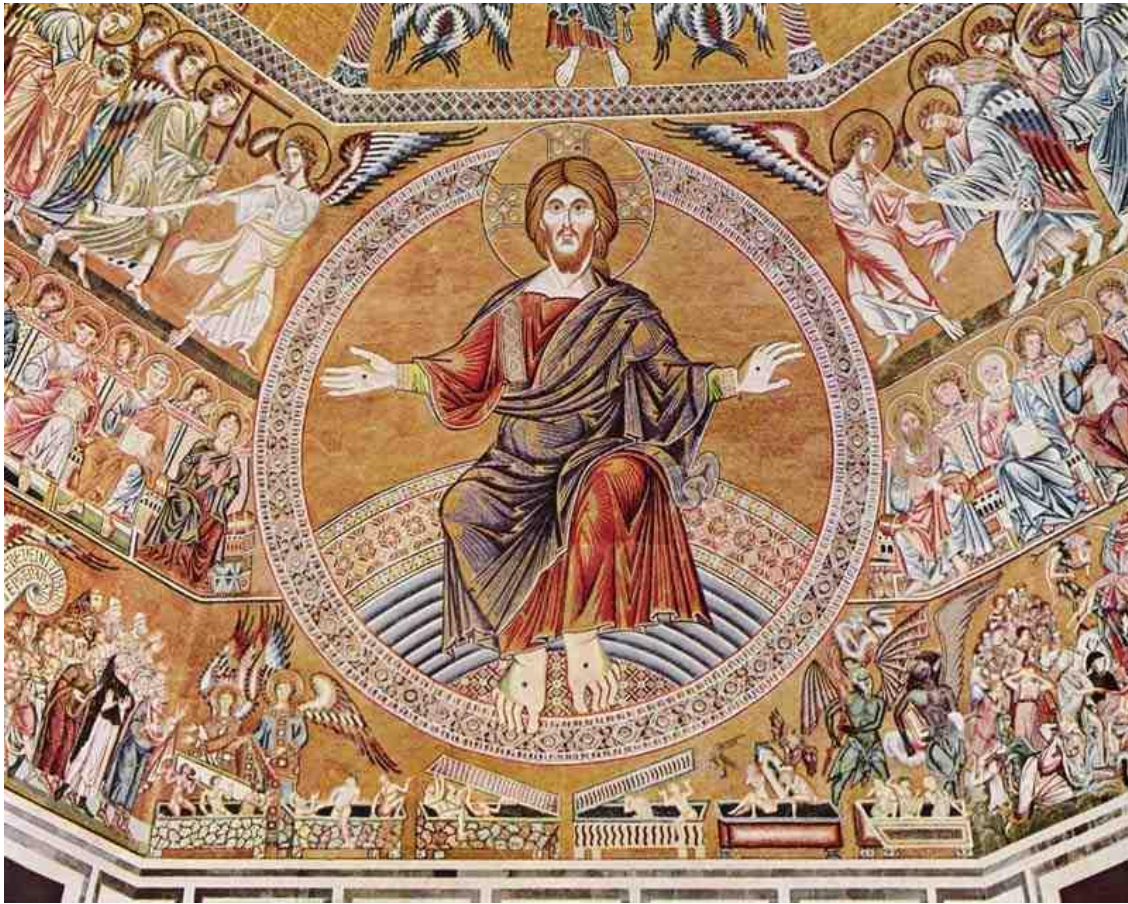


Saint Thomas's Church
The Sunday Next Before Advent
The Reign of Christ

Sunday, November 20, 2022
Evensong & Devotions at 5:00 pm



Christ Pantocrator and the Last Judgment; mosaic, c. 1300
Battistero di San Giovanni, Firenze, Italia

Saint Thomas's Anglican Church
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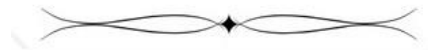
Welcome!

On behalf of everyone who claims St. Thomas's as their spiritual home, we are happy you are with us, whether in person or via our livestream. If you are a visitor or newcomer, or even a longtime parishioner, but find it awkward or difficult to stand or kneel at the places indicated, remaining seated is perfectly acceptable. Please assume the posture most conducive to prayer throughout this service, or simply observe.

