

Saint Thomas's Church
The Fourth Sunday in Lent
Sunday, March 10, 2024
High Mass at 11:00 am



The brazen serpent, Aubin Vouet, c. 1630
Musée des Augustins, Toulouse

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, though we hope you will avail yourself of **coffee hour in the parish hall** following this service, if possible. 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

Low gluten communion hosts are available upon request. When you approach for communion, indicate to the priest that you require a low gluten host.



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.**

Celebrant: Fr. James Shire
Deacon & Homilist: Fr. Nathan Humphrey
Reader: David Kent
Organist & Choirmaster: Elizabeth Anderson
Assistant Organist & Choirmaster: Manuel Piazza

MUSIC OF THE MASS

Missa IV, Cunctipotens genitor Deus

VOLUNTARY

Aus tiefer Not schre: ich zu dir, Johann Pachelbel (1653-1706)

At the sound of the bell, all stand for the entrance of the Choir and Sacred Ministers.

INTROIT

Lætare (*cf. Is 66:10-11; Ps 122:1*); *Mode v*

Antiphon: Laetare Ierusalem: et conventum facite omnes qui diligitis eam; gaudete cum laetitia, qui in tristitia fuistis: ut exsultetis, et satiemini ab uberibus consolationis vestrae.

Verse: Laetatus sum in his quae dicta sunt mihi: in domum Domini ibimus.

Antiphon: Rejoice, O Jerusalem; and gather round, all you who love her; rejoice in gladness, after having been in sorrow; exult and be replenished with the consolation flowing from her motherly bosom.

Verse: I rejoiced when it was said unto me: "Let us go to the house of the Lord."

The People kneel.

COLLECT FOR PURITY

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. **Amen.**

THE DECALOGUE

Responses by Pelham Humfrey (1647-1674)

The People still kneeling, the Decalogue is sung by the Celebrant and Choir.

Celebrant: God spake these words and said: I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods but me.

Choir: Lord, have mercy upon us, and incline our hearts to keep this law.

Celebrant: Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them.

Choir: Lord, have mercy upon us, and incline our hearts to keep this law.

Celebrant: Thou shalt not take the Name of the Lord thy God in vain.

Choir: Lord, have mercy upon us, and incline our hearts to keep this law.

Celebrant: Remember that thou keep holy the Sabbath day.

Choir: Lord, have mercy upon us, and incline our hearts to keep this law.

Celebrant: Honour thy father and thy mother.

Choir: Lord, have mercy upon us, and incline our hearts to keep this law.

Celebrant: Thou shalt do no murder.

Choir: Lord, have mercy upon us, and incline our hearts to keep this law.

Celebrant: Thou shalt not commit adultery.

Choir: Lord, have mercy upon us, and incline our hearts to keep this law.

Celebrant: Thou shalt not steal.

Choir: Lord, have mercy upon us, and incline our hearts to keep this law.

Celebrant: Thou shalt not bear false witness against thy neighbour.

Choir: Lord, have mercy upon us, and incline our hearts to keep this law.

Celebrant: Thou shalt not covet.

Choir: Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

The Choir alone sings the Kyrie.

KYRIE ELEISON

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Kyrie Eleison.

Christe Eleison.

Kyrie Eleison.

The People remain kneeling for the Collects.

COLLECT OF THE DAY

The Lord be with you.

And with thy spirit.

Let us pray.

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, world without end. **Amen.**

COLLECT FOR LENT

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. **Amen.**

The People sit.

FIRST LESSON

Numbers 21.4-9

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

From Mount Hor the Israelites set out by the way to the Red Sea, to go around the land of Edom; but the people became impatient on the way. The people spoke against God and against Moses, 'Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food.' Then the Lord sent poisonous serpents among the people, and they bit the people, so that many Israelites died. The people came to Moses and said, 'We have sinned by speaking against the Lord and against you; pray to the Lord to take away the serpents from us.' So Moses prayed for the people. And the Lord said to Moses, 'Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live.' So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live.

The word of the Lord.

Thanks be to God.

The People remain seated for the Psalm.

The Epistle is written in the second chapter of St Paul's Epistle to the Ephesians, beginning at the first verse.

