

Saint Thomas's Church

Palm Sunday

Sunday, March 24, 2024

Sung Mass at 9:30 am



Christ's entry into Jerusalem, Pietro Lorenzetti (c. 1320)
Basilica of San Francesco d'Assisi

Saint Thomas's Anglican Church

383 Huron Street,

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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

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/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.**

Celebrant & Homilist: Fr. Nathan Humphrey
Passion Gospel: Fr. Humphrey, John Stuart, & Georgiana Beal
Reader: Carroll Guen Hart
Intercessor: Ronwen Guest
Organist & Choirmaster: Elizabeth Anderson
Assistant Organist & Choirmaster: Manuel Piazza

MUSIC OF THE MASS

New Plainsong Mass, David Hurd (b. 1950)

The People stand in the Narthex. The Minister proclaims the Palm Gospel and then the Celebrant blesses the palms.

Hosanna to the Son of David, the King of Israel.

Blessed is he who comes in the Name of the Lord; Hosanna in the highest.

Let us pray.

Assist us mercifully with your help, Lord God of our salvation, that we may enter with joy into the celebration of those mighty acts whereby you give us life and immortality; through Jesus Christ our Lord. **Amen.**

THE GOSPEL OF THE PALMS

Mark 11.1-10

The Lord be with you.

And also with you.

The Holy Gospel of our Lord Jesus Christ according to Saint Mark.

Glory to you, Lord Jesus Christ.

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples and said to them, ‘Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, “Why are you doing this?” just say this, “The Lord needs it and will send it back here immediately.”’ They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, ‘What are you doing, untying the colt?’ They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others

spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, 'Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!'

The Gospel of Christ.

Praise be to thee, O Christ.

The People hold their palms aloft.

Let us pray.

Almighty God, the Hebrews acclaimed Jesus as Messiah and King, with palm branches in their hands, crying, Hosanna in the highest. May we also, carrying these emblems, go forth to meet Christ and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. **Amen.**

The palms are sprinkled with holy water.

The People and Ministers enter, singing the hymn.

HYMN 130

All glory, laud, and honour

do so so la ti do do mi re do do ti do
All glo - ry, laud, and ho - nour to thee, re - deem - er, King,
do so so la ti do do mi re do do ti do *fine*
To whom the lips of child - ren made sweet ho - san - nas ring.



1. Thou art the King of Is - rael, Thou Da - vid's ro - yal Son,
2. The com - pa - ny of an - gels are prais - ing thee on high,
3. The peo - ple of the He - brews with palms be - fore thee went;
4. To thee be - fore thy Pas - sion they sang their hymns of praise:
5. Thou didst ac - cept their prai - ses, Ac - cept the prayers we bring,



Who in the Lord's Name co - mest, The King and bles - sed one.
 And mor - tal men and all things cre - a - ted make re - ply:
 Our praise and prayer and an - thems be - fore thee we pre - sent.
 To thee now high ex - al - ted our mel - o - dy we raise.
 Who in all good de - light - est, Thou good and gra - cious King.

S^t THEODULPH

Melody by M. Teschner, c 1613

Adapted and harmonized by J.S. Bach

S^t Theodulph of Orleans, d. 821

Tr J. M. Neale, 1818-66

THE COLLECT OF THE DAY

Let us pray.

Almighty and everliving God, in tender love for all our human race you sent your Son our Saviour Jesus Christ to take our flesh and suffer death upon a cruel cross. May we follow the example of his great humility, and share in the glory of his resurrection; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The People sit.

FIRST READING Philippians 2.5-11

A reading from St Paul's epistle to the Philippians.

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on a cross. Therefore God also highly exalted him and

gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The word of the Lord.
Thanks be to God.

GOSPEL ACCLAMATION

The Cantor sings the Acclamation, which is repeated by the People. The Cantor then sings the verse, and all repeat the Acclamation.



Verse: Christ became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name. *Repeat Acclamation.*

The People may stand immediately or remain seated until the mention of the Place of the Skull; at that point, all who are able, stand. The customary responses before and after the Gospel are omitted.