St. Thomas's has many peculiar ways that we cherish and are happy to share. If there seems to be no rhyme or reason for something, there might not be! But feel free to ask anyone after the service; it usually makes for entertaining conversation.

You are not obliged to engage any of us in conversation, though you should know that pretty much everyone here is happy to do so when we gather. You can always slip away without any judgement. We seem to have a lot of introverts here, so we understand the energy it takes to put yourself out there. Even if you're a raging extrovert, the experience of church can be disorienting. Relax and be yourself. Believe it or not, whether from near or far, God has led you here today. We want to honour what God is up to in your life, and we are here for you as you (re-) discover the joy and the challenge of the saving Gospel of Jesus Christ.

Fr. Nathan Humphrey, Rector



The Altar flowers are given to the honour and glory of Almighty God:

Those at the High Altar in loving memory of the Rev. E.N. Dungan, husband of Margaret, father of Siobhán, father-in-law of Teige, and grandfather of Ciara, Emmet, and Liam;

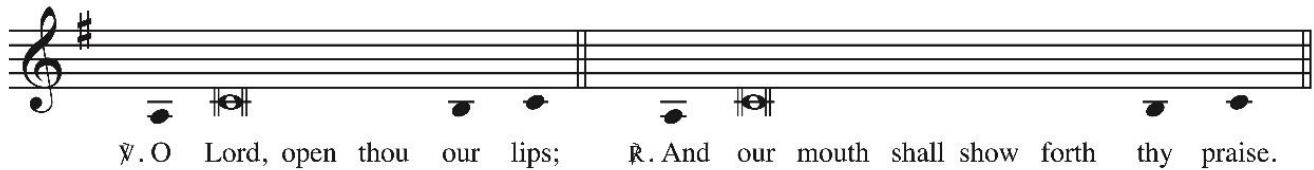
and

*Those on the Lady Altar in memory of Frank Donald McEachern;
his parents Melville Duncan McEachern and May McEachern,
and his daughter, Leigh Elizabeth McEachern.*

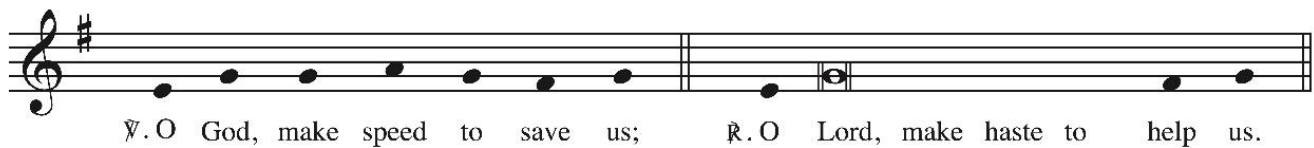
Officiant: Fr. Ipema
Interim Director of Music: Elizabeth Anderson
Guest Organist: David Simon

PRELUDE: Benedictus, *Max Reger*

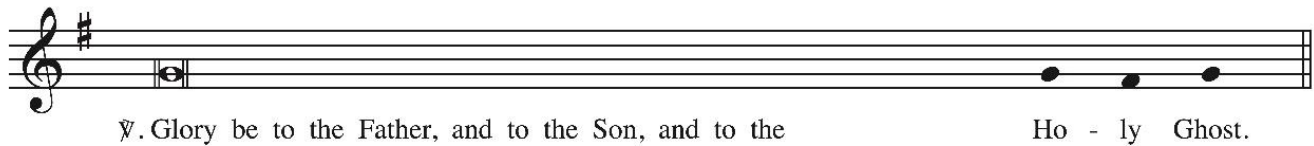
PRECES



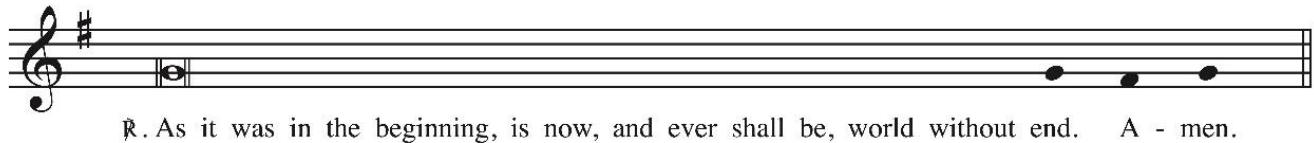
V. O Lord, open thou our lips; R. And our mouth shall show forth thy praise.