You were dead through the trespasses and sins in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient. All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else. But God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the ages to come he might show the immeasurable riches of his grace in kindness towards us in Christ Jesus. For by grace you have been saved through faith, and this is not your own doing; it is the gift of God— not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

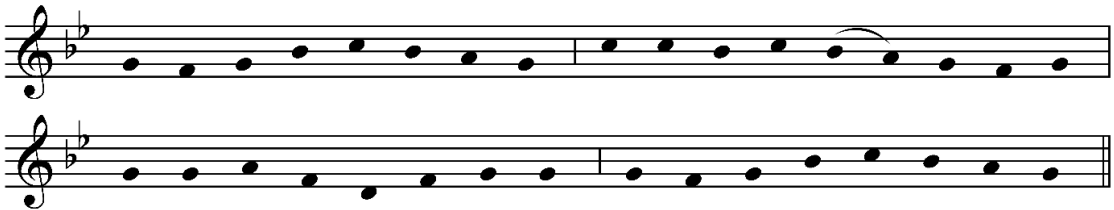
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Thanks be to God.

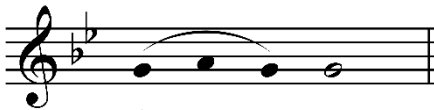
The People stand.

SEQUENCE HYMN 828

Now is the healing time decreed



- 1 Now is the healing time decreed
For sins of heart, of word or deed,
When we in humble fear record
The wrong that we have done the Lord:
- 2 Who, always merciful and good,
Has borne so long our wayward mood,
Nor cut us off unsparingly
In our so great iniquity.
- 3 Therefore with fasting and with prayer,
Our secret sorrow we declare;
With all good striving seek his face,
And lowly hearted plead for grace.
- 4 Cleanse us, O Lord, from every stain,
Help us the meed of praise to gain,
Till with the Angels linked in love
Joyful we tread thy courts above.
- 5 Father and Son and Spirit blest,
To thee be every prayer adrest,
Who art in threefold Name adored,
From age to age, the only Lord.



A - men.

The Lord be with you.

And with thy spirit.

The Holy Gospel is written in the third chapter of the Gospel according to Saint John, beginning at the fourteenth verse.

Glory be to thee O Lord.

And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. 'For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. 'Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. And this is the judgement, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.'

The Gospel of Christ.

Praise be to thee, O Christ.

The People sit at the invitation of the Preacher.

SERMON

ADMISSION OF BENJAMIN WHITEHOUSE TO THE CATECHUMENATE

The People remain seated. The Celebrant invites the candidate to be admitted as a catechumen to come forward with his sponsor.

Celebrant: What do you seek?

Answer: Life in Christ

The Celebrant then says:

Our Lord Jesus Christ said: Hear O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. Do you accept these commandments?

Answer: I do.

Celebrant: Will you be regular in attending the public worship of God, and will you open your ears to hear the Word of God?

Answer: I will, with God's help.

Celebrant: Will you open your heart and mind to receive the Good News of Jesus Christ?

Answer: I will, with God's help.

The Celebrant then addresses the sponsor:

Will you who sponsor this person support him by prayer and example, and help him to grow in the knowledge and love of God?

Sponsor: I will.

The candidate kneels. The sponsor remains standing and places a hand upon the shoulder of the one they are sponsoring, while the Celebrant extends a hand toward them and says:

May Almighty God, our heavenly Father, who has put the desire into your heart to seek the grace of our Lord Jesus Christ, grant you the power of the Holy Spirit to persevere in this intention and to grow in faith and understanding. **Amen.**

The Candidate is presented by name, and the Celebrant marks a cross on the forehead:

Benjamin, receive the sign of the Cross on your forehead and in your heart, in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

The People stand to sing the Creed. All who are able to kneel, please do so at “and was incarnate,” rising after “and was made man.”

THE NICENE CREED

John Merbecke (1505-1585)

I be- lieve in one God: The Fa-ther Al-migh-ty, Ma-ker of hea-ven and earth,
and of all things vi - si - ble and in - vi - si - ble:
And in one Lord Je - sus Christ, the on - ly be - got - ten Son of God,
Be - got - ten of the Fa - ther be - fore all worlds;
God of God, Light of Light, Ve - ry God of ve - ry God;
Be - got - ten, not made; Be - ing of one sub - stance with the Fa - ther;
Through whom all things were made. Who for us men and for our sal - va - tion
came down from Heaven,
And was in - car - nate by the Ho - ly Ghost of the Vir - gin Ma - ry, And was made man.
And was cru - ci - fi - ed al - so for us un - der Pon - tius Pi - late.



