

Saint Thomas's Church

Easter III

Sunday, April 30, 2023

Evensong & Benediction at 5:00 pm



Christ's charge to Saint Peter, cartoon for a tapestry by Raphael, 1515
Victoria and Albert Museum, London

Saint Thomas's Anglican Church

383 Huron Street,

Toronto, Ontario M5S 2G5

416-979-2323

www.stthomas.on.ca 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. 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 loving memory of Alice and Henry Spencer,
by Phil and Wade Spencer.*

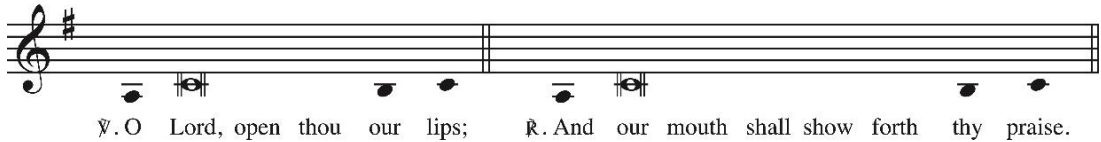


St. Thomas's relies on the generosity of those whose offerings reflect gratitude for God's own generosity to us. To make a secure gift online, simply scan the QR code with your phone's camera app, or visit qrco.de/smokytoms. Scroll to the bottom of the webpage to fill out the online form. **We no longer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

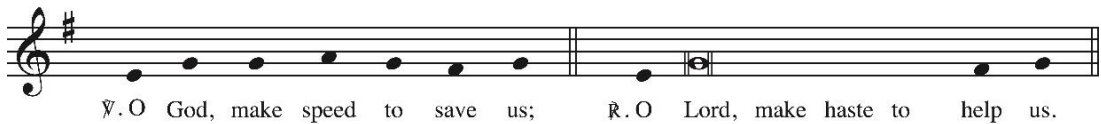
Officiant: Fr. Jake Cunliffe
Director of Music & Organist: Elizabeth Anderson

VOLUNTARY Pastorale from 24 Pièces en style libre, Louis Vierne (1870-1937)

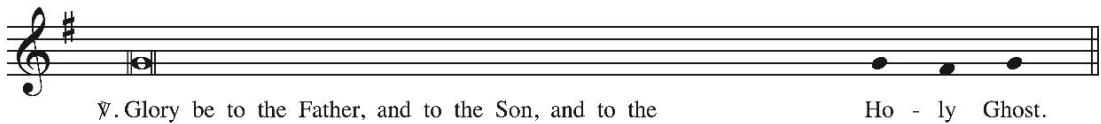
PRECES



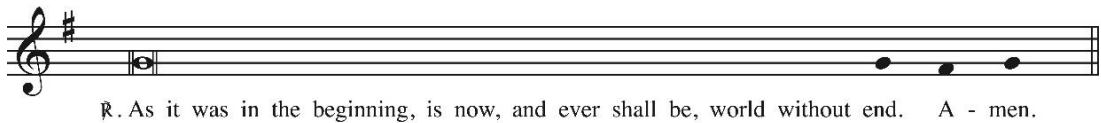
♩. O Lord, open thou our lips; R. And our mouth shall show forth thy praise.



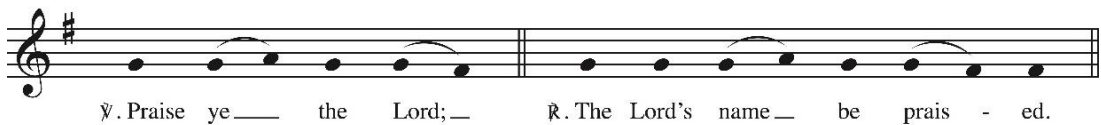
♩. O God, make speed to save us; R. O Lord, make haste to help us.



♩. 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.

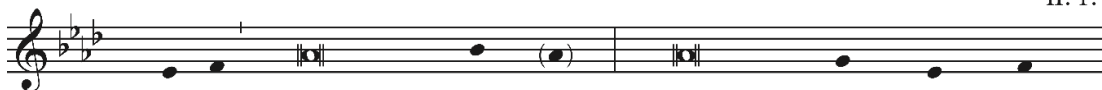


♩. Praise ye the Lord; R. The Lord's name be prais - ed.

The People sit when the officiant sits.

PSALM 123, *Ad te levavi oculos meos.*

II. 1.



Cantor 1 UN-TO thee lift I up mine **eyes** :

People O thou that dwellest in **the** hea-vens.

