

# Saint Thomas's Church

## The Fifteenth Sunday After Trinity

Sunday, September 17, 2023  
Evensong & Adoration at 5:00 pm



Belshazzar's Feast, Rembrandt Harmenzoon van Rijn, 1638  
The National Gallery, London

**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 given in memory of James Campbell Forsyth,  
Lilias Helen Simpson Forsyth, John Ralph Power, and Mary Evans Fiddes;*

*and*

*Those at the Lady Altar by David and Mary Lou Harrison, in loving memory of  
James and Vera Bonham, Elwood and Golding Foster, Ralph and Ruby Harrison,  
John Saunders, and the Reverend Canon Warren and Dorothy Turner.*



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

**Officiant:** Fr. Nathan Humphrey  
**Director of Music:** Elizabeth Anderson  
**Assistant Director of Music:** Manuel Piazza


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**VOLUNTARY**

How lovely is thy dwelling place, Searle Wright (1918-2004)

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

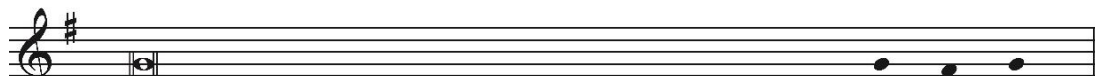
**PRECES**




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



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



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



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



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

The People sit when the Officiant sits.

PSALM 84

Quam dilecta!

I. 2.



- Cantor* 1 O HOW lovely are thy **dwell**-ings :  
*People* (- - -) thou Lörd of`hösts!  
2 My soul hath a desire and longing to enter into the courts of **the** Lord :  
my heart and my flesh rejoice **in** the lī-ving`Göd.
- Cantor* 3 Yea, the sparrow hath found her an house, and the swallow a nest  
where she may lay **her** young :  
even thine altars, O Lord of hosts, my **King** and mÿ Göd.
- People* 4 Blessed are they that dwell in **thy** house :  
they will be **al**-way präis-ing`thëe.
- Cantor* 5 Blessed are the men whose strength is **in** thee :  
in whose heart **are** the pīl-grim`wäys;
- People* 6 Who going through the Vale of Misery use it for **a** well :  
yea, the early rain covereth **it** with blëss-ings.
- Cantor* 7 They go from strength **to** strength :  
and unto the God of gods appeareth every one of **them** in Si-ön.
- People* 8 O Lord God of hosts, hear **my** prayer : hearken, O **God** of Jä-cöb.
- Cantor* 9 Behold, O God, **our** shield :  
and look upon the face of **thine** an-oïnt-ëd.
- People* 10 For one day in **thy** courts : is better **than** a thöu-sänd.
- Cantor* 11 I had rather be a door-keeper in the house of **my** God :  
than to dwell in the tents **of** un-göd-li`nëss.
- People* 12 For the Lord God is a light and defënce;  
the Lord will give grace and **glo**-ry :  
and no good thing shall he withhold from them that **lead** a göd-ly`līfe.
- Cantor* 13 O Lord God **of** hosts : blessed is the man that put-**teth** his trüst in`thëe.
- 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.