He suf - fer - red and was bu - ri - ed, And the third day he rose a - gain



ac - cord - ing to the Scrip - tures, And as - cend - ed in - to heaven,




And sit - teth on the right hand of the Fa - ther,



And he shall come a - gain with glo - ry to judge both the quick and the dead:



Whose king - dom shall have no end. And I be - lieve in the Ho - ly Ghost, the Lord,




the Giv - er of life, Who pro - ceed - eth from the Fa - ther and the Son,



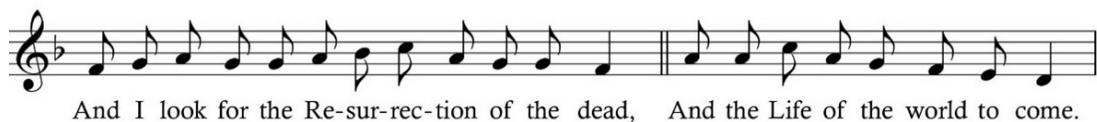
Who with the Fa - ther and the Son to - geth - er is wor - ship - ped and glo - ri - fied,



Who spake by the Pro - phets. And I be - lieve One, Ho - ly, Ca - tho - lic, and A - pos - to - lic Church.



I ac - know - ledge one Bap - tism for the re - mis - sion of sins.



OFFERTORY SENTENCE

I beseech you brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

The People remain standing for the hymn.

OFFERTORY HYMN 118

Come, let us to the Lord our God



- 1 Come, let us to the Lord our God / With contrite hearts return;
Our God is gracious, nor will leave / The desolate to mourn.
- 2 His voice commands the tempest forth / And stills the stormy wave;
And though his arm be strong to smite, / 'Tis also strong to save.
- 3 Long hath the night of sorrow reigned; / The dawn shall bring us light;
God shall appear, and we shall rise / With gladness in his sight.
- 4 Our hearts, if God we seek to know, / Shall know him, and rejoice;
His coming like the morn shall be, / Like morning songs his voice.
- 5 As dew upon the tender herb, / Diffusing fragrance round;
As showers that usher in the spring, / And cheer the thirsty ground:
- 6 So shall his presence bless our souls, / And shed a joyful light;
That hallowed morn shall chase away / The sorrows of the night.

The People sit if the Choir also sits, standing again as the thurifer approaches for the censuring.

PRAYER OVER THE GIFTS


O God who art our refuge and our strength, receive thou these gifts, and through the death and resurrection of thy Son, Jesus Christ, change us unto his likeness, through the same Christ our Lord. **Amen.**

The People kneel.

INTERCESSIONS

Celebrant: Sisters and brothers in Christ, with joyous hearts and in communion with the Holy Catholic Church, let us offer up our prayers to Almighty God.

Intercessor: For the one holy catholic and apostolic Church; for Andrew our bishop, for Kevin and Riscylla his suffragans, for the Episcopal Church according to the Anglican cycle of prayer, for the Anglican Church Women; Enid Corbett, Diocesan President according to the Diocesan cycle of prayer, and for Linda A. Russell, Sue Russell, Fr. Geoffrey Sangwine, Crystal Sayler, Thomas Sheridan, & Fr. James Shire according to the Parish cycle of prayer, let us pray to the Father.
(Silence.)



The image shows a musical staff with a treble clef. The staff is divided into two sections by a double bar line. The first section is labeled "Intercessor" and contains the notes: G4 (quarter), A4 (quarter), B4 (quarter), C5 (half). The second section is labeled "People" and contains the notes: G4 (quarter), A4 (quarter), B4 (quarter), C5 (half), B4 (quarter), A4 (quarter), G4 (quarter). Below the staff, the lyrics are written: "Lord, in thy mer - cy, we be - seech thee, hear our prayer."

For those preparing for baptism and for their teachers and sponsors, let us pray to the Father. *(Silence.)*

Lord, in thy mercy,
We beseech thee, hear our prayer.

Intercessor: For Charles, King of Canada, and for all in civil authority under him in our country, province, and city; for those working ways of justice and peace, let us pray to the Father. *(Silence.)*

Lord, in thy mercy,
We beseech thee, hear our prayer.

Intercessor: For peace in the world especially for Israel, Palestine, Ukraine and Sudan, and all other places under the shadow of war and disaster, that a spirit of respect and reconciliation may grow, let us pray to the Father. *(Silence.)*

Lord, in thy mercy,

We beseech thee, hear our prayer.

Intercessor: For those who serve the needs of others in our community, for the volunteers and guests of the Friday Food Ministry, and for all those who labour in and use shelters, drop-in programs, foodbanks, and other social services; for a spirit of compassion may shine in our hearts, let us pray to the Father. *(Silence.)*

Lord, in thy mercy,

We beseech thee, hear our prayer.

Intercessor: For the blessings God has given to us, for the people, neighbours, and friends of this parish, and especially for all those present in person or via livestream, and for newcomers and visitors this morning, both near and far. [For _____, whom we give thanks this day.] And for [_____ and] all other thanksgivings we now name, silently or aloud; for God's abiding presence to be with us always, let us pray to the Father. *(Silence.)*

Lord, in thy mercy,

We beseech thee, hear our prayer.

