

# Saint Thomas's Church

## The Third Sunday in Lent

Sunday, March 12, 2023

High Mass at 11 o'clock



*Christ and the Samaritan Woman*, Vincenzo Catena, c. 1520  
The Columbia Museum of Art, South Carolina

**Saint Thomas's Anglican Church**

383 Huron Street,

Toronto, Ontario M5S 2G5

416-979-2323

[www.stthomas.on.ca](http://www.stthomas.on.ca)   [office@stthomas.on.ca](mailto: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

*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](http://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. Humphrey  
**Deacon & Homilist:** Fr. Shire  
**Reader:** Phil Spencer  
**Director of Music & Organist:** Elizabeth Anderson

---

**MUSIC OF THE MASS**

Missa IV, Cunctipotens Genitor Deus

**VOLUNTARY** O Lamm Gottes unschuldig, BWV 656, J.S. Bach (1685-1750)

*The People stand as the choir enters the church during the prelude, sitting again when the choir sits.*

*At the sound of the bell, all stand for the entrance of the Sacred Ministers and remain standing for the Litany in procession.*

**THE LITANY**



have mer - cy up - on us.

O God the Father, Creator of heaven and earth : have mercy upon us.

**O God the Father, Creator of heaven and earth : have mercy upon us.**

O God the Son, Redeemer of the world : have mercy upon us.

**O God the Son, Redeemer of the world : have mercy upon us.**

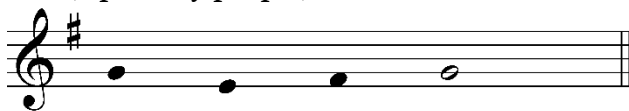
O God the Holy Ghost, Sanctifier of the faithful: have mercy upon us.

**O God the Holy Ghost, Sanctifier of the faithful: have mercy upon us.**

O holy, blessed, and glorious Trinity, three Persons and one God :  
have mercy upon us.

**O holy, blessed, and glorious Trinity, three Persons and one God:  
have mercy upon us.**

Remember not, Lord, our offences, nor the offences of our forefathers; spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood.



Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting condemnation,



Good Lord, de - liv - er us.

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

**Good Lord, deliver us.**

From all uncleanness in thought, word, and deed; and from all the deceits of the world, the flesh, and the devil,

**Good Lord, deliver us.**

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine; from battle and murder, and from sudden death,

**Good Lord, deliver us.**

From all sedition, conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

**Good Lord, deliver us.**

By the mystery of thy holy Incarnation; by thy holy Nativity; by thy Baptism, Fasting, and Temptation,

**Good Lord, deliver us.**

By thine Agony and bloody Sweat;

by thy Cross and Passion; by thy precious Death and Burial,

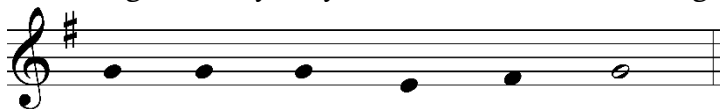
**Good Lord, deliver us.**

By thy glorious Resurrection and Ascension; by thy sending of the Holy Spirit; by thy heavenly Intercession; and by thy Coming again in glory,

**Good Lord, deliver us.**

In all times of tribulation; in all times of prosperity;  
in the hour of death, and in the day of judgement,  
**Good Lord, deliver us.**

We sinners do beseech thee to hear us, O Lord God: and that it may please thee to rule and govern thy holy Church universal in the right way.



We be - seech thee, good Lord.

To keep and strengthen in the true worshipping of thee, in holiness of life, and in devotion to his people, thy servant Charles, our most gracious King and Governor,  
**We beseech thee, good Lord.**

To be his defender and keeper, giving him the victory over all his enemies,  
**We beseech thee, good Lord.**

To bless and preserve Camilla the Queen Consort, William, the Prince of Wales, Catherine, the Princess of Wales, and all the Royal Family,  
**We beseech thee, good Lord.**

To give to Andrew our bishop, to Kevin and Riscylla his suffragans, and all Bishops, Priests, and Deacons, true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth and show it accordingly,  
**We beseech thee, good Lord.**

To send forth labourers into thy harvest; to prosper their work by thy Holy Spirit; to make thy saving health known unto all nations; and to hasten thy kingdom,  
**We beseech thee, good Lord.**

To bless the people of our Country and the Commonwealth, and to endue those set in authority with grace, wisdom, and understanding,  
**We beseech thee, good Lord.**

To bless and guide the Judges and Magistrates, giving them grace to execute justice, and to maintain truth,  
**We beseech thee, good Lord.**

