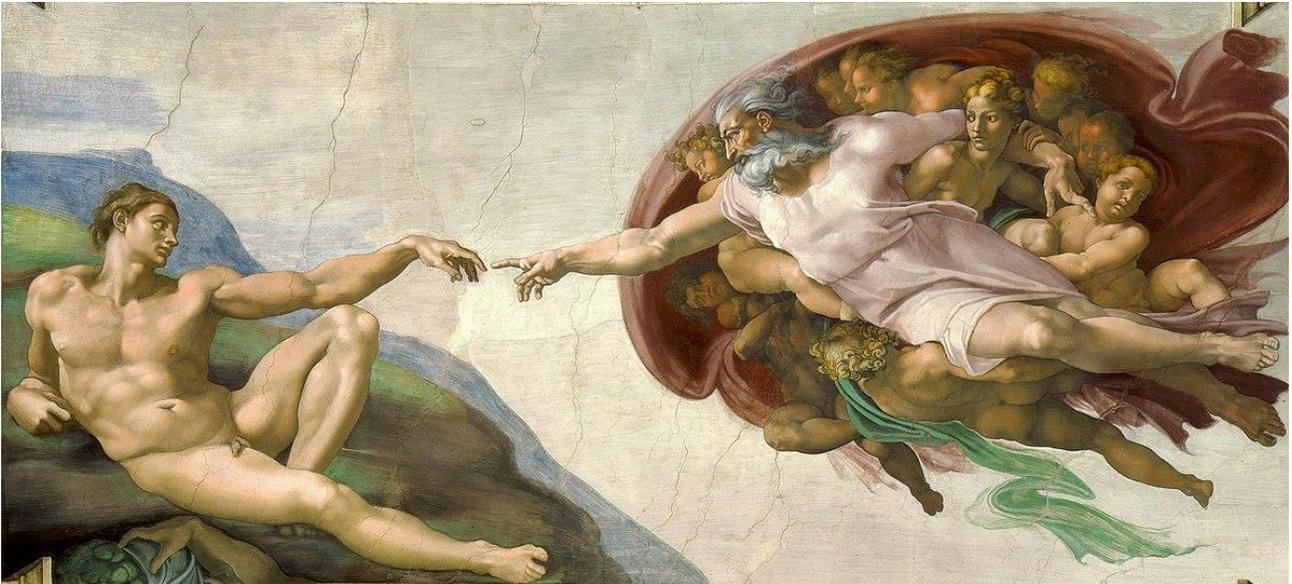


Saint Thomas's Church
The Sunday Called Septuagesima

Sunday, February 5, 2023
Evensong & Devotions at 5:00 pm



Le Creazione di Adamo, Michelangelo di Lodovico, 1512
La Soffitto della Cappella Sistina, Roma, Italia

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 James and Ethel Baskin,
and John Atkinson, by Betty Anne and family.*

and

*Those on the Lady Altar in loving memory of Jean and Joe Josselyn
by Dan and Jeff Josselyn-Creighton.*



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. Humphrey
Interim Director of Music & Organist: Elizabeth Anderson

ORGAN VOLUNTARY

Mit Fried' und Freud' ich fahr dahin, BWV 616,
J.S. Bach (1685-1750)

PRECES

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

℣. O God, make speed to save us; ℞. O Lord, make haste to help us.

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

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

℣. Praise ye — the Lord; — ℞. The Lord's name — be prais - ed.

The People sit when the Choir sits.

PSALM 80

Qui regis Israel.
IV. 4.

- Cantor* 1 HEAR, O thou Shepherd of Israel, thou that leadest Joseph **like** a flock :
People show thyself also, thou that sittest **up**-on the cher-u²bim.
- 2 Before Ephraim, Benjamin, **and** Man-as-seh : stir up thy strength, **and** come and help us.

Cantor 3 Turn us a-**gain**, O God : show the light of thy countenance, **and** we shall be whole.

People 4 O Lord **God** of hosts : how long wilt thou be angry with thy **peo**-ple that pray-eth?

Cantor 5 Thou hast fed them with the **bread** of tears : and hast given them plen-**teous**-ness of tears to drink.

People 6 Thou makest us a very strife un-**to** our neigh-bours : and our ene-**mies** laugh us to scorn.

Cantor 7 Turn us again, O **God** of hosts : show the light of thy countenance, **and** we shall be whole.

People 8 Thou broughtest a vine **out** of E-gypt : thou didst drive out the **na**-tions, and plant it in.

Cantor 9 Thou madest **room** for it : and when it had taken root **it** fill-ed the land.

People 10 The hills were cover-ed with the sha-**dow** of it : and the mighty ce-**dars** with the boughs there of.