- Cantor* 1 LORD, THOU art become gracious **un**-to thy land :  
*People* thou hast restored the for-**tunes** of Ja-cob.
- 2 Thou hast forgiven the of-**fence** of thy peo-ple :  
 and **co**-ver-ed all their sin.
- Cantor* 3 Thou hast taken away **all** thy dis-plea-sure :  
 and turned thyself from thy wrathful **in**-dig-na-tion.
- People* 4 Turn us, O **God** our Sav-iour : and let thine **an**-ger cease from us.
- Cantor* 5 Wilt thou be displeased at **us** for ev-er? :  
 and wilt thou stretch out thy wrath from one generation **to** an-o-ther?
- People* 6 Wilt thou not turn a-**gain** and quick-en us :  
 that thy people **may** re-joice in thee?
- Cantor* 7 O Lord, show thy **mer**-cy up-on us : and grant us **thy** sal-va-tion.
- People* 8 I will hearken what the **Lord** God will say :  
 for he shall speak peace unto his people and to his saints,  
 and unto them that **turn** their heart to him.
- Cantor* 9 Surely his salvation is nigh **them** that fear him :  
 that glory may **dwell** in our land.
- People* 10 Mercy and truth are **met** to-geh-er :  
 righteousness and peace have **kiss**-ed each o-ther.
- Cantor* 11 Truth springeth **out** of the earth :  
 and righteousness hath looked **down** from hea-ven.
- People* 12 Yea, the Lord shall **give** what is good :  
 and our land shall **yield** her in-crease.
- Cantor* 13 Righteousness shall **go** be-fore him :  
 and shall direct his **go**-ing in the way.
- People* Glory be to the **Fa**-ther and to the Son : and **to** the Ho-ly Ghost;  
*Cantor* As it was in the beginning, is now, and **ev**-er shall be :  
*People* world with-**out** end. A-men.

## FIRST LESSON Daniel 5

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

King Belshazzar made a great festival for a thousand of his lords, and he was drinking wine in the presence of the thousand. Under the influence of the wine, Belshazzar commanded that they bring in the vessels of gold and silver that his father Nebuchadnezzar had taken out of the temple in Jerusalem, so that the king and his lords, his wives, and his concubines might drink from them. So they brought in the vessels of gold and silver that had been taken out of the temple, the house of God in Jerusalem, and the king and his lords, his wives, and his concubines drank from them. They drank the wine and praised the gods of gold and silver, bronze, iron, wood, and stone.

Immediately the fingers of a human hand appeared and began writing on the plaster of the wall of the royal palace, next to the lampstand. The king was watching the hand as it wrote. Then the king's face turned pale, and his thoughts terrified him. His limbs gave way, and his knees knocked together. The king cried aloud to bring in the enchanters, the Chaldeans, and the diviners; and the king said to the wise men of Babylon, 'Whoever can read this writing and tell me its interpretation shall be clothed in purple, have a chain of gold around his neck, and rank third in the kingdom.'

Then all the king's wise men came in, but they could not read the writing or tell the king the interpretation. Then King Belshazzar became greatly terrified and his face turned pale, and his lords were perplexed. The queen, when she heard the discussion of the king and his lords, came into the banqueting-hall. The queen said, 'O king, live for ever! Do not let your thoughts terrify you or your face grow pale. There is a man in your kingdom who is endowed with a spirit of the holy gods. In the days of your father he was found to have enlightenment, understanding, and wisdom like the wisdom of the gods. Your father, King Nebuchadnezzar, made him chief of the magicians, enchanters, Chaldeans, and diviners, because an excellent spirit, knowledge, and understanding to interpret dreams, explain riddles, and solve problems were found in this Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will give the interpretation.'

Then Daniel was brought in before the king. The king said to Daniel, 'So you are Daniel, one of the exiles of Judah, whom my father the king brought from Judah? I have heard of you that a spirit of the gods is in you, and that enlightenment, understanding, and excellent wisdom are found in you. Now the wise men, the enchanters, have been brought in before me to read this writing and tell me its interpretation, but they were not able to give the interpretation of the matter. But I have heard that you can give interpretations and solve problems. Now if you are able to read the writing and tell me its interpretation, you shall be clothed in purple, have a chain of gold around your neck, and rank third in the kingdom.'