To bless and keep the King's forces by sea, and land, and air, and to shield them in all dangers and adversities,  
**We beseech thee, good Lord.**

To give to all nations unity, peace, and concord,  
that they may serve thee without fear,

**We beseech thee, good Lord.**

To bless and protect all who serve mankind by their labour and learning,

**We beseech thee, good Lord.**

To preserve all that travel, all women labouring of child, all sick persons and  
young children; and to show thy pity upon all prisoners and captives,

**We beseech thee, good Lord.**

To defend, and provide for, all widows and orphans,  
and all who are desolate and oppressed,

**We beseech thee, good Lord.**

To bless and keep all thy people,

**We beseech thee, good Lord.**

To give to all thy people increase of grace, to hear meekly thy Word,  
and to receive it with pure affection, and to bring forth the fruit of the Spirit,

**We beseech thee, good Lord.**

To bring into the way of truth all who have erred and are deceived,

**We beseech thee, good Lord.**

To strengthen such as do stand; to encourage the faint-hearted;  
to raise up those who fall; and finally to beat down Satan under our feet,

**We beseech thee, good Lord.**

To succour, help, and comfort all that are in danger, necessity, and tribulation,

**We beseech thee, good Lord.**

To have mercy upon all men,

**We beseech thee, good Lord.**

To give and preserve to our use the kindly fruits of the earth,  
so that in due time we may enjoy them,

**We beseech thee, good Lord.**

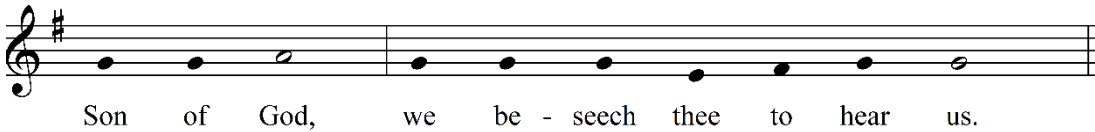
To forgive our enemies, persecutors, and slanderers, and to turn their hearts,

**We beseech thee, good Lord.**

To give us true repentance; to forgive us all our sins, negligences, and ignorances;  
and to endue us with the grace of thy Holy Spirit,  
to amend our lives according to thy holy Word,

**We beseech thee, good Lord.**

Son of God, we beseech thee to hear us.



*The People kneel. 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 Collect.*

### **COLLECT OF THE DAY**

The Lord be with you.  
**And with thy spirit.**  
Let us pray.

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. **Amen.**

### **THE 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 Exodus 17.1-7

The First Lesson is written in the seventeenth chapter of the Book of the Exodus, beginning at the first verse.

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, 'Give us water to drink.' Moses said to them, 'Why do you quarrel with me? Why do you test the Lord?' But the people thirsted there for water; and the people complained against Moses and said, 'Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?' So Moses cried out to the Lord, 'What shall I do with this people? They are almost ready to stone me.' The Lord said to Moses, 'Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.' Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, 'Is the Lord among us or not?'

The word of the Lord.

**Thanks be to God.**

*The People remain seated for the Psalm.*

## PSALM 95

*Venite, exultemus*

III. 4



- Cantor* 1 O COME, let us sing **un**-to the Lord :
- People* let us heartily rejoice in the strength of our **sal**-va-tion.
- 2 Let us come before his presence **with** thanks-giv-ing :  
and show ourselves glad **in** him with ^psalms.
- Cantor* 3 For the Lord **is** a great God : and a great King a-**bove** all gods.
- People* 4 In his hand are all the **cor**-ners^of the earth :  
and the strength of the hills is **his** al-so.
- Cantor* 5 The sea is his, **and** he made it :



and his hands prepar-ed **the** dry land.

*People* 6 O come, let us wor-**ship**, and fall down :  
and kneel before the Lord **our** Ma-ker.

*Cantor* 7 For he **is** the^Lord our God : and we are the people of his pasture,  
and the sheep **of** his hand.

*People* 8 Today, O that **ye** would^hear his voice : ‘Harden not your  
hearts as in the Provocation, and as in the day of Temptation in  
**the** wil-der^ness;

*Cantor* 9 When your **fa**-thers^temp-ted me :  
prov-ed me, **and** saw my^works.

*People* 10 Forty years long was I griev-ed with that gene-**ra**-tion, and said :  
“It is a people that do err in their hearts,  
for they have not **known** my ways”;

*Cantor* 11 Unto whom I **sware** in my wrath  
*People* that they should not enter in-**to** my rest.’

