



St Peter and St Simon-the-Apostle

Diocese of Toronto * Anglican Church of Canada

525 Bloor Street East, Toronto, ON M4W 1J1 Tel: 416-923-8714

www.stsimons.ca

Third Sunday in Lent March 19, 2017

Holy Eucharist at 8:30 am

Celebrant & Homilist: The Reverend Geoffrey Sangwine

The service begins on page 67 of the Book of Common Prayer.

Collect – p. 134 Psalm 95 For the readings see 10:30 am

Choral Eucharist at 10:30 am

Celebrant and Homilist: The Reverend Geoffrey Sangwine

Mass Setting: Agnus Dei- Missa “Aeterna Christi Munera G.P. da Palestrina”

Welcome to the Church of St Peter and St Simon-the-Apostle.

Children will gather at the font during the opening hymn.

Gluten-free communion wafers are available for those who have gluten intolerance. Please ask for a gluten-free wafer when you come for communion.



Hearing Assistance Units are available at the back of the church.

Large Print bulletins are available - just ask a greeter.

Please help preserve a prayerful silence before the service.

The Gathering of the Community

Prelude: *An Wasserflüssen Babylon, BWV 653*

J.S. BACH

Hymn 508: *I heard the voice of Jesus say*

KINGSFOLD

Celebrant Grace, mercy and peace from God our Father
and the Lord Jesus Christ be with you all.

All And with thy spirit.

Celebrant Almighty God,

All 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 Decalogue

Celebrant God spake these words and said: I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods but me.

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

Celebrant 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.

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

Celebrant Thou shalt not take the name of the Lord thy God in vain.

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

Celebrant Remember that thou keep holy the Sabbath day.

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

Celebrant Honour thy father and thy mother.

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

Celebrant Thou shalt do no murder.

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

Celebrant Thou shalt not commit adultery.

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

Celebrant Thou shalt not steal.

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

Celebrant Thou shalt not bear false witness against thy neighbour.

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

Celebrant Thou shalt not covet.

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

Kyrie Eleison

MERBECKE

All Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Collect of the day

The Proclamation of the Word

Please be seated.

Old Testament Lesson: Exodus 17:1-7

Reader: Colin Bird

Reader The Old Testament lesson is written in the 17th chapter of the book of Exodus, beginning at the 1st verse.

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarrelled with Moses, and said, 'Give us water to drink.' Moses said to them, 'Why do you quarrel with me? Why do you test the Lord?' But the people thirsted there for water; and the people complained against Moses and said, 'Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?' So Moses cried out to the Lord, 'What shall I do with this people? They are almost ready to stone me.' The Lord said to Moses, 'Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.' Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarrelled and tested the Lord, saying, 'Is the Lord among us or not?'

Reader The word of the Lord.

All Thanks be to God.

The Epistle: Romans 5:1-11

Reader: Carol Peck

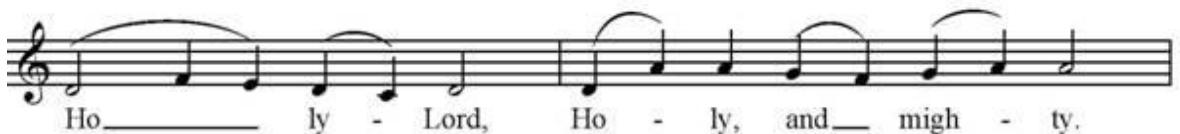
Reader The Epistle is written in the 5th chapter of the first letter to the Romans, beginning at the 1st verse.

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Reader The word of the Lord.

All Thanks be to God.

The Gradual Trisagion:



The Holy Gospel: John 4:5-42

Gospeller The Lord be with you.

All And with thy spirit.

Gospeller The Holy Gospel is written in the 4th chapter of the Gospel according to John, beginning at the 5th verse.

All Glory be to thee, O Lord.

