

# Saint Thomas's Church

## The Twentieth Sunday After Trinity

Sunday, October 22, 2023  
Evensong & Adoration at 5:00 pm



Parable of the hidden treasure, Jan Luyken, c. 1700  
The Bowyer Bible, Bolton Museum, England

**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 are in memory of Reginald, Bertha and  
Jeanne Anson-Cartwright, by their family;*

*and*

*Those on the Lady Altar in memory of Arnold Heldt Sr., Arnold Heldt Jr.,  
and Marie Heldt, from George Heldt.*



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.**


**Officiant:** Fr. Don Beyers  
**Organist and Choirmaster:** Elizabeth Anderson  
**Assistant Organist and Choirmaster:** Manuel Piazza

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**VOLUNTARY**      Liebster Jesu, wir sind hier, BWV 731, J.S. Bach (1685-1750)

*The People stand at the sound of the bell.*

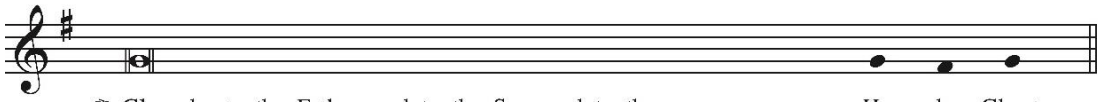
**PRECES**



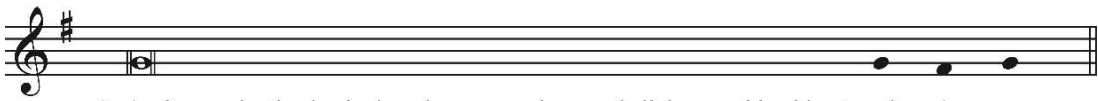
∇. O Lord, open thou our lips;      R̄. And our mouth shall show forth thy praise.



∇. O God, make speed to save us;      R̄. O Lord, make haste to help us.



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



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



∇. Praise ye — the Lord; —      R̄. The Lord's name — be prais - ed.

*The People sit when the Officiant sits.*

**PSALM 107, Pt 2**

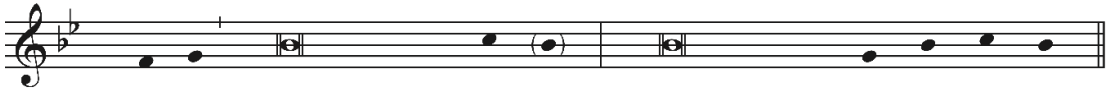
I. 2.



- Cantor* 33 THE LORD turneth the floods into a wil-**der**-ness :  
*People* and water-springs in-**to** a thür-sty^gröund.  
34 A fruitful land maketh he **bar**-ren :  
for the wickedness of **them** that dwell there^in.  
*Cantor* 35 Again, he maketh the wilderness a pool of **wa**-ter :  
and water-springs **of** a drÿ gröund.  
*People* 36 And there he setteth the **hun**-gry :  
that they may build them a ci-ty to dwell in;  
*Cantor* 37 That they may sow their land and plant **vine**-yards :  
to yield them **fruits** of in-crëase.  
*People* 38 He blesseth them, so that they multiply exceed-**ing**-ly :  
and suffereth not their cat-**tle** to dë-crëase.  
*Cantor* 39 And again, when they are minish-ed and **brought** low :  
through oppression, through any **plague** or tröu-blë;  
*People* 40 Though he poureth contempt upon **prin**-ces :  
and maketh them to wander out of the way **in** the wil-der^nëss;  
*Cantor* 41 Yet helpeth he the poor out of mi-**se**-ry :  
and maketh him households **like** a flock of^shëep.  
*People* 42 The righteous shall see this and **re**-joice :  
and the mouth of all wickedness **shall** be stöp-pëd.  
*Cantor* 43 Whoso is wise will ponder **these** things :  
and they shall understand the loving-**kind**-ness öf the^Lörd.  
  
*People* Glory be to the Father, and to **the** Son : and **to** the Hö-ly^Ghöst;  
*Cantor* As it was in the beginning, is now, and ever **shall** be :  
*People* world with-**out** end. Ä-mën.

PSALM 108

VIII. 2.



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

‘Surely there is a mine for silver, and a place for gold to be refined. Iron is taken out of the earth, and copper is smelted from ore. Miners put an end to darkness, and search out to the farthest bound the ore in gloom and deep darkness. They open shafts in a valley away from human habitation; they are forgotten by travellers, they sway suspended, remote from people. As for the earth, out of it comes bread; but underneath it is turned up as by fire. Its stones are the place of sapphires, and its dust contains gold. ‘That path no bird of prey knows, and the falcon’s eye has not seen it. The proud wild animals have not trodden it; the lion has not passed over it. ‘They put their hand to the flinty rock, and overturn mountains by the roots. They cut out channels in the rocks, and their eyes see every precious thing. The sources of the rivers they probe; hidden things they bring to light. ‘But where shall wisdom be found? And where is the place of understanding? Mortals do not know the way to it, and it is not found in the land of the living. The deep says, “It is not in me”, and the sea says, “It is not with me.” It cannot be bought for gold, and silver cannot be weighed out as its price. It cannot be valued in the gold of Ophir, in precious onyx or sapphire. Gold and glass cannot equal it, nor can it be exchanged for jewels of fine gold. No mention shall be made of coral or of crystal; the price of wisdom is above pearls. The chrysolite of Ethiopia cannot compare with it, nor can it be valued in pure gold. ‘Where then does wisdom come from? And where is the place of understanding? It is hidden from the eyes of all living, and concealed from the birds of the air. Abaddon and Death say, “We have heard a rumour of it with our ears.” ‘God understands the way to it, and he knows its place. For he looks to the ends of the earth, and sees everything under the heavens. When he gave to the wind its weight, and apportioned out the waters by measure; when he made a decree for the rain, and a way for the thunderbolt; then he saw it and declared it; he established it, and searched it out. And he said to humankind, “Truly, the fear of the Lord, that is wisdom; and to depart from evil is understanding.”’

