

Saint Thomas's Church

The Sunday called Sexagesima

Sunday, February 4, 2024
Evensong & Adoration at 5:00 pm



The coat of many colours, Ford Madox Brown, 1866
Walker Art Gallery, Liverpool

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



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/smokythoms. 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.**

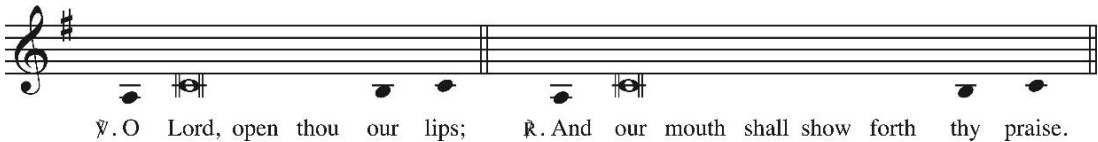
Officiant: Fr. Nathan Humphrey
Reader: Janet Nichols
Organist & Choirmaster: Elizabeth Anderson
Assistant Organist & Choirmaster: Manuel Piazza

VOLUNTARY

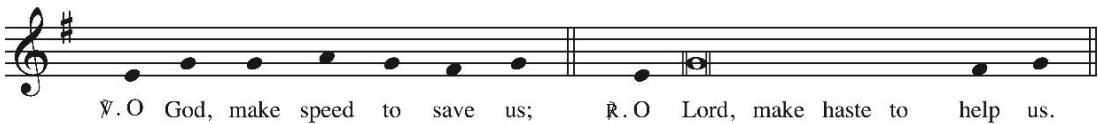
Voluntary in three parts, Anonymous

The People stand at the sound of the bell.

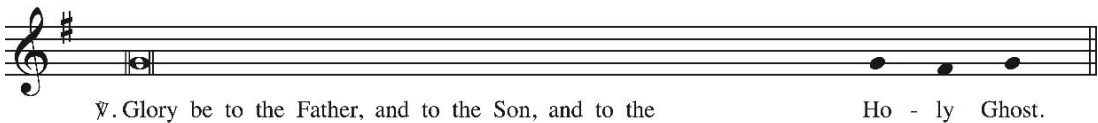
PRECES



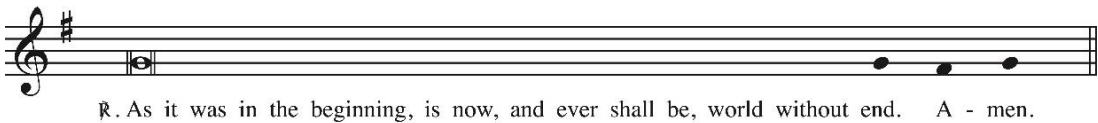
V. O Lord, open thou our lips; R. And our mouth shall show forth thy praise.



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 81

Exultate Deo.

V. 1.



- Cantor* 1 O SING merrily unto God our **strength** :
People make a cheerful noise unto the **God** of Ja-cob.
- 2 Raise the psalm and sound the **tim**-brel :
the merry **harp** with the lute.
- Cantor* 3 Blow up the trumpet in the **new** moon :
at the full moon, for our **so**-lemn feast day.
- People* 4 For this was made a statute for **Is**-ra-el :
and a law of the **God** of Ja-cob.
- Cantor* 5 This he ordain-ed in Joseph for a testi-**mo**-ny :
when he went forth against the **land** of E-gypt.
- People* 6 I heard the voice of one that I **knew** not : 'I eas-ed his shoulder from
the burden, and his hands were **fre**-ed from the load.
- Cantor* 7 Thou didst call in trouble, and I deliver-ed **thee** : I heard thee in the
thunder-cloud; I prov-ed thee also at the **Wa**-ters of Strife.
- People* 8 Hear, O my people, and I will testify unto **thee** :
O Israel, if thou wouldest **heark**-en un-to-me!
- Cantor* 9 There shall no strange god be in **thee** :
neither shalt thou worship **an**-y oth-er god.
- People* 10 I am the Lord thy God, who brought thee out of the land of **E**-gypt :
open thy mouth wide, and **I** will fill it.
- Cantor* 11 But my people would not hear my **voice** :
and Israel would **not** o-bey me.
- People* 12 So I gave them up unto their stubborn **hearts** :
and let them follow their own i-**ma**-gin-a-tions.
- Cantor* 13 O that my people would hearken unto **me** :
that Israel would **walk** in my ways!
- People* 14 I should soon put down their **en**-e-mies :
and turn my hand against their **ad**-ver-sa-ries.

Cantor 15 The haters of the Lord should feign obedience unto **him** :
but their time should en-**dure** for ev-er.

People 16 I would feed them also with the finest **wheat**-flour :
and with honey out of the stony rock would I **sa-tis-fy** thee.'

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

FIRST LESSON

Genesis 37

The First Lesson is written in the book Genesis, in the thirty-seventh chapter, beginning at the first verse.

