

Saint Thomas's Church

The Tenth Sunday After Trinity

Sunday, August 13, 2023
Evensong & Adoration at 5:00 pm



David mourns his son, James Tissot, c. 1897
The Jewish Museum, New York City

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 loving memory of Enid and Jim Houston,
parents of Anna Kennedy and Allen and Alice Kennedy, parents of Rob Kennedy.;*

and

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



St. Thomas's relies on the generosity of those whose offerings reflect gratitude for God's own generosity to us. To make a secure gift online, simply scan the QR code with your phone's camera app, or visit qrco.de/smokytops. 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

VOLUNTARY

Sicilienne, from Suite Op. 5, Maurice Duruflé (1902-1986)

The People stand at the sound of the bell.

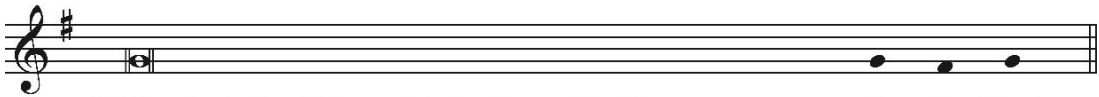
PRECES



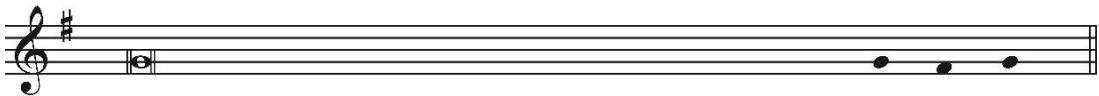
V. O Lord, open thou our lips; R. And our mouth shall show forth thy praise.



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 51

Miserere mei, Deus.

IV. 4.



- Cantor* 1 HAVE MER-cy upon me, O God, after **thy** great good-ness :
People according to the multitude of thy mercies do a-**way** mine of-fenc-es.
2 Wash me throughly **from** my wick-edⁿ-ness :
and cleanse me from my[^]sin.
- Cantor* 3 For I acknow-**ledge** my faults : and my sin is **ev**-er be-fore me.
People 4 Against thee only have I sin-ned, and done that which is evil **in** thy sight : that thou mightest be justifi-ed when thou speakest, **and** clear when thou dost[^]judge.
- Cantor* 5 Behold, I was brought **forth** in wick-edⁿ-ness : and in sin hath my **mo**-ther con-ceiv-ed[^] me.
- People* 6 But lo, thou requirest truth in the **in**-ward parts : and shalt make me to under-**stand** wis-dom se-cret^l-ly.
- Cantor* 7 Thou shalt purge me with hyssop, and I **shall** be clean : thou shalt wash me, and I shall **be** whi-ter than snow.
- People* 8 Thou shalt make me hear of **joy** and glad-ness : that the bones which thou **hast** bro-ken may reⁿ-joice.
- Cantor* 9 Turn thy face **from** my sins : and **put** out all my mis[^]deeds.
- People* 10 Make me a clean **heart**, O God : and renew a right **spi**-rit with-in me.
- Cantor* 11 Cast me not away **from** thy pre-sence : and take not thy ho-**ly** spi-rit from me.
- People* 12 O give me the comfort of thy **help** a-gain : and stablish me **with** a free spi-rit.
- Cantor* 13 Then shall I teach thy ways un-**to** the wick-ed : and sinners shall be con-**vert**-ed un-to thee.
- People* 14 Deliver me from blood-guiltiness, O God, thou that art the God of **my** sal-va-tion : and my tongue shall **sing** of thy righ-teousⁿ-ness.
- Cantor* 15 O Lord, open **thou** my lips : and my **mouth** shall show forth thy[^]praise.
- People* 16 For thou desirest no sacrifice, else **would** I give it : but thou delightest **not** in burnt of-ferⁿ-ings.

Cantor 17 The sacrifice of God is a **trou**-bled spi-rit :
a broken and contrite heart, O **God**, shalt thou not des^e-pise.

People 18 O be favourable and gracious **un**-to Si-on :
build thou the **walls** of Je-ru-sa^e-lem.

Cantor 19 Then shalt thou be pleas-ed with the sacrifices of righteousness,
with the burnt offerings **and** ob-la-tions :
then shall they offer young bullocks **up**-on thine al-tar.

People Glory be to the Father, and **to** the Son : **and** to the Ho-ly^e-Ghost;
Cantor As it was in the beginning, is now, and **ev**-er shall be :
People world **with**-out end. A-men.

FIRST LESSON 2 Samuel 18

The First Lesson is written in the second book of the prophet Samuel, in the eighteenth chapter, beginning at the first verse.