2 Behold, even as the eyes of servants look unto the hand of their **mas**-ters : and as the eyes of a maiden unto the hand of **her** mis-tress,

Cantor 3 Even so our eyes wait upon the Lord our **God** :
until he have mercy **up**-on us.

People 4 Have mercy upon us, O Lord, have mercy **up-on** us :
for we are utterly **des**-pis-ed.

Cantor 5 Our soul is fill-ed with the scornful reproof of the **weal**-thy :
and with the despiteful-**ness** of the proud.

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 without **end**. A-men.

PSALM 124, *Nisi quia Dominus.*

V. 2.



Cantor 1 IF THE Lord himself had not been on our side, now may Israel **say** :

People if the Lord himself had not been on our side, when men rose **up**
a-against üs;

2 They had swallow-ed us up a-**live** :
when they were so wrathfully dis-**pleas**-ed at üs;

Cantor 3 Then the waters had **drown**-ed us :
and the torrent had gone **o**-ver our söul;

People 4 Yea, then the raging **wa**-ters : had gone even **o**-ver our söul.

Cantor 5 But prais-ed be the **Lord** :
who hath not given us over for a prey **un**-to their tēeth.

People 6 Our soul is escap-ed even as a bird out of the snare of the **fo**w-ler : the snare is broken, and we **are** de-liv^{er}-ëd.

Cantor 7 Our help standeth in the Name of the **Lord** : who hath made **hea**-ven and eärth.

People Glory be to the Father, and to the **Son** : and **to** the Ho^{ly} Ghöst;

Cantor As it was in the beginning, is now, and ever **shall** be :

People world with-**out** end. A-mën.

PSALM 125, *Qui confidunt.*

VII. 2.



Cantor 1 **THEY THAT** put their trust in the Lord are even **as** the[^]mount Si-on :
People which may not be remov-ed, but standeth **fast** for ev-ër.

2 The hills stand a-**bout** Je-ru^sa-lem : even so standeth the Lord round about his people, from this time **forth** for ev^{er}-möre.

Cantor 3 For the sceptre of the ungodly shall not rest upon the **lot** of[^]the righ-teous : lest the righteous put their hand **un**-to wick^{ed}-nëss.

People 4 Do well, O Lord, unto **those** that are good : and unto them **that** are true[^]of heärt.

Cantor 5 As for such as turn aside to their **own** crook-ed ways : the Lord shall lead them forth with the evil doers; but peace be **up**-on Is^{ra}-ël.

People Glory be to the **Fa**-ther[^]and to[^]the Son : and **to** the Ho^{ly} Ghöst;

Cantor As it was in the beginning, is now, and **ev**-er shall be :

People world with-**out** end. A-mën.

FIRST LESSON Exodus 33.7-end

The First Lesson is written the book of Exodus, in the thirty-third chapter, beginning at the seventh verse.

Now Moses used to take the tent and pitch it outside the camp, far off from the camp; he called it the tent of meeting. And everyone who sought the Lord would go out to the tent of meeting, which was outside the camp. Whenever Moses went out to the tent, all the people would rise and stand, each of them, at the entrance of their tents and watch Moses until he had gone into the tent. When Moses

entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and the Lord would speak with Moses. When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise and bow down, all of them, at the entrance of their tents. Thus the Lord used to speak to Moses face to face, as one speaks to a friend. Then he would return to the camp; but his young assistant, Joshua son of Nun, would not leave the tent. Moses said to the Lord, 'See, you have said to me, "Bring up this people"; but you have not let me know whom you will send with me. Yet you have said, "I know you by name, and you have also found favour in my sight." Now if I have found favour in your sight, show me your ways, so that I may know you and find favour in your sight. Consider too that this nation is your people.' He said, 'My presence will go with you, and I will give you rest.' And he said to him, 'If your presence will not go, do not carry us up from here. For how shall it be known that I have found favour in your sight, I and your people, unless you go with us? In this way, we shall be distinct, I and your people, from every people on the face of the earth.' The Lord said to Moses, 'I will do the very thing that you have asked; for you have found favour in my sight, and I know you by name.' Moses said, 'Show me your glory, I pray.' And he said, 'I will make all my goodness pass before you, and will proclaim before you the name, "The Lord"; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. But', he said, 'you cannot see my face; for no one shall see me and live.' And the Lord continued, 'See, there is a place by me where you shall stand on the rock; and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by; then I will take away my hand, and you shall see my back; but my face shall not be seen.'

Here endeth the First Lesson.

THE MAGNIFICAT

Fauxbourdons, Thomas Tomkins (1572-1656)

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 John 21.15-end

The Second Lesson is written in the Gospel according to Saint John, in the twenty first chapter, beginning at the fifteenth verse.