Intercessor: For all those in need, for the sick _____, and for all those suffering in mind, body, or estate; for elders, for prisoners, for refugees and migrants, for the oppressed, for those who mourn, and for all others for whom our prayers are asked _____ that they may be relieved from all their struggles, let us pray to the Father. *(Silence.)*

Lord, in thy mercy,

We beseech thee, hear our prayer.

Intercessor: For the souls of the departed, especially _____ who have died in recent days, and those whose year's mind is at this time _____, that they may share with the Blessed Virgin Mary, Blessed Thomas, and all the saints in God's eternal kingdom. May God grant that their souls, and the souls of all the faithful departed, rest in peace and rise in glory. *(Silence.)*

Lord, in thy mercy,

We beseech thee, hear our prayer.

Celebrant: Heavenly Father, thou hast promised to hear what we ask in the Name of thy Son: Accept and fulfill our petitions. we pray thee, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as thou knowest and lovest us in thy Son Jesus Christ our Lord. **Amen.**

INVITATION, CONFESSION AND ABSOLUTION

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and confess our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty. We do earnestly repent, And are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

The Celebrant alone stands to impart the Absolution.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

The People remain kneeling.

EUCHARISTIC PRAYER

Celebrant *People*



The Lord be with you; And with thy spirit.

Celebrant *People*



Lift up your hearts; We lift them up unto the Lord.

Celebrant *People*



Let us give thanks unto our Lord God; It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, Creator and Preserver of all things.

Who hast bidden us thy faithful people to cleanse our hearts, and to prepare with joy for the paschal feast; that, reborn through the waters of baptism, and renewed in the eucharistic mystery, we may be more fervent in prayer and more generous in works of love.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying:

The Choir alone sings:

SANCTUS & BENEDICTUS

Holy, Holy, Holy,
Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.
✠ Blessed is he that cometh
in the Name of the Lord.
Hosanna in the highest.

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth:
Pleni sunt caeli et terra gloria tua.
Hosanna in excelsis.
✠ Benedictus qui venit
in nomine Domini.
Hosanna in excelsis.

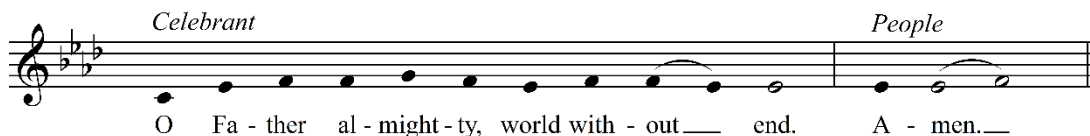
The Celebrant continues,

Blessing and glory and thanksgiving be unto thee Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death, until his coming again.

Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood; who, in the same night that he was betrayed, took Bread; and, when he had given thanks, he brake it; and gave it to his disciples, saying, Take, eat; this is my Body which is given for you: Do this in remembrance of me.

Likewise after supper he took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all, of this; for this is my Blood of the new Covenant, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Father, Lord of heaven and earth, we thy humble servants, with all thy holy Church, remembering the precious death of thy beloved Son, his mighty resurrection, and glorious ascension, and looking for his coming again in glory, do make before thee, in this sacrament of the holy Bread of eternal life and the Cup of everlasting salvation, the memorial which he hath commanded; And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion; And we pray that by the power of thy Holy Spirit, all we who are partakers of this holy Communion may be fulfilled with thy grace and heavenly benediction; through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee,



The musical notation is on a single staff with a treble clef and a key signature of two flats (B-flat and E-flat). The tempo is marked 'C' (Crescendo). The notation is divided into two parts: 'Celebrant' and 'People'. The 'Celebrant' part consists of a series of quarter notes: O, Fa, ther, al, might, ty, world, with, out, end. The 'People' part consists of a single half note: A, men.

Celebrant *People*

O Fa - ther al - might - ty, world with - out ___ end. A - men. ___

THE LORD'S PRAYER

John Merbecke

Celebrant

PRAYER OF HUMBLE ACCESS

All who intend to receive Holy Communion pray together:

We do not presume
to come to this thy Table, O merciful Lord, Trusting in our own righteousness,
But in thy manifold and great mercies. We are not worthy So much as to gather
up the crumbs under thy Table. But thou art the same Lord, Whose property is
always to have mercy: Grant us therefore, gracious Lord, So to eat the Flesh of
thy dear Son Jesus Christ, And to drink his Blood, That our sinful bodies may
be made clean by his Body, And our souls washed through his most precious
Blood, And that we may evermore dwell in him, And he in us. Amen.