### **THE EPISTLE** Romans 5.1-11

The Epistle is written in the fifth chapter of St Paul’s Epistle to the Romans, beginning at the first verse.

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person - though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

The word of the Lord.

**Thanks be to God.**



## THE HOLY GOSPEL John 4.5-42

The Lord be with you.

**And with thy spirit.**

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

**Glory be to thee, O Lord.**

So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, 'Give me a drink'. (His disciples had gone to the city to buy food.) The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?' (Jews do not share things in common with Samaritans.) Jesus answered her, 'If you knew the gift of God, and who it is that is saying to you, "Give me a drink", you would have asked him, and he would have given you living water.' The woman said to him, 'Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?' Jesus said to her, 'Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.' The woman said to him, 'Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.' Jesus said to her, 'Go, call your husband, and come back.' The woman answered him, 'I have no husband.' Jesus said to her, 'You are right in saying, "I have no husband"; for you have had five husbands, and the one you have now is not your husband. What you have said is true!' The woman said to him, 'Sir, I see that you are a prophet. Our ancestors worshipped on this mountain, but you say that the place where people must worship is in Jerusalem.' Jesus said to her, 'Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.' The woman said to him, 'I know that Messiah is coming' (who is called Christ). 'When he comes, he will proclaim all things to us.' Jesus said to her, 'I am he, the one who is speaking to you.' Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, 'What do

you want?' or, 'Why are you speaking with her?' Then the woman left her water-jar and went back to the city. She said to the people, 'Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?' They left the city and were on their way to him. Meanwhile the disciples were urging him, 'Rabbi, eat something.' But he said to them, 'I have food to eat that you do not know about.' So the disciples said to one another, 'Surely no one has brought him something to eat?' Jesus said to them, 'My food is to do the will of him who sent me and to complete his work. Do you not say, "Four months more, then comes the harvest"? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, "One sows and another reaps." I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour.' Many Samaritans from that city believed in him because of the woman's testimony, 'He told me everything I have ever done.' So when the Samaritans came to him, they asked him to stay with them; and he stayed there for two days. And many more believed because of his word. They said to the woman, 'It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Saviour of the world.'

The Gospel of Christ.

**Praise be to thee, O Christ.**

*The People sit at the invitation of the Preacher.*

**SERMON**

*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*

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,



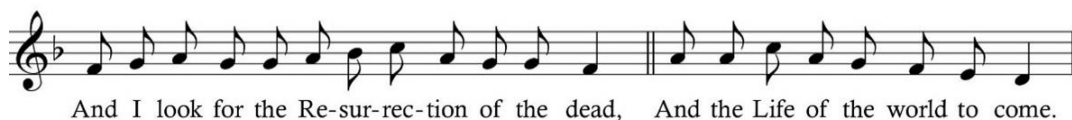
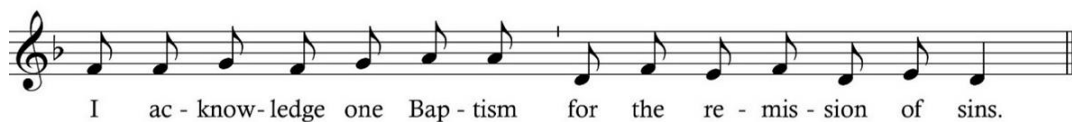
the Giv - er of life, Who pro - ceed - eth from the Fa - ther and the Son,



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.



### 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 110 – By the Holy Spirit sent

- 1 By the Holy Spirit sent,  
Jesus to the desert went,  
That he might his children show  
How sin's power to overthrow.
- 2 With a word he could have made  
Bread from stones around him laid,  
Yet till forty days were past  
Still he kept a holy fast.
- 3 When the devil at his side  
Tried to make him sin through pride,  
He would give no outward sign  
That he was God's Son divine.

- 4 Calmly he refused to win  
By a single act of sin  
Of the whole wide world the throne;  
He would worship God alone.
- 5 Since our loving Saviour thus  
Kept a sacred Lent for us,  
We, through him, can conquer sin  
And a royal victory win.

LEW TRENCHARD  
*From an English Traditional Melody*

*Gertrude Hollis, 1926*

*The People remain standing 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.**

### INTENTIONS OF THE MASS

*The Deacon reads the Intentions and bids the People's additions, silently or aloud.*

### 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.*

### **EUCCHARISTIC 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.

Through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again.