PASSION GOSPEL

Mark 15.1-39

Dialogue Reading: (N) Narrator. (+) Jesus, and (P) Other Persons. The part of the crowd (C) is taken up by the whole congregation.

- N The Passion of our Lord Jesus Christ, according to Mark.
As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him,
P “Are you the King of the Jews?”
N He answered him,
+ “You say so.”
N Then the chief priests accused him of many things. Pilate asked him again,
P “Have you no answer? See how many charges they bring against you.”

N But Jesus made no further reply, so that Pilate was amazed.
Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them,
P “Do you want me to release for you the King of the Jews?”
N For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again,
P “Then what do you wish me to do with the man you call the King of the Jews?”
N They shouted back,

C “CRUCIFY HIM!”

N Pilate asked them,
P “Why, what evil has he done?”
N But they shouted all the more,

C “CRUCIFY HIM!”

N So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.
N Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him.

C “HAIL, KING OF THE JEWS!”

N They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.
They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

**C "AHA! YOU WHO WOULD DESTROY THE TEMPLE
AND BUILD IT IN THREE DAYS,
SAVE YOURSELF,
AND COME DOWN FROM THE CROSS!"**

N In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

**C "HE SAVED OTHERS;
HE CANNOT SAVE HIMSELF.**

**"LET THE MESSIAH,
THE KING OF ISRAEL,
COME DOWN FROM THE CROSS NOW,
SO THAT WE MAY SEE AND BELIEVE."**

N Those who were crucified with him also taunted him.
When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice,

+ "Eloi, Eloi, lema sabachthani?"

N which means,

+ "My God, my God, why have you forsaken me?"

N When some of the bystanders heard it, they said,

C "LISTEN, HE IS CALLING FOR ELIJAH."

N And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

P "Wait, let us see whether Elijah will come to take him down."

N Then Jesus gave a loud cry and breathed his last.

And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said,

P "Truly this man was God's Son!"

The People continue to stand for the keeping of a profound silence.

The People sit at the invitation of the Preacher.

SERMON

After the Sermon, the People remain seated for a period of silent reflection, standing when the Celebrant stands.

INTERCESSIONS

Let us petition our God, looking not to our own interests, but the needs of others; for God's Son the Christ Jesus, being found in the form of a slave, by obeying God, became our Lord.

We pray for all people in civil authority in our city, province, and country, that; having heard of your way and observed your saving power they will follow your commands, representing the coming of your kingdom and our Lord who,

Being found in the form of a slave,
by obeying God, became our Lord.

For the Church throughout the world: _____, and our bishop Andrew: Guide us that all people may be led into the way of truth, hold the faith in unity of Spirit and in the bond of peace, in righteousness of life following your Son who,

Being found in the form of a slave,
by obeying God, became our Lord.

We hold up for your healing all who are anxious or distressed in mind, body, or spirit; the Sick _____, and Others _____. Comfort them, give them patience, and bring justice and learning from their troubles. Show them the new life of Jesus who,

Being found in the form of a slave,
by obeying God, became our Lord.

We entrust to you all who die in the faith of Christ, especially _____, and give you praise for all the faithful with whom we rejoice in the Communion of saints!

Who being found in human form chose to obey your commands,
becoming the sisters and brothers of Christ children of God

Immortal, eternal God most wise; forgive us our failings, strengthen us to start over in faith, and guide us forward to your kingdom of faithful love.

This we ask for Jesus Christ's sake. **Amen.**

INVITATION, CONFESSION, & ABSOLUTION

Dear friends in Christ, God is steadfast in love and infinite in mercy; he welcomes sinners and invites them to his table. Let us confess our sins, confident in God's forgiveness.

The People bow or kneel. Silence is kept.

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name. Amen.

Almighty God have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in eternal life; through Jesus Christ our Lord. **Amen.**

THE PEACE

All standing, the Celebrant bids the Peace.

The peace of the Lord be always with you.
And also with you.

The People remain standing for the hymn during the Offertory.

