

**Saint Thomas's Church**  
**The Sixteenth Sunday After Trinity**  
**Sunday, September 24, 2023**  
**High Mass at 11:00 am**



God makes a gourd spring to give shade to Jonah, Matthaeus Merian I, 1630  
from *Icones Biblicae*

**Saint Thomas's Anglican Church**  
383 Huron Street,  
Toronto, Ontario M5S 2G5  
416-979-2323  
[www.stthomas.on.ca](http://www.stthomas.on.ca) [office@stthomas.on.ca](mailto:office@stthomas.on.ca)

## 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, though we hope you will avail yourself of **coffee hour in the parish hall** following this service, if possible. 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.*

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

*Those at the High Altar in loving memory of George C. Hitchman,  
by his daughter Barbara, and family*



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.**

**Celebrant:** Fr. Nathan Humphrey  
**Deacon & Homilist:** Fr. James Shire  
**Reader:** James Meade  
**Director of Music:** Elizabeth Anderson  
**Assistant Director of Music:** Manuel Piazza

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**MUSIC OF THE MASS** Collegium Regale, Herbert Howells (1892-1983)

**VOLUNTARY** Largo, from Trio Sonata No. 5 in A Minor, BWV 529,  
J.S. Bach (1685-1750)

**ENTRANCE HYMN 102** – Let us with a gladsome mind

- 1 Let us with a gladsome mind  
Praise the Lord, for he is kind:  
For his mercies aye endure  
Ever faithful, ever sure.
- 2 He with all-commanding might  
Filled the new-made world with light:  
For his mercies aye endure  
Ever faithful, ever sure.
- 3 He the golden-tressèd sun  
Caused all day his course to run:  
For his mercies aye endure  
Ever faithful, ever sure.
- 4 All things living he doth feed,  
His full hand supplies their need:  
For his mercies aye endure  
Ever faithful, ever sure.
- 5 Let us then with gladsome mind,  
Praise the Lord, for he is kind.  
For his mercies aye endure  
Ever faithful, ever sure.

*MONKLAND*  
*Arranged (1861) by J.B. Wilkes, from tune written 1824*

*John Milton, 1623*



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.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. **Amen.**

*The People sit.*

## **FIRST LESSON** Jonah 3.10-4.11

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

When God saw what the people of Nineveh 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?'

The word of the Lord.

**Thanks be to God.**

*The People remain seated for the Psalm.*

**PSALM 105.1-6, 37-45**

*Confitemini Domino*  
VII. 7.



- Cantor* 1 O GIVE thanks unto the Lord, and **call** up-on<sup>^</sup>his Name :  
*People* tell the peoples what **things** he hath done.
- 2 O let your songs be of **him** and praise him :  
and let your talking be of **all** his won<sup>^</sup>drous works.
- Cantor* 3 Re-**joyce** in<sup>^</sup>his ho<sup>^</sup>ly Name :  
let the heart of them re-**joyce** that seek<sup>^</sup>the Lord.
- People* 4 Seek the **Lord** and his strength : seek his **face** ev-er-more.
- Cantor* 5 Remember the marvellous **works** that he<sup>^</sup>hath done :  
his wonders, and the **judge**-mints of<sup>^</sup>his mouth;
- People* 6 O ye seed of Abra-**ham** his ser-vant :  
ye children of Ja-**cob**, his cho-sen.
- Cantor* 37 But he brought forth his own people with **sil**-ver and gold :  
and there was not one feeble per-**son** a-mong<sup>^</sup>their tribes.
- People* 38 Egypt was glad at **their** de-part-ing : for they **were** a-fraid<sup>^</sup>of them.
- Cantor* 39 He spread out a cloud to **be** a cov<sup>^</sup>er-ing :  
and fire to give light in the **nigh**t-sea-son.
- People* 40 At their de-**sire** he brought quails :  
and fill-ed them with the **bread** of hea-ven.
- Cantor* 41 He open-ed the rock of stone, and the **wa**-ters flow<sup>^</sup>ed out :  
so that rivers ran in the **dry** pla-ces.
- People* 42 For why? he remember-ed his **ho**-ly pro-mise :  
and Abra-**ham** his ser-vant.
- Cantor* 43 And he brought forth his **peo**-ple with joy :  
and his cho-**sen** with glad-ness;
- People* 44 And gave them the **lands** of<sup>^</sup>the na-tions : and they took the  
labours of the peoples **in** pos-ses-sion;
- Cantor* 45 That they might **keep** his sta-tutes :  
*People* and ob-**serve** his laws.

## THE EPISTLE Philippians 1.21-30

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

For to me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labour for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again. Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well—since you are having the same struggle that you saw I had and now hear that I still have.

The word of the Lord.