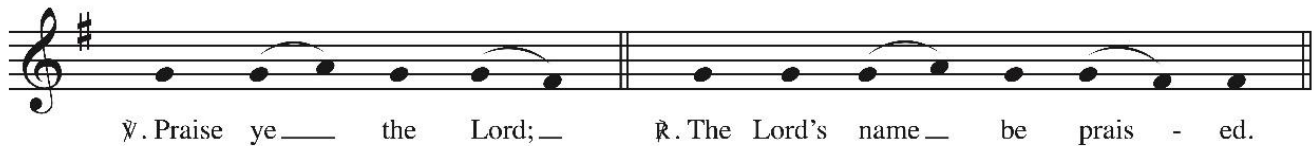
V. O God, make speed to save us; R. O Lord, make haste to help us.



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



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



V. Praise ye — the Lord; — R. The Lord's name — be prais - ed.

The people sit when the officiant sits.

PSALM 81

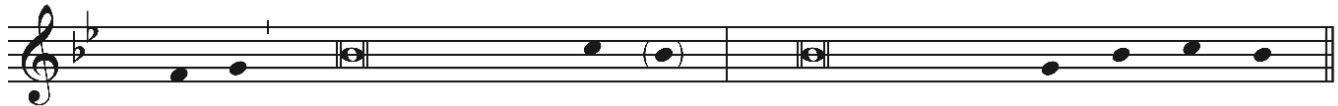
V. 1.



- Cantor* 1 O SING merrily unto God our **strength** :
- People* make a cheerful noise unto the **God** of Ja-cob.
- 2 Raise the psalm and sound the **tim-brel** : the merry **harp** with the lute.
- Cantor* 3 Blow up the trumpet in the **new** moon : at the full moon, for our **so-lemn** feast day.
- People* 4 For this was made a statute for **Is-ra-el** : and a law of the **God** of Ja-cob.
- Cantor* 5 This he ordain-ed in Joseph for a testi-**mo**-ny : when he went forth against the **land** of E-gypt.
- People* 6 I heard the voice of one that I **knew** not : 'I eas-ed his shoulder from the burden, and his hands were **fre**-ed from the[^]load.
- Cantor* 7 Thou didst call in trouble, and I deliver-ed **thee** : I heard thee in the thunder-cloud; I prov-ed thee also at the **Wa**-ters of Strife.
- People* 8 Hear, O my people, and I will testify unto **thee** : O Israel, if thou wouldest **heark**-en un-to[^]me!
- Cantor* 9 There shall no strange god be in **thee** : neither shalt thou worship **an**-y oth-er[^]god.
- People* 10 I am the Lord thy God, who brought thee out of the land of **E**-gypt : open thy mouth wide, and **I** will fill it.
- Cantor* 11 But my people would not hear my **voice** : and Israel would **not** o-bey me.
- People* 12 So I gave them up unto their stubborn **hearts** : and let them follow their own **i-ma**-gin-a-tions.
- Cantor* 13 O that my people would hearken unto **me** : that Israel would **walk** in my ways!
- People* 14 I should soon put down their **en**-e[^]mies : and turn my hand against their **ad**-ver-sa-ries.
- Cantor* 15 The haters of the Lord should feign obedience unto **him** : but their time should en-**dure** for ev-er.
- People* 16 I would feed them also with the finest **wheat**-flour : and with honey out of the stony rock would I **sa**-tis-fy thee.'
- Cantor* Glory be to the Father, and to the **Son** : and **to** the Ho-ly[^]Ghost;
- People* As it was in the beginning, is now, and ever **shall** be : world with-**out** end. A-men.

