

The Purification of Saint Mary the Virgin 1662



(Above picture: Interior of St Margaret's Church, 17th Century, London)

A service of Holy Communion according to the 1662 Book of Common Prayer
in celebration of the 350th anniversary of its publication

St. Thomas's Anglican Church
383 Huron Street, Toronto
February 2nd, 2012, 7:00pm

Introduction

By Fr Mitchell and Michael Degan

When a revised Book of Common Prayer was ordered by a new *Act of Uniformity* to be used as of St Bartholomew's Day, 1662, it firmly entrenched Anglican liturgy and episcopal governance in England. Anglican institutions had been suppressed since February 1644 when the *Solemn League and Covenant* was made law. The Covenant sought the "the extirpation of popery, prelacy (that is Church government by archbishops, bishops, their chancellors and commissaries, deans, deans and chapters, archdeacons, and all other ecclesiastical officers depending on that hierarchy), superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness." As a result, the Prayer Book was declared illegal and the bishops replaced with a Presbyterian form of church governance. With the execution of the King, Charles I, in 1649 and the triumph of the Puritan Oliver Cromwell as Lord Protector of England, Scotland and Ireland in 1653, it seemed as though the pillars of the old faith – the King, the Episcopacy, and the Book of Common Prayer – were forever lost. But following the death of Cromwell in 1658 and the unsuccessful rule of his son, Richard, the Parliament invited Charles II, the exiled heir to the throne, to return to England in 1660. In due course the Episcopacy was restored and revision work begun on a new Prayer Book.

The fruit of this revision, the 1662 Book of Common Prayer, has endured as the cornerstone of Anglican worship. While most provinces of the Anglican Communion have revised the Prayer Book and created alternative liturgies, the 1662 version is still considered the grandparent of all Anglican liturgies and is still in use in many places today. This year, Anglicans around the globe are celebrating its 350th anniversary.

Many of the ceremonies of the Communion service in the late 17th Century, which we are attempting to recreate as much as possible this evening, are unique to Anglican worship. Many of these liturgical traditions continued for centuries and were still frequently used in the early part of the 20th century throughout the Anglican Communion, including Canada. Some interesting features of the 1662 text and 17th century ceremonial include:

- The "North End" celebration (a somewhat accidental custom stemming from the 16th century when the altars were placed lengthwise along the east/west axis in the chancel and the priest was instructed to stand at the north side (that is, the long side), thus facing the communicants who would have moved up into the chancel at the invitation, "Ye that do truly and earnestly repent ... draw near with faith and take this Holy Sacrament to your comfort ..."). Although the altars were later returned to their original place at the east end of the sanctuary under

Archbishop Laud, the rubric remained in subsequent revisions of the Prayer Book leading to the longstanding practice of the priest celebrating at the north end of an eastward positioned altar. The parish clerk or an assisting cleric would stand at the south end to lead the responses. The altars tended to be smaller than what had been used before the reformation and were often covered.

- The common vestments of the time included cassock, surplice, neckcloth, scarf and academic hood.
- 1662 continued the revisions of 1552, including the absence of an introit, the replacement of the Kyrie with the 10 Commandments, no Benedictus following the Sanctus, the Gloria at the end of the service, and no gradual psalm between the lessons.
- A new provision, adopted from the abortive Scottish Prayer Book of 1637, that “the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table. And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient.”
- Common bread (not wafers) was used for communion.
- The prayer for “all thy servants departed this life in thy faith and fear” (eliminated in 1552 so that ‘the vulgar might not think, they did either pray to the Dead, or for the Dead’) was returned to the Prayer for the Church.
- A version of the “Black Rubric” (so called because in the 19th century it was printed in black ink whereas the rubrics, at that time, were generally printed in red) of 1552 was re-printed but this time with an important change in wording which left open the possibility of belief in the ‘real presence’ of Christ in the Eucharist. The text of the original (“*Lest ... kneeling might be thought or taken otherwise, we do declare that it is not meant thereby, that any adoration is done, or ought to be done, either unto the Sacramental bread or wine there bodily received, or unto any real and essential presence there being of Christ’s natural flesh and blood.*”) was changed in 1662 to, “... or unto any Corporal Presence of ...”

While the goal of this evening’s liturgy is to reconstruct 17th century worship, it will also be a valid Eucharist and real act of worship. As such, we will be praying for our current monarch. And, though the common practice was for Communion to follow immediately after Morning Prayer, we are, for obvious reasons, omitting matins this evening.