**Thanks be to God.**

*The People stand.*

## GOSPEL ACCLAMATION

*Cantor*                      *People*

Al - le - lu - ia.    \* Al - le - lu - ia. \_\_\_\_\_

*Tone VI*

*Cantor*                      OP-EN our hearts, O Lord : to give heed to what is said by thy Son.

*People*                      \* Alleluia.



## THE HOLY GOSPEL Matthew 20.1-16

The Lord be with you.

**And with thy spirit.**

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

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

Jesus said, 'For the kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the market-place; and he said to them, "You also go into the vineyard, and I will pay you whatever is right." So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, "Why are you standing here idle all day?" They said to him, "Because no one has hired us." He said to them, "You also go into the vineyard."

When evening came, the owner of the vineyard said to his manager, "Call the labourers and give them their pay, beginning with the last and then going to the first." When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, "These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat."

But he replied to one of them, "Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?" So the last will be first, and the first will be last.'

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

*Missa de Angelis*

*Celebrant*                      *People*

I be-lieve in one\_\_\_ God the Fath-er Al-migh-ty, Mak-er of hea-ven and earth,

And of all things vis - - - i - ble and in - vis - - - i - ble:

And in one Lord Je - sus Christ, the on - ly - be - got - ten Son of God,

Be - got - ten of the Fath - - er 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 Fath - er; Through whom all\_\_\_ things were made: Who for us men

and for our sal - va - tion came down from hea - ven, 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 - ed and was bu - - - ri - ed, And the third day he rose a - gain



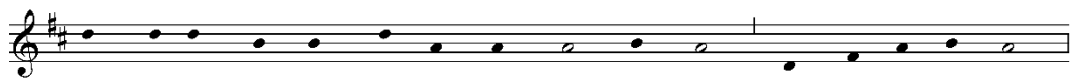
ac - cord - ing to the Scrip - tures, And as - cend - ed in - to hea - - - ven,



And sit - teth on the right hand of the Fath - er. 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 Fath - er and the Son, Who with the Fath - er and the Son



to - geth - er is wor - ship - ped and glo - ri - fi - ed, Who spake by the Pro - - phets.



And I be - lieve One, Ho - ly, Cath - o - lic, and A - po - sto - 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.



## OFFERTORY SENTENCE

Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

*The People remain standing for the hymn.*

## OFFERTORY HYMN 628 – Light’s abode, celestial Salem

*All* 1 Light’s abode, celestial Salem,  
Vision whence true peace doth spring,  
Brighter than the heart can fancy,  
Mansion of the highest King;  
O how glorious are the praises  
Which of thee the prophets sing!

*All* 2 There for ever and for ever  
Alleluia is out-poured;  
For unending, for unbroken  
Is the feast -day of the Lord;  
All is pure and all is holy  
That within thy walls is stored.

*Upper Voices* 3 There no cloud nor passing vapour  
Dims the brightness of the air;  
Endless noon-day, glorious noon-day,  
From the Sun of suns is there;  
There no night brings rest from labour,  
For unknown are toil and care.

*Lower Voices* 4 O how glorious and resplendent,  
Fragile body, shalt thou be,  
When endued with so much beauty,  
Full of health, and strong, and free,  
Full of vigour, full of pleasure  
That shall last eternally!

*All* 5 Now with gladness, now with courage,  
Bear the burden on thee laid,  
That hereafter these thy labours  
May with endless gifts be paid;  
And in everlasting glory  
Thou with brightness be arrayed.

*All* 6 Laud and honour to the Father,  
Laud and honour to the Son,  
Laud and honour to the Spirit  
Ever Three, and ever One,  
Consubstantial, co-eternal,  
While unending ages run.

REGENT SQUARE  
Henry Smart, 1867

*Tr. from Thomas à Kempis (15<sup>th</sup> Cent.)  
by Rev. J.M. Neale*

*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:* Sisters and brothers in Christ, with joyous hearts and in communion with the Holy Catholic Church, let us offer up our prayers to Almighty God.

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

The musical notation consists of a single staff with a treble clef. It is divided into two parts by a double bar line. The first part is labeled 'Intercessor' and contains the notes G4, A4, B4, C5, D5, E5, F5, G5. The second part is labeled 'People' and contains the notes G4, A4, B4, C5, D5, E5, F5, G5. Below the staff, the lyrics are written: 'Lord, in thy mer - cy, we be - seech thee, hear our prayer.'

*Intercessor:* I bid your prayers for Charles, King of Canada, and for all in civil authority under him in our country, province, and city. May God guide them in the ways of justice and peace; that all may honour one another and serve the common good. (*Silence.*)

Lord, in thy mer - cy, we be - seech thee, hear our prayer.