PSALM 82

VIII. 2.



- Cantor* 1 GOD STAND-eth in the divine as-**sem**-bly :
- People* in the midst of the **gods** he judg-eth:
- 2 'How long will ye give wrong **judge**-ment : and accept the persons of **the** un-god-ly?
- Cantor* 3 Do justice for the poor and the **fa**-ther[^]-less : see that such as are in need and neces-**si**-ty have right.
- People* 4 Deliver the outcast and **poor** : save them from the hand of **the** un-god-ly.'
- Cantor* 5 They have neither knowledge nor understand-^{ing}; they walk on still in **dark**-ness : all the foundations of the **earth** are out of[^]course.
- People* 6 I have said, 'Ye are **gods** : and ye are all the children **of** the Most High.
- Cantor* 7 But ye shall die like **men** : and fall like one **of** the prin-ces.'
- People* 8 Arise, O God, and judge thou the **earth** : for thou shalt take all nations to **thine** in-he-ri[^]-tance.
- Cantor* Glory be to the Father, and to the **Son** : and **to** the Ho-ly[^]Ghost;
- People* As it was in the beginning, is now, and ever **shall** be : world with-**out** end.
A-men.

FIRST LESSON: Malachi 3.13-4.end

The First Lesson is written in the book of Malachi, in the third chapter, beginning at the thirteenth verse.

You have spoken harsh words against me, says the Lord. Yet you say, 'How have we spoken against you?' You have said, 'It is vain to serve God. What do we profit by keeping his command or by going about as mourners before the Lord of hosts? Now we count the arrogant happy; evildoers not only prosper, but when they put God to the test they escape.' Then those who revered the Lord spoke with one another. The Lord took note and listened, and a book of remembrance was written before him of those who revered the Lord and thought on his name. They shall be mine, says the Lord of hosts, my special possession on the day when I act, and I will spare them as parents spare their children who serve them. Then once more you shall see the difference between the righteous and the wicked, between one who serves God and one who does not serve him. See, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch. But for you who revere my name the sun of righteousness shall rise, with healing in its wings. You shall go out leaping like calves from the stall. And you shall tread down the wicked, for they will be ashes under

the soles of your feet, on the day when I act, says the Lord of hosts. Remember the teaching of my servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel. Lo, I will send you the prophet Elijah before the great and terrible day of the Lord comes. He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse.

Here endeth the First Lesson.

THE MAGNIFICAT

The Edington Service, *Grayston Ives* (b. 1948)

My soul doth magnify the Lord, / and my spirit hath rejoiced in God my Saviour.
For he hath regarded / the lowliness of his handmaiden.
For behold, from henceforth / all generations shall call me blessed.
For he that is mighty hath magnified me; / and holy is his Name.
And his mercy is on them that fear him / throughout all generations.
He hath showed strength with his arm; /
he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat, /
and hath exalted the humble and meek.
He hath filled the hungry with good things; /
and the rich he hath sent empty away.
He remembering his mercy / hath holpen his servant Israel;
As he promised to our forefathers, / Abraham and his seed for ever.

Glory be to the Father, and to the Son, / and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, / world without end. Amen.

SECOND LESSON: Hebrews 11.17-12.2

The Second Lesson is written in the Epistle to the Hebrews, in the eleventh chapter, beginning at the seventeenth verse.

By faith Abraham, when put to the test, offered up Isaac. He who had received the promises was ready to offer up his only son, of whom he had been told, 'It is through Isaac that descendants shall be named after you.' He considered the fact that God is able even to raise someone from the dead - and figuratively speaking, he did receive him back. By faith Isaac invoked blessings for the future on Jacob and Esau. By faith Jacob, when dying, blessed each of the sons of Joseph, 'bowing in worship over the top of his staff.' By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave instructions about his burial. By faith Moses was hidden by his parents for three months after his birth, because they saw that the child was beautiful; and they were

not afraid of the king's edict. By faith Moses, when he was grown up, refused to be called a son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. He considered abuse suffered for the Christ to be greater wealth than the treasures of Egypt, for he was looking ahead to the reward. By faith he left Egypt, unafraid of the king's anger; for he persevered as though he saw him who is invisible. By faith he kept the Passover and the sprinkling of blood, so that the destroyer of the firstborn would not touch the firstborn of Israel. By faith the people passed through the Red Sea as if it were dry land, but when the Egyptians attempted to do so they were drowned. By faith the walls of Jericho fell after they had been encircled for seven days. By faith Rahab the prostitute did not perish with those who were disobedient, because she had received the spies in peace. And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets - who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented - of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground. Yet all these, though they were commended for their faith, did not receive what was promised, since God had provided something better so that they would not, without us, be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

Here endeth the Second Lesson.