Jacob lived in the land where his father had stayed, the land of Canaan. This is the account of Jacob's family line. Joseph, a young man of seventeen, was tending the flocks with his brothers, the sons of Bilhah and the sons of Zilpah, his father's wives, and he brought their father a bad report about them. Now Israel loved Joseph more than any of his other sons, because he had been born to him in his old age; and he made an ornate robe for him. When his brothers saw that their father loved him more than any of them, they hated him and could not speak a kind word to him.

Joseph had a dream, and when he told it to his brothers, they hated him all the more. He said to them, "Listen to this dream I had: We were binding sheaves of grain out in the field when suddenly my sheaf rose and stood upright, while your sheaves gathered around mine and bowed down to it."

His brothers said to him, "Do you intend to reign over us? Will you actually rule us?" And they hated him all the more because of his dream and what he had said. Then he had another dream, and he told it to his brothers. "Listen," he said, "I had another dream, and this time the sun and moon and eleven stars were bowing down to me." When he told his father as well as his brothers, his father rebuked him and said, "What is this dream you had? Will your mother and I and your brothers actually come and bow down to the ground before you?" His brothers were jealous of him, but his father kept the matter in mind. Now his brothers had gone to graze their father's flocks near Shechem, and Israel said to Joseph, "As you know, your brothers are grazing the flocks near Shechem. Come, I am going to send you to them." "Very well," he replied. So he said to him, "Go and see if all is well with your brothers and

with the flocks, and bring word back to me.” Then he sent him off from the Valley of Hebron. When Joseph arrived at Shechem, a man found him wandering around in the fields and asked him, “What are you looking for?” He replied, “I’m looking for my brothers. Can you tell me where they are grazing their flocks?” “They have moved on from here,” the man answered. “I heard them say, ‘Let’s go to Dothan.’”

So Joseph went after his brothers and found them near Dothan. But they saw him in the distance, and before he reached them, they plotted to kill him. “Here comes that dreamer!” they said to each other. “Come now, let’s kill him and throw him into one of these cisterns and say that a ferocious animal devoured him. Then we’ll see what comes of his dreams.” When Reuben heard this, he tried to rescue him from their hands. “Let’s not take his life,” he said. “Don’t shed any blood. Throw him into this cistern here in the wilderness, but don’t lay a hand on him.” Reuben said this to rescue him from them and take him back to his father. So when Joseph came to his brothers, they stripped him of his robe—the ornate robe he was wearing - and they took him and threw him into the cistern. The cistern was empty; there was no water in it. As they sat down to eat their meal, they looked up and saw a caravan of Ishmaelites coming from Gilead. Their camels were loaded with spices, balm and myrrh, and they were on their way to take them down to Egypt. Judah said to his brothers, “What will we gain if we kill our brother and cover up his blood? Come, let’s sell him to the Ishmaelites and not lay our hands on him; after all, he is our brother, our own flesh and blood.” His brothers agreed. So when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern and sold him for twenty shekels of silver to the Ishmaelites, who took him to Egypt.

When Reuben returned to the cistern and saw that Joseph was not there, he tore his clothes. He went back to his brothers and said, “The boy isn’t there! Where can I turn now?” Then they got Joseph’s robe, slaughtered a goat and dipped the robe in the blood. They took the ornate robe back to their father and said, “We found this. Examine it to see whether it is your son’s robe.” He recognized it and said, “It is my son’s robe! Some ferocious animal has devoured him. Joseph has surely been torn to pieces.” Then Jacob tore his clothes, put on sackcloth and mourned for his son many days. All his sons and daughters came to comfort him, but he refused to be comforted. “No,” he said, “I will continue to mourn until I join my son in the grave.” So his father wept for him. Meanwhile, the Midianites sold Joseph in Egypt to Potiphar, one of Pharaoh’s officials, the captain of the guard.

Here endeth the First Lesson.

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

THE MAGNIFICAT

The Second Service, William Byrd (1543-1623)

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

Luke 10.25-37

The Second Lesson is written in the Gospel according to Saint Luke, in the tenth chapter, beginning at the twenty-fifth verse.

On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?" "What is written in the Law?" he replied. "How do you read it?"

He answered, "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbour as yourself.'"

"You have answered correctly," Jesus replied. "Do this and you will live." But he wanted to justify himself, so he asked Jesus, "And who is my neighbour?"

In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. The next day he took out two denarii and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

“Which of these three do you think was a neighbour to the man who fell into the hands of robbers?” The expert in the law replied, “The one who had mercy on him.”

Jesus told him, “Go and do likewise.”

Here endeth the Second Lesson.

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

NUNC DIMITTIS

The Second Service, William Byrd

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.

