

Saint Thomas's Church

The Third Sunday After the Epiphany

Sunday, January 21, 2024
Evensong & Benediction at 5:00 pm



Christ Healing the Blind Man, Eustache Le Sueur, c. 1645
Prussian Palaces & Gardens Foundation Berlin-Brandenburg, Potsdam, Germany

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/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. Theo Ipema
Organist & Choirmaster: Elizabeth Anderson
Assistant Organist & Choirmaster: Manuel Piazza

VOLUNTARY

The People stand at the sound of the bell.

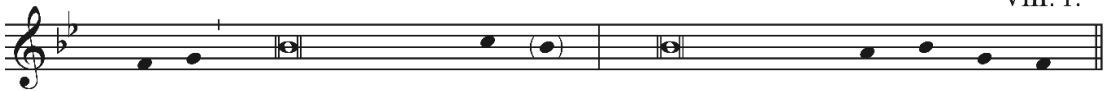
PRECES AND RESPONSES

Bernard Rose (1916-1996)

The People sit when the Officiant sits.

PSALM 65

Te decet hymnus.
VIII. 1.



- Cantor* 1 PRAISE IS due to thee, O God, in **Si**-on :
- People* and unto thee shall the vow be perform-**ed in** Je-ru-sa^lem.
- 2 Thou that hearest the **prayer** : unto **thee** shall all flesh[^] come.
- Cantor* 3 My misdeeds prevail a-**gainst** me : O be thou merciful **un**-to our sins.
- People* 4 Bless-ed is the man whom thou choos**est** and re-**ceiv**-est :
- that he may **dw**ell in thy courts.
- Cantor* 5 We shall be satisfi-ed with the pleasures of thy **hou**se :
- even of thy **ho**-ly tem-ple.
- People* 6 Thou shalt show us wonderful things in thy righteousness, O God of our sal-**va**-tion : thou that art the hope of all the ends of the earth, and of them that remain **in** the broad sea;
- Cantor* 7 Who in his strength setteth fast the **moun**-tains :
- and is gird-**ed** a-bout with[^]power;
- People* 8 Who stilleth the raging of the **seas** :
- the roaring of their waves, and the tumult **of** the peo-**pl**es.
- Cantor* 9 They also that dwell in the uttermost parts of the earth are afraid at thy **to**-kens : thou that makest the outgoings of the morning and even-**ing** to praise thee.
- People* 10 Thou visitest the earth and **wa**-ter[^]est[^]it :
- thou makest it **ve**-ry plen-teous.

Cantor 11 The river of God is full of **wa-ter** :
 thou preparest their grain, for so thou pro-**vi**-dest for the[^]earth.
People 12 Thou waterest her furrows, smoothing the ridges there-**of** :
 thou makest it soft with the drops of rain,
 and blessest the **in**-crease of it.
Cantor 13 Thou crownest the year with thy **good**-ness :
 and thy paths **drip** with fat-ness.
People 14 The pastures of the wilderness **drip** :
 and the little hills re-**joice** on ev-ery[^]side.
Cantor 15 The pastures are cloth-ed with **flocks** : the valleys also stand so thick
 with grain **that** they laugh and[^]sing.
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 with-**out** end. A-men.

PSALM 67

Deus misereatur.

III. 4.



Cantor 1 GOD BE merciful unto **us**, and bless us :
People and show us the light of his countenance, and be merci-**ful** un-to[^]us;
 2 That thy way may be **known** up-on earth :
 thy saving health among **all** na-tions.
Cantor 3 Let the people **praise** thee, O God : yea, let all the peo-**ple** praise thee.
People 4 O let the nations re-**joice** and be glad :
 for thou shalt judge the folk righteously,
 and govern the nations **up**-on earth.
Cantor 5 Let the people **praise** thee, O God : yea, let all the peo-**ple** praise thee.
People 6 The earth hath brought **forth** her in-crease :
 and God, even our own God, shall give us **his** bless-ing.
Cantor 7 **God** shall bless us : and all the ends of the world **shall** fear him.
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 without **end**. A-men.

FIRST LESSON

Micah 4.1-7

The First Lesson is written in the book of the prophet Micah, in the fourth chapter, beginning at the first verse.

In days to come the mountain of the Lord's house shall be established as the highest of the mountains, and shall be raised up above the hills. Peoples shall stream to it, and many nations shall come and say: "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem. He shall judge between many peoples, and shall arbitrate between strong nations far away; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid; for the mouth of the Lord of hosts has spoken. For all the peoples walk, each in the name of its god, but we will walk in the name of the Lord our God forever and ever.