Here endeth the First Lesson.

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

## **THE MAGNIFICAT**

The Short Service, Orlando Gibbons (1583-1625)

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

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

*The People sit.*

## **SECOND LESSON**

Matthew 13.44-end

The Second Lesson is written in the Gospel according to Saint Matthew, in the thirteenth chapter, beginning at the forty fourth verse.

Jesus said, 'The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it. Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Have you understood all this?' They answered, 'Yes.' And he said to them, 'Therefore every scribe who has been trained for the kingdom of heaven is like the master of a

household who brings out of his treasure what is new and what is old.' When Jesus had finished these parables, he left that place. He came to his home town and began to teach the people in their synagogue, so that they were astounded and said, 'Where did this man get this wisdom and these deeds of power? Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us? Where then did this man get all this?' And they took offence at him. But Jesus said to them, 'Prophets are not without honour except in their own country and in their own house.' And he did not do many deeds of power there, because of their unbelief.

Here endeth the Second Lesson.

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

**NUNC DIMITTIS**

The Short Service, Orlando Gibbons

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**

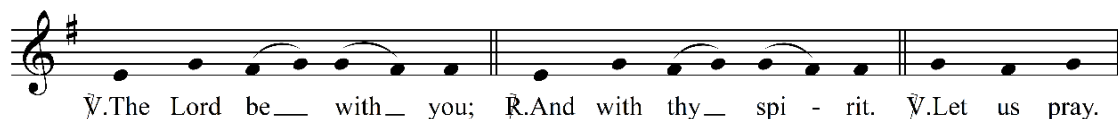
*The Creed is chanted on a monotone, the Officiant beginning,*

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;**

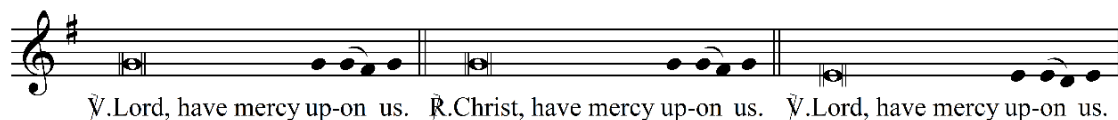


**He ascended into heaven,  
And sitteth on the right hand of God the Father Almighty;  
From thence he shall come to judge the quick and the dead.  
I believe in the Holy Ghost;  
The holy Catholic Church;  
The Communion of Saints;  
The Forgiveness of sins;  
The Resurrection of the body,  
And the Life everlasting. Amen.**

### **THE SALUTATION AND LESSER LITANY**



*The People kneel.*

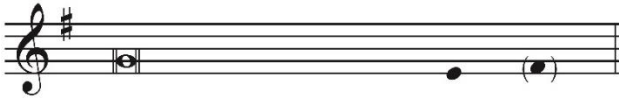


### **THE LORD'S PRAYER**

*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

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; 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.**

*The People sit.*

## ANTHEM

‘God be in my head,’ Philip Radcliffe (1905-1986)

God be in my head, and in my understanding; God be in mine eyes, and in my looking; God be in my mouth, and in my speaking; God be in my heart, and in my thinking; God be at mine end, and at my departing.

*From the Sarum Primer, 1558*

*The People kneel.*

## CONCLUDING PRAYERS

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

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

## A PRAYER OF SAINT CHRYSOSTOM

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

## THE GRACE

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

*2 Corinthians 13.14*

*The People stand.*

## HYMN 54

Our day of praise is done

*All* 1 Our day of praise is done;  
The evening shadows fall;  
But pass not from us with the sun,  
True Light that lightenest all.

*All* 2 Around the throne on high,  
Where night can never be,  
The white-robed harpers of the sky  
Bring ceaseless hymns to thee.

*Lower* 3 Too faint our anthems here;  
*Voices* Too soon of praise we tire;  
But oh, the strains how full and clear  
Of that eternal choir!

Upper 4 Yet, Lord, to thy dear will  
*Voices* If thou attune the heart,  
We in thine angels' music still  
May bear our lower part.

*All* 5 'Tis thine each soul to calm,  
Each wayward thought reclaim,  
And make our life a daily psalm  
Of glory to thy Name.

*All* 6 A little while, and then  
Shall come the glorious end;  
And songs of angels and of men  
In perfect praise shall blend.

*CARLISLE*  
*C. Lockhart, 1769*

*Rev. John Ellerton, 1867, rev. 1871*

*The People kneel at the sound of the Sanctus bells.*

## **ADORATION**

### **O SALUTARIS HOSTIA**

*ÆTERNA CHRISTI MUNERA*

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**

'Lætabitur Justus in Domino,' Gerald Near (b. 1942)

Laetabitur justus in Domino, et sperabit in eo, Alleluia.

The righteous shall rejoice in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

(Psalm 64.10, from the Communion for the Feast of S<sup>t</sup> Mark the Evangelist)

## TANTUM ERGO SACRAMENTUM

PICARDY

- 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*



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**-ēr. Praise the<sup>^</sup>Lord.

Glory be to the Father, and to **the** Son : and **to** thē Ho-ly<sup>^</sup>Ghost;

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

*All repeat the Antiphon from the beginning.*

*The People remain kneeling as the Sacrament is carried to the Lady Altar and reposed.*

*The People rise at the sound of the Sanctus bells.*

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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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