Then Daniel answered in the presence of the king, 'Let your gifts be for yourself, or give your rewards to someone else! Nevertheless, I will read the writing to the king and let him know the interpretation. O king, the Most High God gave your father Nebuchadnezzar kingship, greatness, glory, and majesty. And because of the greatness that he gave him, all peoples, nations, and languages trembled and feared before him. He killed those he wanted to kill, kept alive those he wanted to keep alive, honoured those he wanted to honour, and degraded those he wanted to degrade. But when his heart was lifted up and his spirit was hardened so that he acted proudly, he was deposed from his kingly throne, and his glory was stripped from him. He was driven from human society, and his mind was made like that of an animal. His dwelling was with the wild asses, he was fed grass like oxen, and his body was bathed with the dew of heaven, until he learned that the Most High God has sovereignty over the kingdom of mortals, and sets over it whomsoever he will. And you, Belshazzar his son, have not humbled your heart, even though you knew all this! You have exalted yourself against the Lord of heaven! The vessels of his temple have been brought in before you, and you and your lords, your wives and your concubines have been drinking wine from them. You have praised the gods of silver and gold, of bronze, iron, wood, and stone, which do not see or hear or know; but the God in whose power is your very breath, and to whom belong all your ways, you have not honoured - 'So from his presence the hand was sent and this writing was inscribed. And this is the writing that was inscribed: mene, mene, tekel, and parsin. This is the interpretation of the matter: mene, God has numbered the days of your kingdom and brought it to an end; tekel, you have been weighed on the scales and found wanting; peres, your kingdom is divided and given to the Medes and Persians.'

Then Belshazzar gave the command, and Daniel was clothed in purple, a chain of gold was put around his neck, and a proclamation was made concerning him that he should rank third in the kingdom. That very night Belshazzar, the Chaldean king, was killed. And Darius the Mede received the kingdom, being about sixty-two years old.

Here endeth the First Lesson.

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

### **THE MAGNIFICAT**

Canticles in E<sup>b</sup> Major, Charles Wood (1866-1926)

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

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



*The People sit.*

## **SECOND LESSON** Matthew 7.1-14

The Second Lesson is written in the Gospel according to Saint Matthew, in the seventh chapter, beginning at the first verse.

Jesus said: 'Do not judge, so that you may not be judged. For with the judgement you make you will be judged, and the measure you give will be the measure you get. Why do you see the speck in your neighbour's eye, but do not notice the log in your own eye? Or how can you say to your neighbour, "Let me take the speck out of your eye", while the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbour's eye. Do not give what is holy to dogs; and do not throw your pearls before swine, or they will trample them under foot and turn and maul you. Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asks for bread, will give a stone? Or if the child asks for a fish, will give a snake? If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him! In everything do to others as you would have them do to you; for this is the law and the prophets. Enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. For the gate is narrow and the road is hard that leads to life, and there are few who find it.'

Here endeth the Second Lesson.

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

**NUNC DIMITTIS**

Canticles in E<sup>b</sup> Major, Charles Wood

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,*

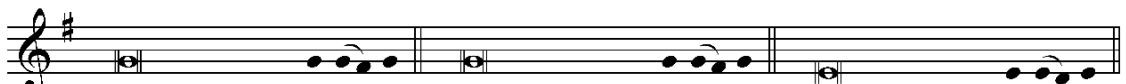
I believe in God  
**the Father Almighty,**  
**Maker of heaven and earth:**  
**And in Jesus Christ his only Son our Lord,**  
**Who was conceived by the Holy Ghost,**  
**Born of the Virgin Mary,**  
**Suffered under Pontius Pilate,**  
**Was crucified, dead, and buried:**  
**He descended into hell;**  
**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 be \_\_\_ with \_\_\_ you;    R̄.And with thy \_\_\_ spi - rit.    ∿.Let us pray.

*The People kneel.*



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

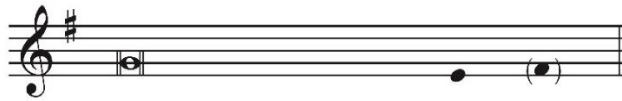
## THE LORD'S PRAYER

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

Our Father

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

## THE RESPONSES



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

Ŕ. And grant us thy salva-**tion**.

Ÿ. O Lord, save **the** King,

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

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

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

Ÿ. O Lord, save thy peo-**ple**.

Ŕ. And bless thine inhe-**ri**-tance.