Cantor 11 She stretch-ed out her branches un-**to** the sea : and her boughs un-**to** the Ri-ver.

People 12 Why hast thou then broken **down** her fen-ces : so that all they **that** go by pluck her grapes?

Cantor 13 The wild boar out of the wood doth **root** it up : and the wild beasts of **the** field de-vour it.

People 14 Turn us again, O **God** of hosts : show the light of thy countenance, **and** we shall be whole.

Cantor 15 Look down from heaven, behold, and visit this vine, and the stock that thy right **hand** hath plant-ed : and the branch that thou madest **so** strong for thy-self.

People 16 It is burnt with fire **and** cut down : they perish at the re-**buke** of thy coun-te-nance.

Cantor 17 Let thy hand be upon the man **of** thy right hand : and upon the son of man, whom thou madest so **strong** for thine own self.

People 18 And so shall we not go **back** from thee : O let us live, and we will **call** up-on thy Name.

Cantor 19 Turn us again, O Lord **God** of hosts : show the light of thy countenance, **and** we shall be whole.

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 **ev**-er shall be :

People world **with**-out end. A-men.

The First Lesson is written the book of Genesis, in the second chapter, beginning at the fourth verse.

These are the generations of the heavens and the earth when they were created. In the day that the Lord God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up - for the Lord God had not caused it to rain upon the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground - then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. A river flowed out of Eden to water the garden, and there it divided and became four rivers. The name of the first is Pishon; it is the one which flows around the whole land of Havilah, where there is gold; and the gold of that land is good; bdellium and onyx stone are there. The name of the second river is Gihon; it is the one which flows around the whole land of Cush. And the name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates. The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, saying, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him." So out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him. So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; and the rib which the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh. And the man and his wife were both naked, and were not ashamed.

Here endeth the First Lesson.

THE MAGNIFICAT

Collegium Regale, John Tavener (1944-2013)

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

Revelation 4

The Second Lesson is written in the Book of Revelation, in the fourth chapter, beginning at the first verse.

After this I looked, and lo, in heaven an open door! And the first voice, which I had heard speaking to me like a trumpet, said, "Come up hither, and I will show you what must take place after this." At once I was in the Spirit, and lo, a throne stood in heaven, with one seated on the throne! And he who sat there appeared like jasper and carnelian, and round the throne was a rainbow that looked like an emerald. Round the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clad in white garments, with golden crowns upon their heads. From the throne issue flashes of lightning, and voices and peals of thunder, and before the throne burn seven torches of fire, which are the seven spirits of God; and before the throne there is as it were a sea of glass, like crystal. And round the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like a flying eagle. And the four living creatures, each of them with six wings, are full of eyes all round and within, and day and night they never cease to sing, "Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!" And whenever the living creatures give glory and honour and thanks to him who is seated on the throne, who lives for ever and ever, the twenty-four elders fall down before him who is seated on the throne and worship him who lives for ever and ever; they cast their crowns before the throne, singing, "Worthy art thou, our Lord and God, to receive glory

and honour and power, for thou didst create all things, and by thy will they existed and were created.”

Here endeth the Second Lesson.

NUNC DIMITTIS

Collegium Regale, John Tavener (1944-2013)

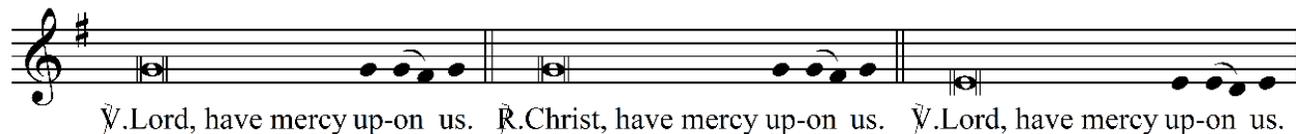
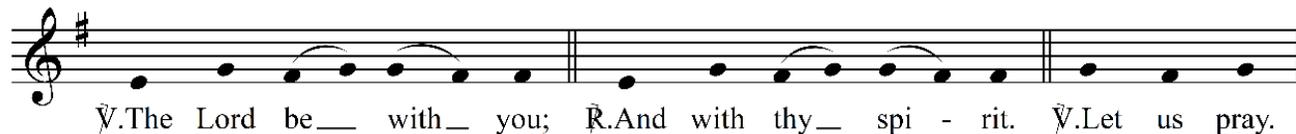
Lord, now lettest thou thy servant depart in peace, / according to thy word.
For mine eyes have seen thy salvation, /
which thou hast prepared before the face of all people;
To be a light to lighten the Gentiles, / and to be the glory of thy people Israel.
Glory be to the Father, and to the Son, / and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, /
world without end. Amen.