Then David mustered the men who were with him, and set over them commanders of thousands and commanders of hundreds. And David divided the army into three groups: one-third under the command of Joab, one-third under the command of Abishai son of Zeruiah, Joab's brother, and one-third under the command of Ittai the Gittite. The king said to the men, 'I myself will also go out with you.' But the men said, 'You shall not go out. For if we flee, they will not care about us. If half of us die, they will not care about us. But you are worth ten thousand of us; therefore it is better that you send us help from the city.' The king said to them, 'Whatever seems best to you I will do.' So the king stood at the side of the gate, while all the army marched out by hundreds and by thousands. The king gave orders to Joab and Abishai and Ittai, saying, 'Deal gently for my sake with the young man Absalom.' And all the people heard when the king gave orders to all the commanders concerning Absalom. So the army went out into the field against Israel; and the battle was fought in the forest of Ephraim. The men of Israel were defeated there by the servants of David, and the slaughter there was great on that day, twenty thousand men. The battle spread over the face of all the country; and the forest claimed more victims that day than the sword.

Absalom happened to meet the servants of David. Absalom was riding on his mule, and the mule went under the thick branches of a great oak. His head caught fast in the oak, and he was left hanging between heaven and earth, while the mule that was under him went on. A man saw it, and told Joab, 'I saw Absalom

hanging in an oak.' Joab said to the man who told him, 'What, you saw him! Why then did you not strike him there to the ground? I would have been glad to give you ten pieces of silver and a belt.' But the man said to Joab, 'Even if I felt in my hand the weight of a thousand pieces of silver, I would not raise my hand against the king's son; for in our hearing the king commanded you and Abishai and Ittai, saying: For my sake protect the young man Absalom! On the other hand, if I had dealt treacherously against his life (and there is nothing hidden from the king), then you yourself would have stood aloof.' Joab said, 'I will not waste time like this with you.' He took three spears in his hand, and thrust them into the heart of Absalom, while he was still alive in the oak. And ten young men, Joab's armour-bearers, surrounded Absalom and struck him, and killed him. Then Joab sounded the trumpet, and the troops came back from pursuing Israel, for Joab restrained the troops. They took Absalom, threw him into a great pit in the forest, and raised over him a very great heap of stones. Meanwhile all the Israelites fled to their homes. Now Absalom in his lifetime had taken and set up for himself a pillar that is in the King's Valley, for he said, 'I have no son to keep my name in remembrance'; he called the pillar by his own name. It is called Absalom's Monument to this day.

Then Ahimaaz son of Zadok said, 'Let me run, and carry tidings to the king that the Lord has delivered him from the power of his enemies.' Joab said to him, 'You are not to carry tidings today; you may carry tidings another day, but today you shall not do so, because the king's son is dead.' Then Joab said to a Cushite, 'Go, tell the king what you have seen.' The Cushite bowed before Joab, and ran. Then Ahimaaz son of Zadok said again to Joab, 'Come what may, let me also run after the Cushite.' And Joab said, 'Why will you run, my son, seeing that you have no reward for the tidings?' 'Come what may,' he said, 'I will run.' So he said to him, 'Run.' Then Ahimaaz ran by the way of the Plain, and outran the Cushite.

Now David was sitting between the two gates. The sentinel went up to the roof of the gate by the wall, and when he looked up, he saw a man running alone. The sentinel shouted and told the king. The king said, 'If he is alone, there are tidings in his mouth.' He kept coming, and drew near. Then the sentinel saw another man running; and the sentinel called to the gatekeeper and said, 'See, another man running alone!' The king said, 'He also is bringing tidings.' The sentinel said, 'I think the running of the first one is like the running of Ahimaaz son of Zadok.' The king said, 'He is a good man, and comes with good tidings.' Then Ahimaaz cried out to the king, 'All is well!' He prostrated himself before the king with his

face to the ground, and said, 'Blessed be the Lord your God, who has delivered up the men who raised their hand against my lord the king.' The king said, 'Is it well with the young man Absalom?' Ahimaaz answered, 'When Joab sent your servant, I saw a great tumult, but I do not know what it was.' The king said, 'Turn aside, and stand here.' So he turned aside, and stood still. Then the Cushite came; and the Cushite said, 'Good tidings for my lord the king! For the Lord has vindicated you this day, delivering you from the power of all who rose up against you.' The king said to the Cushite, 'Is it well with the young man Absalom?' The Cushite answered, 'May the enemies of my lord the king, and all who rise up to do you harm, be like that young man.'

The king was deeply moved, and went up to the chamber over the gate, and wept; and as he went, he said, 'O my son Absalom, my son, my son Absalom! Would that I had died instead of you, O Absalom, my son, my son!'

Here endeth the First Lesson.

The People stand.

THE MAGNIFICAT

The Short Service, Thomas Causton (d. 1569)

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 Acts 15.1-31

The Second Lesson is written in the Acts of the Apostles, in the fifteenth chapter, beginning at the first verse.

Then certain individuals came down from Judea and were teaching the brothers, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved.’ And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to discuss this question with the apostles and the elders. So they were sent on their way by the church, and as they passed through both Phoenicia and Samaria, they reported the conversion of the Gentiles, and brought great joy to all the believers. When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported all that God had done with them.