In that day, says the Lord, I will assemble the lame and gather those who have been driven away, and those whom I have afflicted. The lame I will make the remnant, and those who were cast off, a strong nation; and the Lord will reign over them in Mount Zion now and forevermore.

Here endeth the First Lesson.

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

THE MAGNIFICAT

Canticles in E^b, Charles Wood (1866-1926)

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

John 9

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

As Jesus walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world." When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. The neighbours and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him."

He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a

person born blind. If this man were not from God, he could do nothing.” They answered him, “You were born entirely in sins, and are you trying to teach us?” And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, “Do you believe in the Son of Man?” He answered, “And who is he, sir? Tell me, so that I may believe in him.” Jesus said to him, “You have seen him, and the one speaking with you is he.” He said, “Lord, I believe.” And he worshipped him. Jesus said, “I came into this world for judgment so that those who do not see may see, and those who do see may become blind.” Some of the Pharisees near him heard this and said to him, “Surely we are not blind, are we?” Jesus said to them, “If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.

Here endeth the Second Lesson.

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

NUNC DIMITTIS

Canticles in E^b, Charles Wood

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 choir alone sings:

THE SALUTATION AND LESSER LITANY

Bernard Rose

Cantor The Lord be with you.

Choir And with thy spirit.

Cantor Let us pray.

The People kneel.

Choir Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

THE LORD'S PRAYER

The Lord's Prayer is sung by the choir alone,

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

Bernard Rose

Cantor O Lord, show thy mercy upon us;

Choir And grant us thy salvation.

Cantor O Lord, save the King,

Choir And mercifully hear us when we call upon thee.

Cantor Endue thy ministers with righteousness.

Choir And make thy chosen people joyful.

Cantor O Lord, save thy people.

Choir And bless thine inheritance.

Cantor Give peace in our time, O Lord;

Choir Because there is none other that fighteth for us, but only thou, O God.

Cantor O God, make clean our hearts within us;

Choir And take not thy Holy Spirit from us.

THE COLLECT OF THE DAY

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. **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

‘O thou the central orb,’ Charles Wood

O Thou the central orb of righteous love, Pure beam of the most High, eternal Light
Of this our wintry world, Thy radiance bright Awakes new joy in faith, hope soars
above. Come, quickly come, and let Thy glory shine, Gilding our darksome heaven
with rays Divine. Thy saints with holy lustre round Thee move, As stars about Thy
throne, set in the height Of God’s ordaining counsel, as Thy sight Gives measur’d
grace to each, Thy power to prove. Let Thy bright beams disperse the gloom of sin,
Our nature all shall feel eternal day, In fellowship with Thee, transforming day to
souls erewhile unclean, now pure within. Amen.

(H.R. Bramley)

The People kneel.

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 stand.

HYMN 34

O Gladsome Light, O Grace

- 1 O Gladsome Light, O Grace
Of God the Father's face
The eternal splendour wearing;
Celestial, holy, blest,
Our Saviour Jesus Christ,
Joyful in thine appearing.
- 2 Now, ere day fadeth quite,
We see the evening light,
Our wonted hymn outpouring;
Father of might unknown,
Thee, his incarnate Son,
And Holy Ghost adoring.
- 3 To thee of right belongs
All praise of holy songs,
O Son of God, Lifegiver;
Thee, therefore, O Most High,
The world doth glorify,
And shall exalt for ever.

NUNC DIMITTIS
Composed or adapted by Louis Bourgeois in 1549

Greek Hymn, c. 3rd cent.
Tr by Robert Bridges in Yattendon Hymnal, 1899

The People kneel at the sound of the Sanctus bells.

BENEDICTION OF THE BLESSED SACRAMENT

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

‘Videntes stellam,’ Francis Poulenc (1899-1963)

Videntes stellam Magi gavisii sunt gaudio magno: et intrantes domum obtulerunt
Domino aurum thus et myrrham.

Following the star, the Magi were overjoyed. Entering the house, they offered to the
Lord gold, frankincense and myrrh.

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.**

THE BENEDICTION

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



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 Margaret and Benjamin Stitt,
and Madeline Graham by Gail Fox;*

and

Those on the Lady Altar are in loving remembrance of Janice Elizabeth Fortner.

Once a bright light in my life, now forever a memory in my heart.

Given by her mother, Nancy Fortner.

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