APOSTLES' CREED

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

I believe in God
the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ his only Son our Lord,
Who was conceived by the Holy Ghost,
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead, and buried:
He descended into hell;
The third day he rose again from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the Life everlasting. Amen.

THE SALUTATION AND LESSER LITANY



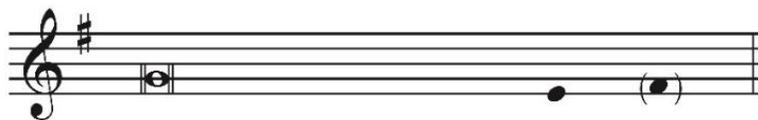
THE LORD'S PRAYER

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



V̄. O Lord, show thy mercy up-on us;

R̄. And grant us thy salva-tion.

V̄. O Lord, save **the** King,

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

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

R̄. And make thy chosen people joy-ful.

V̄. O Lord, save thy peo-ple.

R̄. And bless thine inhe-ri-tance.

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

R̄. And evermore mightily defend **us**.

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

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

THE COLLECT OF THE DAY

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, 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.**

ANTHEM

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

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

From the Sarum Primer, 1558

CONCLUDING PRAYERS

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

Almighty God, Father of all mercies,
We thine unworthy servants do give thee most humble and hearty thanks For all thy goodness and loving-kindness To us and to all men; We bless thee for our creation, preservation, and all the blessings of this life; But above all for thine inestimable love In the redemption of the world by our Lord Jesus Christ; For the means of grace, And for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, That our hearts may be unfeignedly thankful, And that we show forth thy praise, Not only with our lips, but in our lives; By giving up ourselves to thy service, And by walking before thee in holiness and righteousness all our days; Through Jesus Christ our Lord, To whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

A PRAYER OF SAINT CHRYSOSTOM

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

THE GRACE

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

2 Corinthians 13.14

The People sit for the Induction of New Acolytes.

INDUCTION OF NEW ACOLYTES

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

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

Acolyte Secretary: Reverend Father, I present to you David, Michael, Gabriel, Evelyn, Cian, James, and Traver to be admitted to the ministry of Acolyte in this parish.

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

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

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

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

Postulant: I do.

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

Postulant: I do so promise.

Do you promise to keep the Rules of this Guild?

Postulant: I do so promise.

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

Postulant: I will, God being my helper.

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

Postulant: Amen.

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

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

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

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

They are presented with the instruments of their office.

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

Postulant: Amen.

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

Postulant: Amen.

The new Acolytes and the People make the following responses.

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

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

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

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

☩. O Lord hear our prayer;

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

☩. The Lord be with you;

☩. **And with thy spirit.**

Let us pray:

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

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

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

The People stand to sing the Hymn.

HYMN 487 – Come down, O Love divine

- 1 Come down, O Love divine,
Seek thou this soul of mine,
And visit it with thine own ardour glowing;
O Comforter, draw near,
Within my heart appear,
And kindle it, thy holy flame bestowing.

2 O let it freely burn,
Till earthly passions turn
To dust and ashes in its heat consuming;
And let thy glorious light
Shine ever on my sight,
And clothe me round, the while my path illuming.

3 And so the yearning strong,
With which the soul will long,
Shall far outpass the power of human telling;
For none can guess its grace,
Till he become the place
Wherein the Holy Spirit makes his dwelling.

DOWN AMPNEY
Ralph Vaughan Williams, 1906

Bianco da Siena, d. 1434
Tr. Richard Frederick Littledale, Jr., 1867

DEVOTIONS

O Salutaris Hostia (Hymn 237, Part 2)

HEREFORD

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.

The People kneel at the sound of the Sanctus bells.

MOTET 'O taste and see,' Ralph Vaughan Williams (1872-1958)

O taste and see how gracious the Lord is: blest is the man that trusteth in him.

(Ps 34.8)

- 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.**

*As the sacrament is processed down the centre aisle, the Choir and People remain kneeling to sing
the Antiphon and Psalm.*

PSALM 117—Laudate Dominum; *Tone VI*

Antiphon:

Cantor

People

Let us adore Christ our Lord, in the most Holy Sacrament.

Tone VI

The image shows two staves of musical notation. The first staff is for the antiphon, with lyrics underneath. The second staff is for Tone VI, which includes a repeat sign. Both staves are in a single system with a treble clef and a key signature of one flat.

O PRÄISE 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.

Once the Ministers have reposed the Sacrament in the Chapel, there will be a long ringing of the Sanctus bells, at which sound the Choir and People stand.