So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, 'Give me a drink'. (His disciples had gone to the city to buy food.) The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?' (Jews do not share things in common with Samaritans.) Jesus answered her, 'If you knew the gift of God, and who it is that is saying to you, "Give me a drink", you would have asked him, and he would have given you living water.' The woman said to him, 'Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?' Jesus said to her, 'Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.' The woman said to him, 'Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.' Jesus said to her, 'Go, call your husband, and come back.' The woman answered him, 'I have no husband.' Jesus said to her, 'You are right in saying, "I have no husband"; for you have had five husbands, and the one you have now is not your husband. What you have said is true!' The woman said to him, 'Sir, I see that you are a prophet. Our ancestors worshipped on this mountain, but you say that the place where people must worship is in Jerusalem.' Jesus said to her, 'Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.' The woman said to him, 'I know that Messiah is coming' (who is called Christ). 'When he comes, he will proclaim all things to us.' Jesus said to her, 'I am he, the one who is speaking to you.' Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, 'What do you want?' or, 'Why are you speaking with her?' Then the woman left her water-jar and went back to the city. She said to the people, 'Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?' They left the city and were on their way to him. Meanwhile the disciples were urging him, 'Rabbi, eat something.' But he said to them, 'I have food to

eat that you do not know about.’ So the disciples said to one another, ‘Surely no one has brought him something to eat?’ Jesus said to them, ‘My food is to do the will of him who sent me and to complete his work. Do you not say, “Four months more, then comes the harvest”? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, “One sows and another reaps.” I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour.’ Many Samaritans from that city believed in him because of the woman’s testimony, ‘He told me everything I have ever done.’ So when the Samaritans came to him, they asked him to stay with them; and he stayed there for two days. And many more believed because of his word. They said to the woman, ‘It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Saviour of the world.’

Gospeller The Gospel of Christ.

All Praise be to thee, O Christ.

Homily

Please be seated

Nicene Creed *Please stand.*

Celebrant I believe in one God,

All 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 the 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; through whom all things were made: who for us 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, the 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, holy, catholic, and apostolic 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.

Lenten Prose

Refrain:

All



Cantor To thee, Redeemer, on thy throne of glory; lift we our weeping eyes
in holy pleadings : listen, O Jesu, to our supplications.

Refrain

Cantor O thou chief Corner-stone, Right Hand of the Father : Way of Salvation,
Gate of Life Celestial : cleanse thou our sinful souls from all defilement.

Refrain

Cantor God, we implore thee, in thy glory seated : bow down and hearken
to thy weeping children : pity and pardon all our grievous trespasses.

Refrain

Cantor Sins oft committed now we lay before thee : with true contrition,
now no more we veil them : grant us, Redeemer, loving absolution.

Refrain

Cantor Innocent, captive, taken unresisting : falsely accused ,
and for us sinners sentenced, save us, we pray thee, Jesu our Redeemer.

Refrain

Prayers of the People - *Please kneel or stand, as able.* *Intercessor: Spencer Higgins*

The Comfortable Words & Invitation to Confession - *Please kneel, as able.*

Silence is kept.

Celebrant Almighty God,

All Father of our Lord Jesus Christ, maker of all things and judge of all people:
we acknowledge and confess our manifold sins and wickedness,
which we from time to time most grievously have committed, by thought,
word and deed, against thy divine majesty. We do earnestly repent, and are
heartily sorry for these our misdoings. Have mercy upon us, most merciful
Father; 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, to the honour and glory of thy name;
through Jesus Christ our Lord. Amen.

The Absolution is pronounced. Then all stand as able.

Celebrant The peace of the Lord be always with you.

All And with thy spirit.

We invite you to share a sign of peace with those near you.

The Celebration of the Eucharist

Offertory Hymn 620: *How Sweet the Name of Jesus Sounds*

ST PETER

Prayer over the Gifts

Celebrant Spring of life and source of goodness, receive all we offer this day,
and bring us to the living water, Jesus Christ, your Son our Lord. **Amen.**

The Great Thanksgiving (*Common Praise 682*)

Please stand throughout the prayer or kneel after "Hosanna in the highest"

Celebrant The Lord be with you.

All And with thy spirit.