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,

*Celebrant* *People*

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

**THE LORD'S PRAYER**

*Music by John Merbecke*

*Celebrant*

And now, as our Sa - viour Christ hath com - mand - ed and taught us, we are bold to say:

*People*

Our Fa - ther, who art in heav'n, Hal - low - ed be thy Name, Thy king - dom come,

Thy will be done, on earth, as it is in heav'n. Give us this day our dai - ly bread;

and for - give us our tres - pass - es, As we for - give them that tres - pass a - gainst us;

And lead us not in - to temp - ta - tion, But de - li - ver us from ev - il.

For thine is the king - dom, the pow - er and the glo - ry, For ev - er and ev - er. A - men.

## FRACTION & PEACE

*The consecrated Bread is broken. A substantial period of silence is kept.*

*Celebrant* *People*

The peace of the Lord be al-ways with you. And with thy spi - rit.

## 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.

O Lamb of God, that takest away the sin of the world, have mercy upon us.

O Lamb of God, that takest away the sin of the world, grant us thy peace.

*The Celebrant turns to face the People and says,*

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

## 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 are not receiving from the cup, please pause to reverence it with a bow before returning to your pew.*

*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.

**MOTET**

‘Juxta vestibulum,’ Andrew Ager (b. 1962)

Juxta vestibulum et altare plorabunt sacerdotes et levitae ministri Domini et dicent: Parce Domine, parce populo tuo.

Standing between the porch and the altar, the ministers were weeping and saying, spare thy people we pray thee.

(Joel 2.17)

*The People may sit or kneel for the hymn.*

**COMMUNION HYMN 107** – O Lord, turn not thy face from me

- |  |  |
|--|--|
| 1 O Lord, turn not thy face from me<br>Who lie in woeful state,<br>Lamenting all my sinful life<br>Before thy mercy-gate;          | 3 So come I to thy mercy-gate,<br>Where mercy doth abound,<br>Requiring mercy for my sin<br>To heal my deadly wound.   |
| 2 A gate which opens wide to those<br>That do lament their sin;<br>Shut not that gate against me,<br>Lord,<br>But let me enter in. | 4 Mercy, good Lord, mercy I ask;<br>This is the total sum;<br>For mercy, Lord is all my suit,<br>Lord, let mercy come. |

*BANGOR*  
*Tans'ur's Compleat Melody, 1734*

*Rev. John Marchant*

*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**

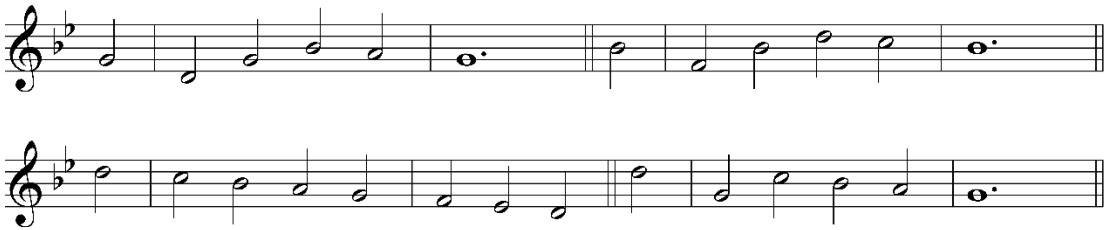
The Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, both now and evermore. **Amen.**

*The People stand.*

## **DISMISSAL**

Let us bless the Lord.  
**Thanks be to God.**

## CONCLUDING HYMN 119 – Have mercy, Lord, on me



- |   |   |   |  |
|---|---|---|--|
| 1 | Have mercy, Lord, on me,<br>As thou wert ever kind;<br>Let me, opprest with loads of guilt,<br>Thy wonted mercy find.       | 3 | The joy thy favour gives<br>Let me again obtain,<br>And thy free Sprit's firm support<br>My fainting soul sustain. |
| 2 | Wash off my foul offence,<br>And cleanse me from my sin;<br>For I confess my crime, and see<br>How great my guilt has been. | 4 | To God the Father, Son,<br>And Spirit glory be,<br>As `twas, and is, and shall be so<br>To all eternity.           |

*S<sup>T</sup>. BRIDE*  
*S. Howard, 1762*

*Tate and Brady, 1698*

## VOLUNTARY

Fugue in C minor, BWV 546, J.S. Bach (1685-1750)

### Copyright Information:

*Juxta vestibulum* Music by: *Andrew Ager*

Copyright Year: 1997 Publisher: *Andrew Ager. Used with permission.*

One License Licensing Permission: Reprinted /Streamed with Permission Under One License #A-700000

All Rights Reserved.

Unless otherwise noted above, all images, music graphics, and lyrics are either in the public domain or proprietary to Saint Thomas's Anglican Church.