OFFERTORY HYMN 139

O Sacred head, surrounded



1. O sa - cred head, sur - round - ed by crown of pierc - ing thorn!
2. I see thy strength and vi - gour all fa - ding in the strife,
3. In this thy bit - ter Pas - sion, Good Shep - herd, think of me



O bleed - ing head, so wound - ed, re - viled, and put to scorn!
And death with cru - el ri - gour Be - reav - ing thee of life;
With thy most sweet com - pas - sion, Un - wor - thy though I be:



Death's pal - lid hue comes o'er thee, The glow of life de - cays,
O a - go - ny and dy - ing! O love to sin - ners free!
Be - neath thy Cross a - bid - ing For - e - ver would I rest,



Yet an - gel hosts a - dore thee, And trem - ble as they gaze.
Je - su, all grace sup - ply - ing, O turn thy face on me.
In thy dear love con - fid - ing, And with thy pre - sence blest.

PASSION CHORALE
H.L. Hassler's Lustgarten 1601
arr. by J.S. Bach 1685-1750

From a 14th c Latin hymn
Tr H.W. Baker 1821-77

PRAYER OVER THE GIFTS

Gracious God, the suffering and death of Jesus, your only Son, makes us pleasing in your sight. Alone we can do nothing, but through his sacrifice, may we receive your love and mercy. **Amen.**

THE GREAT THANKSGIVING

Celebrant *People*

The Lord be with you. And also with you.

Celebrant *People*

Lift up your hearts. We lift them to the Lord.

Celebrant

Let us give thanks to the Lord our God.

People

It is right to give our thanks and praise.

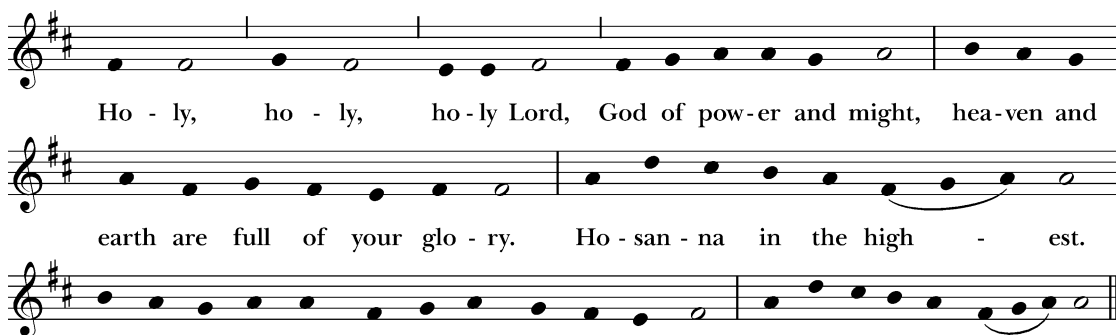
Blessed are you, gracious God, creator of heaven and earth; we give you thanks and praise through Jesus Christ our Lord, who for our sins was lifted high upon the cross, that he might draw the whole world to himself. By his suffering and death, he became the source of eternal salvation for all who put their trust in him.

Therefore with all the host of heaven who gather around your throne and the Lamb, we raise our voices to proclaim the glory of your name.

The People and Choir sing,

SANCTUS & BENEDICTUS

Plainsong Mass, David Hurd (b. 1950)



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and
earth are full of your glo - ry. Ho - san - na in the high - est.

Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

Music: From *New Plainsong*; David Hurd (b. 1950). Copyright © 1981 GIA Publications, Inc.

The People remain standing.

We give thanks to you, Lord our God, for the goodness and love you have made known to us in creation; in calling Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Saviour and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night he was handed over to suffering and death, a death he freely accepted, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: this is my body which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, Father, according to his command:

**We remember his death,
we proclaim his resurrection,
we await his coming in glory.**

And we offer our sacrifice of praise and thanksgiving to you, Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts, that they may be the sacrament of the body of Christ and his blood of the new covenant.