Celebrant Lift up your hearts.

All We lift them up unto the Lord.

Celebrant Let us give thanks unto our Lord God.

All It is meet and right so to do.

The Celebrant continues with the preface. Then is sung by the choir:

Sanctus & Benedictus

MERBECKE

All Holy, holy, holy, Lord God of Hosts;
heaven and earth are full of thy glory.
Hosanna in the highest.
Blessed is He that cometh in the name of the Lord
Hosanna in the highest

Celebrant Blessing and glory and thanksgiving be unto thee, almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him, and 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 memorial 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 bread; and, when he had given thanks, he brake it; and gave it to his disciples, saying, "Take, eat; this is my body which is given for you: do this in

remembrance of me.” Likewise after supper he took the cup; 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 covenant, 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”. Wherefore, O Father, Lord of heaven and earth, we thy humble servants, with all thy holy Church, remembering the precious death of thy beloved Son, his mighty resurrection, and glorious ascension, and looking for his coming again in glory, do make before thee, in this sacrament of the holy bread of eternal life and the cup of everlasting salvation, the memorial which he hath commanded:

**All We praise thee, we bless thee, we thank thee,
and we pray to thee, Lord our God.**

Celebrant And we 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 we pray that by the power of thy Holy Spirit, all we who are partakers of this holy communion may be fulfilled with thy grace and heavenly benediction; through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father Almighty, world without end. **Amen.**

The Lord's Prayer

Music by John Merbecke

All Our Fa-ther, who art in heav-en. Hal-low-ed be thy Name, Thy king-
dom come, Thy will be done, on earth as it is in heav-en. Give us this
day our dai-ly bread; And for-give us our tres-pass-es, As we for-give
those who tres-pass a-gainst us; And lead us not in-to temp-ta-tion,
But de-liv-er us from e-vil. For thine is the king-dom,
the pow-er, and the glo-ry, For ev-er and ev-er. A-men.

The Breaking of the Bread

Celebrant We do not presume,

All 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.

Agnus Dei

Missa Aeterna Christi Munera Palestrina

Choir O Lamb of God, that takest away the sin of the world, have mercy upon us.
O Lamb of God, that takest away the sin of the world, grant us thy peace.

Holy Communion

All baptized Christians are welcome to receive Communion. Please do not dip the consecrated bread into the wine. Drinking from the common chalice is considered safer from the point of view of public health; you are also welcome to receive only the bread, if you prefer. You may indicate this by holding your arms crossed over your chest as the chalice passes; this is also a way to receive a blessing rather than communion.

Communion Hymn: *Draw us in the Spirit's tether*



Draw us in the spi - rit's te - ther, for when
As dis - ci - ples used to ga - ther in the
All our meals and all our liv - ing make as



hum - bly in _____ your - name two or three are met to -
name of Christ - to - sup, then with thanks to God the
sa - cra - ments _____ to _____ you, that by car - ring, help - ing,

ge - ther, you are in the midst - of - them. Hal - le -
 Gi - ver break the bread and bless - the cup.
 gi - ving, may we be di - ci - ples - true.

lu - jah! Hal - le - lu - jah! Touch we
 So now
 In our

now your gar - ment's hem.
 bind our friend - ship up.
 ser - vice faith re - new

Motet: *Sicut Cervus*

G.P. DA PALESTRINA

*Sicut cervus desiderat ad fontes aquarum,
 ita desiderat anima mea ad te, Deus.*

*As a hart longs for the flowing streams,
 so longs my soul for thee, O God.*

Prayer after Communion

Celebrant God of our pilgrimage, we have found the living water. Refresh and sustain us as we go forth on our journey, in the name of Jesus Christ the Lord. **Amen.**

Blessing & Announcements - *Please be seated.*

Hymn 388: Glorious things of thee are Spoken

AUSTRIA

Dismissal

Celebrant Go in peace to love and serve the Lord.

All Thanks be to God.

Postlude: *Fugue in g minor BWV 578*

J.S. BACH