NUNC DIMITTIS

The Edington Service, *Grayston Ives (b. 1948)*

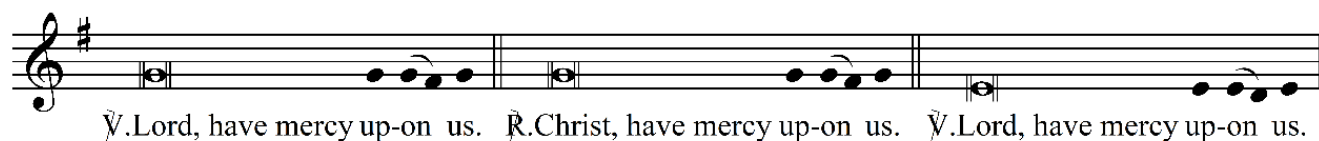
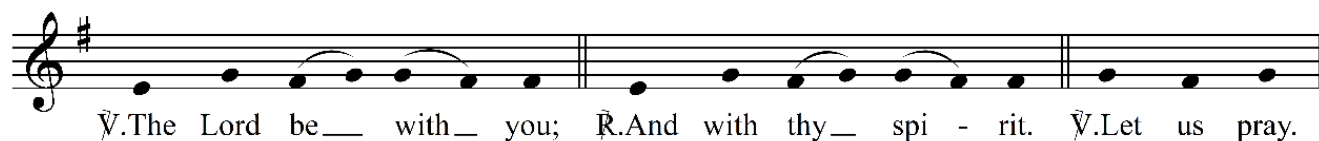
Lord, now lettest thou thy servant depart in peace, / according to thy word.
For mine eyes have seen thy salvation, /
which thou hast prepared before the face of all people;
To be a light to lighten the Gentiles, / and to be the glory of thy people Israel.
Glory be to the Father, and to the Son, / and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

APOSTLES' CREED

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

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

THE SALUTATION AND LESSER LITANY

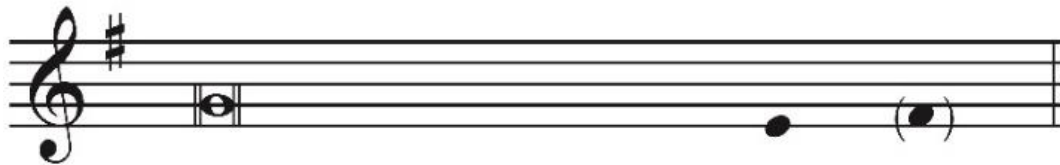


THE LORD'S PRAYER

The Lord's Prayer is chanted on a monotone, the Officiant beginning,

Our Father
who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, on
earth as it is in heaven. Give us this day our daily bread; And forgive us our
trespasses, As we forgive them that trespass against us; And lead us not into
temptation, But deliver us from evil. Amen.

THE RESPONSES



Ṽ. O Lord, show thy mercy up-**on** us;

Ṛ. And grant us thy salva-**tion**.

Ṽ. O Lord, save **the** King,

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

Ṽ. Endue thy ministers with righ-**teous**ness.

Ṛ. And make thy chosen people joy-**ful**.

Ṽ. O Lord, save thy peo-**ple**.

Ṛ. And bless thine inhe-**ri**tance.

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

Ṛ. And evermore mightily defend **us**.