*Intercessor:* I bid your prayers for the world, for those places affected by war, conflict, calamity, or disaster, especially for Ukraine, Morocco, Libya, and Mali and all other places we now name, silently or aloud. May God grant us the spirit of respect and forbearance for all nations and peoples. (*Silence.*)

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

*Intercessor:* I bid your prayers for all who serve the needs of others in our community, for the volunteers and guests of the Friday Food Ministry, and for all those who labour in and use shelters, drop-in programs, foodbanks, and other social services. May God aid us to love him with all our hearts, souls, minds, and strength, and to love our neighbours as ourselves. (*Silence.*)

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

*Intercessor:* I bid your prayers for God's blessings upon all people, giving thanks to God for the people, neighbours, and friends of this parish, and especially for all those present in person or via livestream, and for newcomers and visitors this morning, both near and far. [We give thanks especially on this day for \_\_\_\_\_.] And for all other thanksgivings we now name, silently or aloud \_\_\_\_\_. 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.**

*Intercessor:* I bid your prayers for all those in need, for the sick\_\_\_\_\_, and for all those suffering in mind, body, or estate; for elders, 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.**

*Intercessor:* I bid your prayers for the souls of the departed, especially\_\_\_\_\_ who have died in recent days, and those whose year's mind is at this time \_\_\_\_\_, 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, rest in peace and rise in glory. *(Silence.)*

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

*Celebrant:* O Lord our God, accept the fervent prayers of thy people; in the multitude of thy mercies, look with compassion upon us and all who turn to thee for help; for thou art gracious, O lover of souls, and to thee we give glory, Father, Son, and Holy Spirit, now and forever. **Amen.**

## **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 spirit.

*Celebrant* *People*



Lift up your hearts; We lift them up unto the Lord.

*Celebrant* *People*



Let us give thanks unto 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.

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:*

**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,

*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

*A period of silence is kept. The consecrated Bread is broken.*

*Celebrant* *People*

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

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.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

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 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**

‘Rejoice in the Lord always,’ Anon (16<sup>th</sup> c)

Rejoice in the Lord always, and again I say, rejoice. Let your softness be known unto all men: the Lord is e’en at hand. Be careful for nothing: but in all prayer and supplication, let your petitions be manifest unto God with giving of thanks. And the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesu. Amen.

(Phil 4.4-7)

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

**COMMUNION HYMN 235** – Lord, enthroned in heavenly splendour

*All* 1 Lord, enthroned in heavenly splendour  
First begotten from the dead,  
Thou alone, our strong Defender,  
Liftest up thy people’s head.  
Alleluia, alleluia,  
Jesu, true and living bread!

*Upper* 2 Here our humblest homage pay we,  
*Voices* Here in loving reverence bow;  
Here for faith’s discernment pray we,  
Lest we fail to know thee now.  
Alleluia,  
Thou art here, we ask not how.

*Lower* 3 Though the lowliest form doth veil thee  
*Voices* As of old in Bethlehem,  
Here as there thine angels hail thee,  
Branch and Flower of Jesse’s stem.  
Alleluia,  
We in worship join with them.

*All* 4 Paschal Lamb, thine offering, finished  
Once for all when thou wast slain,  
In its fullness undiminished  
Shall for evermore remain,  
Alleluia,  
Cleansing souls from every stain.

*All* 5 Life-imparting heavenly Manna,  
Stricken rock with streaming side,  
Heaven and earth with loud Hosanna  
Worship thee, the Lamb who died,  
Alleluia,  
Risen, ascended, glorified!

*S<sup>r</sup> OSMUND*  
*Healey Willan, 1927*

*Canon G.H. Bourne, 1874*

*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 384 – Praise to the Holiest in the height

- 1 Praise to the Holiest in the height,  
And in the depth be praise;  
In all his words most wonderful,  
Most sure in all his ways.
- 2 O loving wisdom of our God!  
When all was sin and shame,  
A second Adam to the fight  
And to the rescue came.
- 3 O wisest love! that flesh and blood,  
Which did in Adam fail,  
Should strive afresh against the foe,  
Should strive and should prevail;
- 4 And that a higher gift than grace  
Should flesh and blood refine,  
God's presence and his very Self,  
And essence all-divine.
- 5 O generous love! that he who smote  
In Man for man the foe,  
The double agony in Man  
For man should undergo,

6 And in the garden secretly,  
And on the Cross on high,  
Should teach his brethren, and inspire  
To suffer and to die.

7 Praise to the Holiest in the height,  
And in the depth be praise;  
In all his words most wonderful,  
Most sure in all his ways.

*RICHMOND*

*adapted from Thomas Haweis, 1792 by S. Webbe (the younger), 1770-1843*

*Cardinal J.H. Newman, 1866*

**VOLUNTARY**

Praeludium in E Minor, Nicolaus Bruhns (1665-1697)

*Coffee Hour follows this service in the Parish Hall.*

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