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

Ŕ. And evermore mightily defend **us**.

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

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

## THE COLLECT OF THE DAY

Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; 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.**

*The People sit.*

## ANTHEM

'God be in my head,' Peter Aston (1938-2013)

God be in my head, and in my understanding; God be in mine eyes, and in my looking; God be in my mouth, and in my speaking; God be in my heart, and in my thinking; God be at mine end, and at my departing.

*From the Sarum Primer, 1558*

*The People kneel.*

## CONCLUDING PRAYERS

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

Almighty God, Father of all mercies,

**We thine unworthy servants do give thee most humble and hearty thanks For all thy goodness and loving-kindness To us and to all men; We bless thee for our creation, preservation, and all the blessings of this life; But above all for thine inestimable love In the redemption of the world by our Lord Jesus Christ; For the means of grace, And for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, That our hearts may be unfeignedly thankful, And**

**that we show forth thy praise, Not only with our lips, but in our lives; By giving up ourselves to thy service, And by walking before thee in holiness and righteousness all our days; Through Jesus Christ our Lord, To whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.**

### **A PRAYER OF SAINT CHRYSOSTOM**

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

**Amen.**

### **THE GRACE**

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

*2 Corinthians 13.14*

*The People sit for the Induction of New Acolytes.*

### **INDUCTION OF NEW ACOLYTES**

*The Sacred Ministers, Secretary of the Guild, and Masters of Ceremonies meet the postulants, vested in Amice and Alb, at the Crossing.*

*Rector:* Let those who are to be admitted to the ministry of Acolyte in this parish come forward.

*Acolyte Secretary:* Reverend Father, I present to you Logan, Dahlia, Ehis, Sharon and Mitchell to be admitted to the ministry of Acolyte in this parish.

*Rector:* Dearly beloved in the Lord, forasmuch as you are about to be entrusted with the ministry of Acolyte, consider the nature of the office whereunto you are called. It pertains to the Office of an Acolyte to assist the Priest at the very Altar of God. You bear the Light of Christ in the Sanctuary, and minister the wine and water at the Eucharistic Sacrifice.

Having in mind how honourable is this ministry you are called to apply yourselves with all diligence to the framing and fashioning of your lives in a manner agreeable to the same. For you are called to carry lighted candles before the Altar, and as such you must cast away the works of darkness and walk as children of the light in your daily lives.

Moreover, Saint Paul tells us that the fruit of light is goodness, justice, and truth, and you ought, therefore, to be fervent in the pursuit of these virtues. By offering yourselves to God in this manner you will, through Christ, worthily minister wine and water for the Divine Sacrifice.

Dearly beloved, do you fully realize that the work to which you seek admission is to the honour and glory of Almighty God?

*Postulant:* I do.

Do you promise, God being your helper, to be reverent in thought, word, and deed in the carrying out of your duties?

*Postulant:* I do so promise.

Do you promise to keep the Rules of this Guild?

*Postulant:* I do so promise.

Will you follow the guidance and direction given by due authority for the execution of your office?

*Postulant:* I will, God being my helper.

Almighty God, who has given you a good will, graciously fulfil the same in you; and in doing so, I admit you to the ministry of Acolyte as a member of the Acolytes' Guild of this parish, in the Name of the Father, and of the Son, and of the Holy Ghost.

*Postulant:* Amen.

*The new Acolytes have the Amice pushed back from the heads, the Albs buttoned, and the Cinctures tightened while the Rector says:*

May the Lord put upon your head the helmet of salvation, that you may be defended from all assaults of the devil. Receive the white robe of innocence & may the Lord clothe you with the new being created by him in justice and true holiness.

May the Lord gird you with strength and make your way perfect that you may be prepared to fight the good fight and be found ready and watching when the Son of man shall come.

May the Lord grant that as you have been clothed outwardly with the vestments of holy religion, you may be likewise inwardly adorned with all grace and heavenly virtue; In the Name of the Father, and of the Son, and of the Holy Spirit.