The Music

By Bryan Martin

By 1647 music had largely disappeared from the cathedrals and collegiate churches where daily services were once sung. Much fabric and furniture was destroyed (including organs), especially in the cathedrals. Parish churches were affected less dramatically, but even though some might still use the old prayer book (and celebrate such idolatrous holidays as Christmas), there was not much more than the singing of metrical psalms even before the Interregnum.

All that changed at the Restoration in 1660. Within weeks of Charles II's return, positions were being filled at the cathedrals, and musical establishments were being rebuilt. People had to be trained quickly in the old liturgies, and what must have seemed a grave crisis at the time has become a boon to the modern scholar. In order for the choral service to be restored, musicians quickly had to learn what used to be passed on through experience. To meet this need, Edward Lowe, once organist at Christ Church, Oxford (and later organist of the Chapel Royal), published *A short direction for the performance of cathedrall service* in 1661. A second edition was published a few years later, incorporating the changes made in the 1662 Book of Common Prayer, and this was our musical guide for tonight's liturgy.

But what music to perform? Not only was there a shortage of trained musicians and clergy, there was a shortage of music. John Barnard, a minor canon at St. Paul's, had published a collection of service music in 1641: *The first book of selected church musick*. Although dated 1641 (the eve of the Civil War), this publication does not show up in cathedral inventories until the 1660s, and it is quite possible that it was never distributed until then. In any event, it seems to have been the "go-to" source of music for the cathedral and collegiate churches that were so hastily rebuilding, so we have taken our service music from this collection. It contains music from Thomas Tallis (d. 1585) to Adrian Batten (d. ca. 1637). We have chosen to do Tallis's "Dorian" service, as it contains all of the sung elements, including the Gloria. For the anthem, we have chosen Thomas Tomkins' (1572-1656) setting of the collect for the Purification, which was published by his sons in 1668 in the collection *Musica Deo sacra*. This was another important publication of the early years of the Restoration, and was another staple in cathedral libraries. Rounding out the choral music is a brief gospel response from Lowe's *Short direction*, which, although it does not appear in the prayer book rubrics, was frequently sung.

THE ANTE-COMMUNION

Service Music: "First Service (Dorian)"

Thomas Tallis

(From John Bernard's First Book of Select Church Musick, London, 1641)

Lord's Prayer *(please kneel and remain kneeling until the epistle)*

Our Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done, in 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 Collect

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

The Commandments

God spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no

manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and ail that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt do no murder.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Collect for the Queen

Let us pray,

Almighty God, whose kingdom is everlasting, and power infinite: Have mercy upon the whole Church; and so rule the heart of thy chosen servant *ELIZABETH*, our Queen and Governor, that she (knowing whose minister she is) may above all things seek thy honour and glory; and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Collect of the Day

Almighty and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle: Malachi 3. 1

The portion of Scripture appointed for the Epistle is written in the third Chapter of the Book of the Prophet Malachi beginning at the first verse:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

Here endeth the Epistle.

The Gospel: St. Luke 2. 22 (*stand*)

The holy Gospel is written in the second Chapter of the Gospel according to Saint Luke, beginning at the twenty-second verse:

r. Glory be to thee, O Lord.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he

had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, 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; A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

The Creed

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end. And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.

The Sermon: The Rev Dr Ephraim Radner *(please be seated and remain seated until the Prayer for the Church)*

The Offertory Sentences (*remain seated during the offertory. A collection will be taken. Please give generously as you are able*)

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessity; for God loveth a cheerful giver. 2 Cor. ix.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 Tim. vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. vi.

Choir Anthem: "Almighty and Everlasting God"

Thomas Tomkins

Almighty and everlasting God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so grant that we may be presented unto thee with pure and clean hands, by Jesus Christ our Lord. Amen.

The Prayer for the Church (*please kneel and remain kneeling until coming forward to receive communion*)

Let us pray for the whole state of Christ's Church militant here in earth:

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant, that all they who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governours; and specially thy Servant *ELIZABETH* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due

reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

THE COMMUNION

The Exhortation

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

The Confession and Absolution (*confession said responsively by priest and congregation, all still kneeling*)

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a 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,

r. Almighty God, Father of our Lord Jesus Christ,

Maker of all things, judge of all men;

r. Maker of all things, judge of all men;

We acknowledge and bewail our manifold sins and wickedness,

r. We acknowledge and bewail our manifold sins and wickedness,

Which we, from time to time, most grievously have committed,

r. Which we, from time to time, most grievously have committed,

By thought, word, and deed,

r. By thought, word, and deed,

Against thy Divine Majesty,

r. Against thy Divine Majesty,

Provoking most justly thy wrath and indignation against us.

r. Provoking most justly thy wrath and indignation against us.