When they had finished breakfast, Jesus said to Simon Peter, ‘Simon son of John, do you love me more than these?’ He said to him, ‘Yes, Lord; you know that I love you.’ Jesus said to him, ‘Feed my lambs.’ A second time he said to him, ‘Simon son of John, do you love me?’ He said to him, ‘Yes, Lord; you know that I love you.’ Jesus said to him, ‘Tend my sheep.’ He said to him the third time, ‘Simon son of John, do you love me?’ Peter felt hurt because he said to him the third time, ‘Do you love me?’ And he said to him, ‘Lord, you know everything; you know that I love you.’ Jesus said to him, ‘Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.’ (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, ‘Follow me.’ Peter turned and saw the disciple whom Jesus loved following them; he was the one who had reclined next to Jesus at the supper and had said, ‘Lord, who is it that is going to betray you?’ When Peter saw him, he said to Jesus, ‘Lord, what about him?’ Jesus said to him, ‘If it is my will that he remain until I come, what is that to you? Follow me!’ So the rumour spread in the community that this disciple would not die. Yet Jesus did not say to him that he would not die, but, ‘If it is my will that he remain until I come, what is that to you?’ This is the disciple who is testifying to these things and has written them, and we know that his testimony is true. But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written.

Here endeth the Second Lesson.

NUNC DIMITTIS

Fauxbourdons, Thomas Tomkins

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



V. The Lord be with you; R. And with thy spirit. V. Let us pray.

V. Lord, have mercy up-on us. R. Christ, have mercy up-on us. V. Lord, have mercy up-on us.

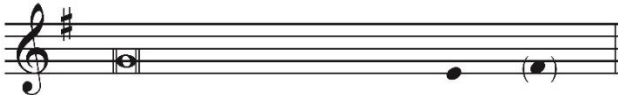
THE LORD'S PRAYER

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



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

R. And grant us thy salva-tion.

V. O Lord, save **the** King,

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

V. Endue thy ministers with righ-teous-ness.

R. And make thy chosen people joy-ful.

V. O Lord, save thy peo-ple.

R. And bless thine inhe-ri-tance.

V. Give peace in our time, O Lord;

R. And evermore mightily defend us.

Ÿ. O God, make clean our hearts with-**in** us;
R̄. And take not thy Holy Spirit **from** us.

THE COLLECT OF THE DAY

Almighty God, who showest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness: Grant unto all them that are admitted into the fellowship of Christ's religion, that they may forsake those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ, 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 'Rise up, my love, my fair one,' Healey Willan (1880-1968)

Rise up, my love, my fair one, and come away; for lo, the winter is past, the rain is over and gone; the flowers appear upon the earth; the time of the singing of birds is come; arise, my love, my fair one, and come away.

(Song of Solomon 2.10b-12a)

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 628 – Light's abode, celestial Salem

- 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!
- 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.
- 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.
- 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!
- 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.

- 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 (15th Cent.)
by Rev. J.M. Neale

The People kneel at the sound of the Sanctus bells.

BENEDICTION OF THE BLESSED SACRAMENT

O SALUTARIS HOSTIA

WAREHAM

- 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 'Credo quod Redemptor,' Robert Parsons (1535-1572)

Credo quod redemptor meus vedit, et in novissimo die de terra surrecturus sum:
in carne mea videbo Deum salvatorem meum.

For I know that my Redeemer lives, and that he will stand at the last day upon the
earth: yet in my flesh shall I see God my Saviour.

TANTUM ERGO SACRAMENTUM

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; Allelu-ia!

Containing in itself all sweetness. Allelu-ia!

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.**

THE BENEDICTION

The people are blessed by the Sacrament.

THE DIVINE PRAISES

The People repeat each phrase after the Officiant.

Blessed be God.

Blessed be his Holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be his Most Sacred Heart.

Blessed be his Most Precious Blood.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the Holy Ghost, the Comforter.

Blessed be the great Mother of God, Mary most Holy.

Blessed be the name of Mary, Virgin and Mother.

Blessed be St. Joseph, her most chaste spouse.

Blessed be God in his Angels and in his Saints.

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 Lord.

Glory be to the Father, and to **the** Son : and to thē 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.

The People rise at the sound of the Sanctus bells.

Copyright Information:

Rise up, my love, my fair one Music by: *Willan, Healey*

Copyright Year: 1929 Publisher: *Oxford University Press*

Credo quod redemptor Music by: *Parson, Robert*

Copyright Year: 1992 Publisher: *Oxford University Press*

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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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