But some believers who belonged to the sect of the Pharisees stood up and said, ‘It is necessary for them to be circumcised and ordered to keep the law of Moses.’ The apostles and the elders met together to consider this matter. After there had been much debate, Peter stood up and said to them, ‘My brothers, you know that in the early days God made a choice among you, that I should be the one through whom the Gentiles would hear the message of the good news and become believers. And God, who knows the human heart, testified to them by giving them the Holy Spirit, just as he did to us; and in cleansing their hearts by faith he has made no distinction between them and us. Now therefore why are you putting God to the test by placing on the neck of the disciples a yoke that neither our ancestors nor we have been able to bear? On the contrary, we believe that we will be saved through the grace of the Lord Jesus, just as they will.’ The whole assembly kept silence, and listened to Barnabas and Paul as they told of all the signs and wonders that God had done through them among the Gentiles. After they finished speaking, James replied, ‘My brothers, listen to me. Simeon has related how God first looked favourably on the Gentiles, to take from among them a people for his name. This agrees with the words of the prophets, as it is written, “After this I will return, and I will rebuild the dwelling of David, which has fallen; from its ruins I will rebuild it, and I will set it up, so that all other peoples may seek the Lord— even all the Gentiles over whom my name has been

called. Thus says the Lord, who has been making these things known from long ago.” Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God, but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled and from blood. For in every city, for generations past, Moses has had those who proclaim him, for he has been read aloud every sabbath in the synagogues.’

Then the apostles and the elders, with the consent of the whole church, decided to choose men from among their members and to send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leaders among the brothers, with the following letter: ‘The brothers, both the apostles and the elders, to the believers of Gentile origin in Antioch and Syria and Cilicia, greetings. Since we have heard that certain persons who have gone out from us, though with no instructions from us, have said things to disturb you and have unsettled your minds, we have decided unanimously to choose representatives and send them to you, along with our beloved Barnabas and Paul, who have risked their lives for the sake of our Lord Jesus Christ. We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials: that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from fornication. If you keep yourselves from these, you will do well. Farewell.’ So they were sent off and went down to Antioch. When they gathered the congregation together, they delivered the letter. When its members read it, they rejoiced at the exhortation.

Here endeth the Second Lesson.

The People stand.

NUNC DIMITTIS

The Short Service, 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

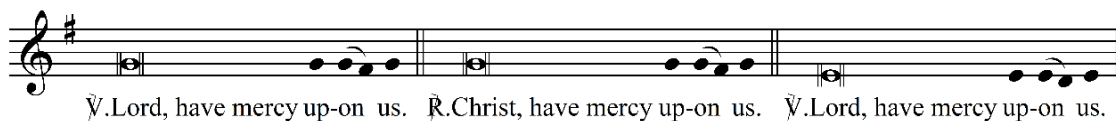
The Creed is chanted on a monotone, the Officiant beginning,

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 People kneel.



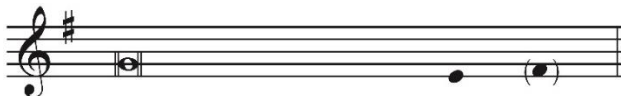
THE LORD'S PRAYER

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



℣. Give peace in our time, **O** Lord;
℞. And evermore mightily defend **us**.

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

THE COLLECT OF THE DAY

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; 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

‘When David heard that Absalom was slain,’
Thomas Weelkes (1576-1623)

When David heard that Absalom was slain, he went up to his chamber over the gate, and wept; and thus he said: ‘O my son Absalom, would God I had died for thee.’

(2 Samuel 18.33)

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 45 – Now God be with us, for the night is closing

Lower 1 Now God be with us, for the night is closing;
Voices The light and darkness are of his disposing,
And `neath his shadow here to rest we yield us,
For he will shield us.

- Upper* 2 Let evil thoughts and spirits flee before us;
Voices Till morning cometh, watch, O Father, o'er us;
 In soul and body thou from harm defend us;
 Thine angels send us.
- Lower* 3 Let holy thoughts be ours when sleep o'ertakes us;
Voices Our earliest thoughts be thine when morning wakes us;
 Serving thee only, and in all our doing
 Thy praise pursuing.
- Upper* 4 We have no refuge; none on earth to aid us
Voices Save thee, O Father, who thine own hast made us;
 But thy dear presence will not leave them lonely
 Who seek thee only.
- All* 5 Father, thy Name be praised, thy Kingdom given,
 Thy will be done on earth as 'tis in heaven;
 Keep us, forgive us, and from ill deliver
 Us now and ever.

CHRISTE FONS JUGIS
Rouen Church Melody

Tr. (1863) by Catherine Winkworth from the German of Rev. Petrus Herbert, 1566

The People kneel at the sound of the Sanctus bells.

ADORATION

O Salutaris Hostia (Hymn 237, Part 2)

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,' Gerald Near (b. 1942)

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 (Hymn 234, Part 2)

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 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.

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When David heard Music by: *Weelkes, Thomas*

Copyright Year: 1978 Publisher: *Oxford University Press*

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