Unite us to your Son in his sacrifice, that we, made acceptable in him, may be sanctified by the Holy Spirit. In the fullness of time, reconcile all things in Christ, and make them new, and bring us to that city of light where you dwell with all your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation; by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory are yours, almighty Father, now and for ever. **Amen.**

THE LORD'S PRAYER

McNeil Robinson (1943-2015)

Celebrant *People*

As our Sa - viour taught us, let us pray, Our Fa - ther in heav - en,
hal - lowed be your name, your king - dom come, your will be done,
on earth as in heav - en. Give us to - day our dai - ly bread, For - give us our sins
as we for - give those who sin a - gainst us. Save us from the time of trial,
and de - liv - er us from e - vil. For the king - dom, the pow - er,



and the glo - ry are__ yours, now and for ev - er. A - men.

THE BREAKING OF THE BREAD

Celebrant: We break this bread,

People: **Communion in Christ's body once broken.**

Celebrant: Let your Church be the wheat which bears its fruit in dying.

People: **If we have died with him,
we shall live with him;
if we hold firm,
we shall reign with him;**

HOLY COMMUNION

The gifts of God for the people of God.

Thanks be to God.

The People and Choir sing:

AGNUS DEI

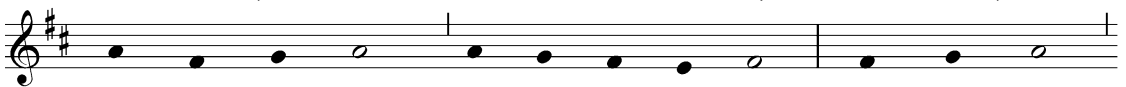
Plainsong Mass, David Hurd



Lamb of God, you take a - way the sins of the world:



have mer - cy on us. Lamb of God, you take a - way the



sins of the world: have mer - cy on us. Lamb of God,



you take a - way the sins of the world: grant us peace.

Music: From *New Plainsong*; David Hurd (b. 1950). Copyright © 1981 GIA Publications, Inc.

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!

MOTET Stabat Mater Dolorosa, Giovanni Battista Pergolesi (1710-1736)

Stabat mater dolorosa juxta Crucem lacrimosa, dum pendebat Filius.

The sorrowful mother was standing beside the Cross weeping, while the Son was hanging.

COMMUNION DEVOTIONS

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

My Jesus, I believe that you are truly present in the Holy Sacrament. And since I cannot now receive you sacramentally, I humbly ask you to come spiritually into my heart. I unite myself to you, and embrace you with all the affections of my soul. Let me never be separated from you. Let me live and die in your 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 stand.

PRAYER AFTER COMMUNION

Let us pray.

God our help and strength, you have satisfied our hunger with this eucharistic food. Strengthen our faith, that through the death and resurrection of your Son, we may be led to salvation, for he is Lord now and for ever. **Amen.**

DOXOLOGY

Glory to God,
whose power, working in us, can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.

BLESSING

Christ crucified draw you to himself, to find in him a sure ground for faith, a firm support for hope, and the assurance of sins forgiven; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always. **Amen.**

DISMISSAL

Let us bless the Lord.

Thanks be to God.

CONCLUDING HYMN 593

When I survey the wondrous cross



1. When I sur - vey the won - drous Cross on which the Prince of glo - ry died,
2. For - bid it, Lord, that I should boast, Save in the Cross of Christ, my God;
3. See, from his head, his hands, his feet, Sor - row and love flow min - gled down;
4. Were the whole realm of na - ture mine, That were an off - ering far too small;



My rich - est gain I count but loss, And pour con-tempt on all my pride.
All the vain things that charm me most, I sac - ri - fice them to his Blood.
Did e'er such love and sor - row meet, Or thorns com-pose so rich a crown?
Love so a - maz - ing, so di - vine, De-mands my soul, my life, my all.

ROCKINGHAM

Adapted by Edward Miller, 1735-1807

Isaac Watts (1674-1748), 1707

*The Palm Branches and crosses are given to the honour and glory of Almighty God,
and in memory of Hortense Wasteney.*

Flowers in the Church on Easter day are the gift of the congregation.

*Donations may be made in memory of family and friends
by filling out the appropriate flower envelope.*

Names and thanksgivings will be published in the Easter booklets.

Anonymous donations are also gratefully accepted.

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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

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