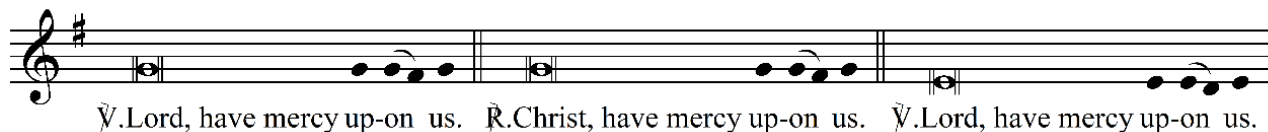
Lord, now lettest thou thy servant depart in peace, / according to thy word.
For mine eyes have seen thy salvation, /
which thou hast prepared before the face of all people;
To be a light to lighten the Gentiles, / and to be the glory of thy people Israel.
Glory be to the Father, and to the Son, / and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, /
world without end. Amen.

APOSTLES' CREED

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

I believe in God
**the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ his only Son our Lord,
Who was conceived by the Holy Ghost,
Born of the Virgin Mary, Suffered under Pontius Pilate,
Was crucified, dead, and buried:
He descended into hell;
The third day he rose again from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost; The holy Catholic Church;
The Communion of Saints; The Forgiveness of sins;
The Resurrection of the body,
And the Life everlasting. Amen.**

THE SALUTATION AND LESSER LITANY

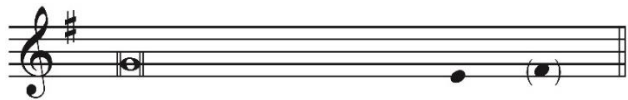


THE LORD'S PRAYER

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

Our Father
**who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, on
earth as it is in heaven. Give us this day our daily bread; And forgive us our
trespasses, As we forgive them that trespass against us; And lead us not into
temptation, But deliver us from evil. Amen.**

THE RESPONSES



Ṽ. O Lord, show thy mercy up-**on** us;

Ṛ. And grant us thy salva-**tion**.

Ṽ. O Lord, save **the** King,

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

Ṽ. Endue thy ministers with righ-**teous**ness.

Ṛ. And make thy chosen people joy-**ful**.

Ṽ. O Lord, save thy peo-**ple**.

Ṛ. And bless thine inhe-**ri**tance.

Ṽ. Give peace in our time, **O** Lord;

Ṛ. And evermore mightily defend **us**.

Ṽ. O God, make clean our hearts with-**in** us;

Ṛ. And take not thy Holy Spirit **from** us.

THE COLLECT OF THE DAY

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. **Amen.**

COLLECT FOR PEACE

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

COLLECT FOR AID AGAINST ALL PERILS

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

ANTHEM

Cantate Domino, *Claudio Monteverdi (1567-1643)*

Cantate Domino canticum novum, cantate et benedicite nomini ejus: Quia mirabilia fecit: cantata et exultate et psallite in cithara et voce psalmi: Quia mirabilia fecit.

O sing unto the Lord, sing ye a new song all the whole earth. Praise Him and bless His name now and for evermore. Proclaim His glory this day to all people, and declare His power now and for ever. Let all the world praise His marvellous and His mighty works, Let all nations praise His name, now and evermore.

CONCLUDING PRAYERS

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

Almighty God, Father of all mercies,

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

A PRAYER OF SAINT CHRYSOSTOM

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

THE GRACE

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

2 Corinthians 13.14

HYMN 40 – Round me falls the night

- 1 Round me falls the night;
Saviour, be my light:
Through the hours in darkness shrouded
Let me see thy face unclouded;
Let thy glory shine
In this heart of mine.
- 2 Earthly work is done,
Earthly sounds are none;
Rest in sleep and silence seeking,
Let me hear thee softly speaking;
In my spirit's ear
Whisper, 'I am near.'
- 3 Blessèd, heavenly Light,
Shining though earth's night;
Voice, that oft of love hast told me;
Arms, so strong to clasp and hold me;
Thou thy watch wilt keep,
Saviour, o'er my sleep.

*ARNSTADT
A. Drese, 1698*

William Romanis, 1903

DEVOTIONS

O Salutaris Hostia (Hymn 237, Part 2)

HEREFORD

- 5 O Saving Victim, opening wide
The gate of heaven to man below:
Our foes press on from every side;
Thine aid supply, thy strength bestow.
- 6 All praise and thanks to thee ascend
For evermore, Blest One in Three;
O grant us life that shall not end
In our true native land with thee. Amen.

MOTET

Adoramus te, Christe, *Claudio Monteverdi (1567-1643)*

Adoramus te, Christe, et benedicimus tibi: Quia per sanguinem tuum pretiosum redemisti mundum, miserere nobis.

We adore Thee Christ our Lord. We bless Thy holy Name, Jesus. And who by Thy sacred cross and passion hast redeemed the world. Lord, our God, grant Thy mercy on us.

Tantum Ergo Sacramentum (Hymn 234, Part 2)

GRAFTON

- 5 Therefore we, before him bending,
this great sacrament revere:
types and shadows have their ending,
for the newer rite is here;
faith, our outward sense befriending,
makes our inward vision clear.
- 6 Glory let us give and blessing
to the Father and the Son,
honour, might, and praise addressing,
while eternal ages run;
ever too his love confessing,
who, from both, with both is One. Amen.

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

Thou gavest them Bread from heaven;
Containing in itself all sweet-ness.

COLLECT OF CORPUS CHRISTI

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

PSALM 117—Laudate Dominum; *Tone VI*

Antiphon:

Cantor

People



Tone VI



O PRÄISE the Lord, all ye **na**-tions : laud him, **all** yë peo-ples.

For his merciful kindness is ever more and more to-**wards** us :
and the truth of the Lord endureth for **ev-ër**. Praise the^Lord.

Glory be to the Father, and to **the** Son : and to **thë** Ho-ly^Ghost;

As it was in the beginning, is now, and ever **shall** be :
world with-**out** end. A-men.

All repeat the Antiphon from the beginning.