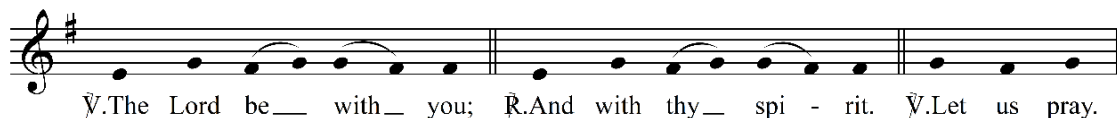
APOSTLES' CREED

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

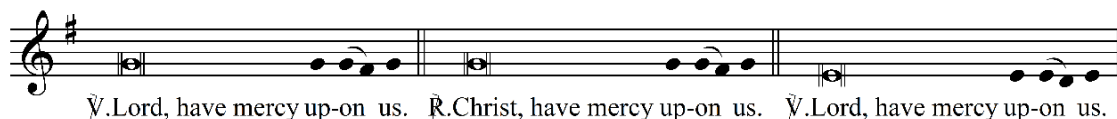
I believe in God
the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ his only Son our Lord,
Who was conceived by the Holy Ghost,

**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.

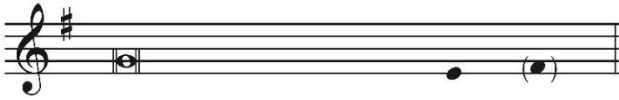


THE LORD'S PRAYER

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



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

O Lord God, who seest that we put not our trust in any thing that we do: Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever 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

‘Christe qui lux es et dies,’ William Byrd (1543-1623)

Christe qui lux es et dies, noctis tenebras detegis, lucisque lumen crederis, lumen beatum praedicans. Precamur, sancte Domine, defende nos in hac nocte, sit nobis in te requies, quietam noctem tribue. Ne gravis somnus inruat, nec hostis nos subripiat, nec caro illi consentiens, nos tibi reos statuatur. Oculi somnum capiant, cor ad te semper vigilet, dextera tua protegat famulos qui te diligunt. Defensor noster aspice, insidiantes reprime, gubernata tuos famulos, quos sanguine mercatus es. Memento nostri, Domine in gravi isto corpore, qui es defensor animae, adesto nobis, Domine. Amen.

O Christ, who art the light and day, Thou drivest darksome night away; We know thee as the Light of light, illuminating mortal sight. All holy Lord, we pray to Thee, Keep us tonight from danger free, Grant us, dear Lord, in Thee to rest, So be our sleep in quiet blest. Let not the tempter round us creep, With thoughts of evil while we sleep. Nor with his wiles the flesh allure, And make us in thy sight impure. And while the eyes soft slumber take, Still be the heart to thee awake, Be thy right hand upheld above Thy servants resting in Thy love. Yea, our Defender, be Thou nigh To bid the powers of darkness fly, Keep us from sin, and guide for good Thy servants purchased by thy blood. Remember us, dear Lord, we pray, While in this mortal flesh we stay; 'Tis Thou who dost the soul defend, Be present with us to the end. Amen.

(English text by R.R. Terry)

The People kneel.

CONCLUDING PRAYERS

The Officiant may say 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 stand.

HYMN 103

Almighty God, thy word is cast

- 1 Almighty God, thy word is cast
Like seed into the ground:
Now let the dew of heaven descend
And righteous fruits abound.
- 2 Let not the foe of Christ and man
This holy seed remove:
But give it root in every heart,
To bring forth fruits of love.
- 3 Let not the world's deceitful cares
The rising plant destroy;
But let it yield a hundredfold
The fruits of peace and joy.
- 4 Oft as the precious seed is sown,
Thy quickening grace bestow;
That all whose souls the truth receive
Its saving power may know.

ALBANO
Vincent Novello, 1868

Rev. John Cawood, 1815

The People kneel at the sound of the Sanctus bells.

ADORATION

O SALUTARIS HOSTIA

HEREFORD

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.

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,’ William Byrd

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.

Antiphon for the Feast of Corpus Christi

TANTUM ERGO SACRAMENTUM

GRAFTON

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.

Glory let us give and blessing
to the Father and the Son,
honour, might, and praise addressing,
while eternal ages run;
ever too his love confessing,
who, from both, with both is One. Amen.

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

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

COLLECT OF CORPUS CHRISTI

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

PSALM 117—Laudate Dominum; *Tone VI*

Antiphon:

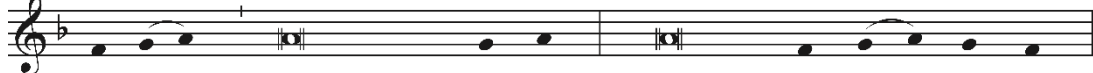
Cantor

People



Let us a - dore Christ our Lord, in the most Ho - ly Sac - ra - ment.

Tone VI



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

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

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

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

All repeat the Antiphon from the beginning.

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.

The Altar flowers are given to the honour and glory of Almighty God:
Those at the High Altar in loving memory of Francis Burk Sutton, by his family;
and
Those on the Lady Altar are in loving memory of Jean and Doug Creighton
by Dan and Jeff Josselyn-Creighton.

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