

Saint Thomas's Church

Trinity XIII

Sunday, September 11, 2022

Evensong & Devotions

at 5:00 pm



Bamberg Apocalypse: Angel and the Serpent
Ottonian Illuminated Manuscript, 11th Century

Saint Thomas's Anglican Church

383 Huron Street,

Toronto, Ontario M5S 2G5

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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 by David and Mary Lou Harrison, in loving memory of James and Vera Bonham, Elwood and Golding Foster, Ralph and Ruby Harrison, John Saunders, and the Reverend Canon Warren and Dorothy Turner;

and

Those on the Lady Altar in loving memory of Alice and Harry Barnsley; James Blair and Alma Elizabeth Stephen, and Peter Stephen by Earl and Elizabeth Barnsley and family.

Officiant: Fr. Shire
Interim Director of Music & Organist: Elizabeth Anderson

PRELUDE: Arabesque, *Louis Vièrne*

PRECES

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

∿. O God, make speed to save us; Ɀ. O Lord, make haste to help us.

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

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

∿. Praise ye — the Lord; — Ɀ. The Lord's name — be prais - ed.

The People sit when the Officiant sits.

PSALM 74

Ut quid, Deus?

VII. 7.



- 1 O God, wherefore hast thou cast us off forever? /
why is thy wrath so hot against the sheep of thy pasture?
- 2 O think upon thy congregation, / which thou hast purchased of old;
- 3 Which thou hast redeemed to be the tribe of thine inheritance: /
think upon mount Sion, wherein thou hast dwelt.
- 4 Direct thy steps unto the perpetual ruins: /
all the evil that the enemy hath done in the sanctuary.
- 5 Thine adversaries roar in the midst of thy congregation, /
and set up their banners for tokens.
- 6 They seem like men that lift up axes upon a grove of trees; /
for now they break down all the carved work thereof with axes and hammers.
- 7 They have set thy sanctuary on fire, /
and have defiled the dwelling-place of thy Name, even unto the ground.
- 8 Yea, they said in their hearts, 'Let us make havoc of them altogether': /
thus have they burnt up all the houses of God in the land.
- 9 We see not our tokens; there is no more any prophet: /
no, not one is there among us that knoweth how long.
- 10 O God, how long shall the adversary do this dishonour? /
shall the enemy blaspheme thy Name for ever?
- 11 Why dost thou draw back thy hand, / and keep thy right hand in thy bosom?
- 12 Yet God is my King of old: /
the help that is done upon earth, he doeth it himself.
- 13 Thou didst divide the sea through thy power:/
thou didst break the heads of the dragons in the waters.
- 14 Thou didst crush the heads of Leviathan, /
and gavest him to be food for the creatures of the wilderness.
- 15 Thou didst cleave open fountain and flood: /
thou driedst up ever-flowing streams.
- 16 The day is thine, and the night is thine: /
thou hast prepared the light and the sun.
- 17 Thou hast set all the borders of the earth: /
thou hast made summer and winter.
- 18 Remember this, O Lord, how the enemy hath reproached, /
and how a foolish people hath blasphemed thy Name.
- 19 O deliver not the soul of thy turtle-dove unto the wild beast: /
and forget not the life of thy poor for ever.

- 20 Look upon the covenant; /
for the dark places of the earth are full of the habitations of cruelty.
- 21 O let not the oppressed go away ashamed; /
but let the poor and needy give praise unto thy Name.
- 22 Arise, O God, maintain thine own cause: /
remember how the foolish man blasphemeth thee all the day long.
- 23 Forget not the voice of thine enemies: /
the tumult of them that hate thee increaseth ever more and more.

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.

FIRST LESSON: Ezra 1.1-8

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

In the first year of King Cyrus of Persia, in order that the word of the Lord by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of King Cyrus of Persia so that he sent a herald throughout all his kingdom, and also in a written edict declared: 'Thus says King Cyrus of Persia: The Lord, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem in Judah. Any of those among you who are of his people - may their God be with them! - are now permitted to go up to Jerusalem in Judah, and rebuild the house of the Lord, the God of Israel - he is the God who is in Jerusalem; and let all survivors, in whatever place they reside, be assisted by the people of their place with silver and gold, with goods and with animals, besides freewill-offerings for the house of God in Jerusalem.' The heads of the families of Judah and Benjamin, and the priests and the Levites - everyone whose spirit God had stirred - got ready to go up and rebuild the house of the Lord in Jerusalem. All their neighbours aided them with silver vessels, with gold, with goods, with animals, and with valuable gifts, besides all that was freely offered. King Cyrus himself brought out the vessels of the house of the Lord that Nebuchadnezzar had carried away from Jerusalem and placed in the house of his gods. King Cyrus of Persia had them released into the charge of Mithredath the treasurer, who counted them out to Sheshbazzar the prince of Judah.