We do earnestly repent, And are heartily sorry for these our misdoings;

r. We do earnestly repent, And are heartily sorry for these our misdoings;

The remembrance of them is grievous unto us; The burden of them is intolerable.

r. The remembrance of them is grievous unto us; The burden of them is intolerable.

Have mercy upon us, Have mercy upon us, most merciful Father;

r. Have mercy upon us, Have mercy upon us, most merciful Father;

For thy Son our Lord Jesus Christ's sake, Forgive us all that is past;

r. 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,

r. And grant that we may ever hereafter Serve and please thee In newness of life,

To the honour and glory of thy Name;

r. To the honour and glory of thy Name;

Through Jesus Christ our Lord. Amen.

r. Through Jesus Christ our Lord. Amen.

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 Comfortable Words

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

Come unto me all that travail and are heavy laden, and I will refresh you. *St. Matth. xi. 28.*
So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *St. John ii. 1.*

The Preface

Lift up your hearts.

r. We lift them up unto the Lord.

Let us give thanks unto our Lord God.

r. 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. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High.

The Prayer of Humble Access *(said by the priest alone)*

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 Prayer of Consecration

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ 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 memory 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 Bread¹; and, when he had given thanks, he brake it², and gave it to his disciples, saying, Take, eat, this is my Body which is given for you:³ Do this in remembrance of me. Likewise after supper he took the Cup;⁴ 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 Testament,⁵ 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. *Amen.*

¹ (a) *Here the Priest is to take the Paten unto his hands:*

² (b) *And here to break the Bread:*

³ (c) *And here to lay his hand upon all the Bread.*

⁴ (d) *Here he is to take the Cup into his hand:*

⁵ (e) *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

The Communion

The sidespeople will invite the congregation forward to receive Communion. Each person will receive a piece of consecrated bread and may drink the consecrated wine from the chalice. All baptized Christians are welcome to receive. The priests will administer the Communion saying these words:

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

The Blood of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

THE POST-COMMUNION

The Lord's Prayer (*sung responsively by priest and congregation, all kneeling*)

Our Father, which art in heaven,

r. Our Father, which art in heaven,

Hallowed be thy Name.

r. Hallowed be thy Name.

Thy kingdom come.

r. Thy kingdom come.

Thy will be done, in earth as it is in heaven.

r. Thy will be done, in earth as it is in heaven.

Give us this day our daily bread.

r. Give us this day our daily bread.

And forgive us our trespasses,

r. And forgive us our trespasses,

As we forgive them that trespass against us.

r. As we forgive them that trespass against us.

And lead us not into temptation;

r. And lead us not into temptation;

But deliver us from evil:

r. But deliver us from evil:

For thine is the kingdom, The power, and the glory,

r. For thine is the kingdom, The power, and the glory,

For ever and ever. Amen.

r. For ever and ever. Amen.

The Prayer after Communion

O Lord and heavenly Father, we thy humble servants 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 here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, 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; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

The Gloria (*stand, and remain standing for the blessing*)

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Blessing (*remain standing*)

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

Participants

Celebrant	The Rev Dr David Neelands (<i>Dean, Faculty of Divinity, Trinity College</i>)
Assisting Priest	The Rev Robert Mitchell (<i>Associate Priest, St Thomas's Church</i>)
Preacher	The Rev Dr Ephraim Radner (<i>Professor of Historical Theology, Wycliffe College, Toronto</i>)
Communion Assistant	The Rev Mark Andrews (<i>Rector, St Thomas's Church</i>)
Communion Assistant	The Rev Roy Hoult (<i>Rector Emeritus, St Thomas's Church</i>)
Verger	Leonel Abaroa-Balona
Master of Ceremonies	Michael Degan
Server	Andrew Dunning
Server	Alice Cooley
Organist and Choirmaster	John Tuttle
Organ Scholar	Elizabeth Anderson
Choir	St Thomas's Choir
<i>Videographer</i>	<i>David Kent</i>
<i>Parish Administrator</i>	<i>Barbara Obrai</i>
<i>Musical Consultant</i>	<i>Bryan Martin</i>