*They are presented with the instruments of their office.*

Receive this candle as a sign of your duty to light the House of God in the Name of the Lord.

*Postulant:* Amen.

Receive this cruet as a sign of your duty to minister wine and water for the Eucharistic Sacrifice in the Name of the Lord.

*Postulant:* Amen.

*The new Acolytes and the People make the following responses.*

☩. O send out thy light and thy truth, that they may lead me;

℞. **And bring me unto thy holy hill, and to thy dwelling.**

☩. And that I may go unto the Altar of God;

℞. **Even unto the God of my joy and gladness.**

☩. O Lord hear our prayer;

℞. **And let our cry come unto thee.**

☩. The Lord be with you;

℞. **And with thy spirit.**

Let us pray:

Almighty and everlasting God, the fountain of light and source of goodness, who hast enlightened the world through thy Son Jesus Christ, the true light, and hast redeemed it through the mystery of His Passion; vouchsafe to bless these thy servants whom we have admitted to the ministry of Acolyte. Lighten their minds, we beseech thee, with the light of knowledge, and refresh them with thy loving kindness, that they may so devoutly serve at thine altar on earth, as to be counted worthy at length to worship before thy throne in heaven, through Jesus Christ our Lord. **Amen.**

*The Rector welcomes the new Acolytes into the Sanctuary for the first time, saying,*

All of us, whether we serve at the altar, sing in the choir, or pray in the nave, are here to worship the living God. Therefore, as a fitting conclusion to this Induction, and as is our custom Sunday by Sunday in this House of Prayer, let us now adore the Presence of the Lord in the Most Holy Sacrament of the Altar.

*The People stand.*

**HYMN 573** – Thee will I love, my strength, my tower

- 1 Thee will I love, my strength, my tower,  
Thee will I love, my joy, my crown,  
Thee will I love with all my power,  
In all my works, and thee alone,  
Thee will I love till sacred fire  
Fills my whole soul with pure desire.
- 2 I thank thee, uncreated Sun,  
That thy bright beams on me have shined;  
I thank thee, who hast overthrown  
My foes, and healed my wounded mind;  
I thank thee, whose enlivening voice  
Bids my freed heart in thee rejoice.



- 3 Uphold me, in the doubtful race,  
Nor suffer me again to stray;  
Strengthen my feet with steady pace  
Still to press forward in thy way:  
That all my powers, with all their might,  
In thy sole glory may unite.
- 4 Thee will I love, my joy, my crown,  
Thee will I love, my Lord, my God,  
Thee I will love, beneath thy frown  
Or smile – thy sceptre or thy rod;  
What though my flesh and heart decay,  
Thee shall I love in endless day.

*SURREY*  
Henry Carey, 1723

*Tr (1739) from the German of Rev. Johann Scheffler (1657)*  
*by Rev. John Wesley*

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

## **ADORATION**

### **O SALUTARIS HOSTIA**

*ÆTERNA CHRISTI MUNERA*

- 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**

‘O sacrum convivium,’ Luca Marenzio (1553-1599)

O sacrum convivium! In quo Christus sumitur: recolitur memoria passionis ejus:  
mens impletur gratia: et futurae gloriae nobis pignus datur. Alleluia.

O sacred feast, wherein Christ is received, the memory of His Passion is renewed in us, our souls are filled with grace, and the pledge of everlasting glory is given unto us. Alleluia.

## TANTUM ERGO SACRAMENTUM

PICARDY

- 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 hea-ven;  
**Containing in itself all sweet-ness.**

## COLLECT OF CORPUS CHRISTI

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

PSALM 117—Laudate Dominum; *Tone VI*

*Antiphon:*

*Cantor*

*People*



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

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

Glory be to the Father, and to **the** Son : and to thē Ho-ly<sup>^</sup>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.*

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

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

*A light reception follows this service in the Parish Hall.*

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*God be in my head* Music by: *Aston, Peter*

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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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