Here endeth the First Lesson.

THE MAGNIFICAT

Canticles in C, *Charles Villiers Stanford*

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: 1 Corinthians 1.1-25

The Second Lesson is written in St Paul's First Epistle to the Corinthians, in the first chapter, beginning at the first verse.

Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes, To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours:

Grace to you and peace from God our Father and the Lord Jesus Christ. I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind - just as the testimony of Christ has been strengthened among you - so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord. Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you should be in agreement and that there should be no divisions among you, but that you should be united in the same mind and the same purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, 'I belong to Paul', or 'I belong to Apollos', or 'I belong to Cephas', or 'I belong to Christ.' Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank

God that I baptized none of you except Crispus and Gaius, so that no one can say that you were baptized in my name. (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power. For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, 'I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.' Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling-block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

Here endeth the Second Lesson.

NUNC DIMITTIS

Canticles in C, *Charles Villiers Stanford*

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,

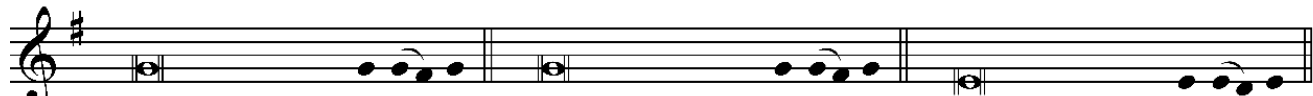
I believe in God
the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ his only Son our Lord,
Who was conceived by the Holy Ghost,
Born of the Virgin Mary, Suffered under Pontius Pilate,
Was crucified, dead, and buried:
He descended into hell;
The third day he rose again from the dead;

**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



V̄.The Lord be__ with__ you; R̄.And with thy__ spi - rit. V̄.Let us pray.



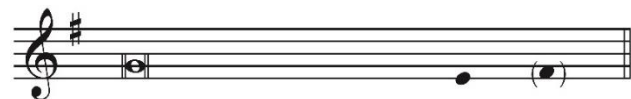
V̄.Lord, have mercy up-on us. R̄.Christ, have mercy up-on us. V̄.Lord, have mercy up-on us.

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



V̄. O Lord, show thy mercy up-**on** us;
 R̄. And grant us thy salva-**tion**.

V̄. O Lord, save **the** King,
 R̄. And mercifully hear us when we call up-**on** thee.

V̄. Endue thy ministers with righ-**teous**ness.
 R̄. And make thy chosen people joy-**ful**.

Ÿ. O Lord, save thy peo-**ple**.

Ŕ. And bless thine inhe-**ri-tance**.

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

Ŕ. And evermore mightily defend **us**.

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

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

THE COLLECT OF THE DAY

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. **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

‘Abendlied’ - Bleib bei uns, *Josef Rheinberger*

Abide with us: for it is toward evening, and the day is far spent. (*Luke 24.29*)

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 22 – Holy Father, cheer our way

- 1 Holy Father, cheer our way
With thy love's perpetual ray;
Grant us every closing day
Light at evening time.
- 2 Holy Saviour, calm our fears
When earth's brightness disappears;
Grant us in our latter years
Light at evening time.

3 Holy Spirit, be thou nigh
When in mortal pains we lie;
Grant us, as we come to die,
Light at evening time.

4 Holy, Blessèd Trinity,
Darkness is not dark with thee;
Those thou keepest always see
Light at evening time.

HUDDERSFIELD
Sir W. Parratt, 1906

Rev R.H. Robinson, 1869

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 sacrum convivium,’ *Luca Marenzio*

O sacred feast, wherein Christ is received, the memory of His Passion is renewed in us, our souls are filled with grace, and the pledge of everlasting glory is given unto us. Alleluia.

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:



O PRÄISE the Lord, all ye **na**-tions : laud him, **all** yë 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.