The Choir alone sings:

AGNUS DEI

O Lamb of God, that takest away the sin of the world, have mercy upon us.	Agnus Dei, qui tollis peccata mundi, miserere nobis.
O Lamb of God, that takest away the sin of the world, have mercy upon us.	Agnus Dei, qui tollis peccata mundi, miserere nobis.
O Lamb of God, that takest away the sin of the world, grant us thy peace.	Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

The Celebrant turns to face the People and says,

INVITATION TO COMMUNION

Behold the Lamb of God; behold him that taketh away the sin of the world.
**Lord, I am not worthy that thou shouldst come under my roof, but speak the
word only, and my soul shall be healed.**

COMMUNION INSTRUCTIONS

*All baptized Christians are warmly invited to receive Communion as directed by the
Sidespeople. Please receive the host (bread) on the right palm of the hand (supported
underneath by the left palm). To receive the cup, gently guide with your hand the base of the
chalice. Please refrain from intinction (dipping the host into the cup), as diocesan policy does
not allow us to do so.*

Low gluten communion hosts are available upon request. When you approach for communion indicate to the priest that you require a low gluten host.

If you have not been baptized or are not receiving communion, please cross your arms over your chest in the shape of an X to receive a blessing.

If you wish to inquire about baptism for yourself or your child, we would love to speak with you!

COMMUNION DEVOTIONS

An Act of Spiritual Communion, which may be prayed silently by those not receiving:

My Jesus, I believe that thou art truly present in the Holy Sacrament. And since I cannot now receive thee sacramentally, I beseech thee to come spiritually into my heart. I unite myself unto thee, and embrace thee with all the affections of my soul. Let me never be separated from thee. Let me live and die in thy love. Amen.

ANIMA CHRISTI

The following devotion may be prayed silently by communicants and non-communicants.

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesu, hear me.
Within thy wounds hide me.
Suffer me not to be separated from thee.
From the malicious enemy defend me.
In the hour of my death call me.
And bid me come to thee,
That with thy saints I may praise thee,
For ever and ever. Amen.

The People kneel.

PRAYER AFTER COMMUNION

Let us pray.

Almighty and everliving God, we most heartily thank thee that thou dost graciously feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; assuring us thereby of thy favour and goodness towards us; and that we are living members of his mystical body, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee. And although we are unworthy, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. **Amen.**

LENTEN BENEDICTION

The Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, both now and evermore. **Amen.**

The People stand.

DISMISSAL

Let us bless the Lord.

Thanks be to God.

CONCLUDING HYMN 503

I heard the voice of Jesus say

- 1 I heard the voice of Jesus say,
‘Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast’:
I came to Jesus as I was,
Weary, and worn, and sad;
I found in him a resting-place,
And he has made me glad.

- 2 I heard the voice of Jesus say,
‘Behold, I freely give
The living water, thirsty one,
Stoop down, and drink, and live’:
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in him.

- 3 I heard the voice of Jesus say,
‘I am this dark world’s Light;
Look unto me, thy morn shall rise,
And all thy day be bright’:
I looked to Jesus, and I found
In him my Star, my Sun;
And in that light of life I’ll walk
Till travelling days are done.

KINGSFOLD
Arr. from an English Traditional Melody, R. V. Williams

Jessie Adams, 1908

The People may be seated. Please maintain an atmosphere of reverent silence during and after the Voluntary.

VOLUNTARY

Prelude in C Minor, BWV 546, J.S. Bach (1685-1750)

Coffee Hour follows this service in the Parish Hall.

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DAILY OFFICE SCHEDULE

*Morning Prayer and Evening Prayer services generally last 15-25 minutes
and are a great way to begin and/or end the day!*

MORNING PRAYER

8:30 AM, MONDAY-FRIDAY

9:30 AM, SATURDAY

7:30 AM, SUNDAY

EVENING PRAYER

5:00 PM, MONDAY-FRIDAY

5:00 PM SUNDAY (CHORAL EVENSONG)

Choral Evensong on Sundays is followed by Eucharistic devotions.

DAILY MASS SCHEDULE

SUNDAY

LOW MASS 8:00 AM

SUNG MASS 9:30 AM

HIGH MASS 11:00 AM

WEEKDAY LOW MASS

12:15 PM, MONDAY, WEDNESDAY, FRIDAY

5:30 PM TUESDAY, THURSDAY

10:00 AM SATURDAY

Saint Thomas's Anglican Church

383 Huron Street,

Toronto, Ontario M5S 2G5

416-979-2323

www.stthomas.on.ca office@stthomas.on.ca