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

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

THE COLLECT OF THE DAY

Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. **Amen.**

COLLECT FOR PEACE

O God, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. **Amen.**

COLLECT FOR AID AGAINST ALL PERILS

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour Jesus Christ. **Amen.**

ANTHEM ‘Never weather-beaten sail,’ *Thomas Campion (1567-1620)*

Never weather-beaten sail more willing bent to shore, Never tired pilgrim’s limbs affected slumber more, Than my wearied sprite now longs to fly out of my troubled breast; O come quickly, sweetest Lord, and take my soul to rest. Ever blooming are the joys of Heaven’s high Paradise: Cold age deafs not there our ears, nor vapour dims our eyes; Glory there the sun outshines, whose beams the blessed only see: O come quickly, glorious Lord, and raise my sprite to Thee.

(Two Bookes of Ayres: The First Booke XI. 1619, by Thomas Campion)

CONCLUDING PRAYERS

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

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

A PRAYER OF SAINT CHRYSOSTOM

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

THE GRACE

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

2 Corinthians 13.14

HYMN 64 – The Lord will come and be not slow

- 1 The Lord will come and be not slow,
His footsteps cannot err;
Before him righteousness shall go,
His royal harbinger.
Truth from the earth, like to a flower,
Shall bud and blossom then;
And justice, from her heavenly bower,
Look down on mortal men.

- 2 Surely to such as do him fear
Salvation is at hand!
And glory shall ere long appear
To dwell within our land.
Rise, God, judge thou the earth in might,
This wicked earth redress;
For thou art he who shall by right
The nations all possess.

- 3 The nations all whom thou hast made
Shall come, and all shall frame
To bow them low before thee, Lord,
And glorify thy Name.
For great thou art, and wonders great
By thy strong hand are done:
Thou in thy everlasting seat
Remainest God alone.

DEVOTIONS

O Salutaris Hostia (Hymn 237, Part 2)

HEREFORD

5 O Saving Victim, opening wide
The gate of heaven to man below:
Our foes press on from every side;
Thine aid supply, thy strength bestow.

6 All praise and thanks to thee ascend
For evermore, Blest One in Three;
O grant us life that shall not end
In our true native land with thee. Amen.

MOTET

‘O Jesu, King most wonderful,’ *Thomas Tallis (c. 1505-1585)*

Arranged by Walter McNutt

O Jesu, King most wonderful, Thou Conqueror renowned, Thou sweetness most ineffable, In whom all joys are found. O Jesu, Light of all below, Thou Fount of living fire. Surpassing all the joys we know, And all we can desire. Jesu, may all confess thy Name, Thy wondrous love adore, And seeking thee, their hearts inflame To seek thee more and more. Thee, Jesu, may our voices bless, Thee may we love alone, And ever in our lives express The image of thine own.

(From the Latin of St Bernard of Clairvaux)

Tantum Ergo Sacramentum (Hymn 234, Part 2)

GRAFTON

5 Therefore we, before him bending,
this great sacrament revere:
types and shadows have their ending,
for the newer rite is here;
faith, our outward sense befriending,
makes our inward vision clear.

6 Glory let us give and blessing
to the Father and the Son,
honour, might, and praise addressing,
while eternal ages run;
ever too his love confessing,
who, from both, with both is One. Amen.

The People match the pitch of the Minister on the underlined syllable.

Thou gavest them Bread from heaven;
Containing in itself all sweet-ness.

COLLECT OF CORPUS CHRISTI

O God, who in a wonderful sacrament hast left unto us a memorial of thy passion: Grant us so to reverence the holy mysteries of thy Body and Blood, that we may ever know within ourselves the fruit of thy redemption; who livest and reignest with the Father in the unity of the Holy Ghost, one God, world without end. **Amen.**

PSALM 117—Laudate Dominum; *Tone VI*

Antiphon:

Cantor

People



Tone VI



O PRÄISE the Lord, all ye **na**-tions : laud him, **all** yē peo-ples.

For his merciful kindness is ever more and more to-**wards** us :
and the truth of the Lord endureth for **ev**-ër. Praise the[^]Lord.

Glory be to the Father, and to **the** Son : and **to** thë Ho-ly[^]Ghost;

As it was in the beginning, is now, and ever **shall** be :
world with-**out** end. A-men.

All repeat the Antiphon from the beginning.