



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

Fourth Sunday in Lent March 26, 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. 147 /Psalm 23 For the readings see 10:30 am

Choral Eucharist at 10:30 am

Celebrant & Homilist: The Reverend Geoffrey Sangwine

Mass Setting: Kyrie, Sanctus/Benedictus - A Parish Mass - Derek Holman

Agnus Dei – Missa Ubi Caritas – Bob Hurd

Welcome to the Church of St Peter and St. Simon the Apostle. Gluten-free communion wafers are available at the high altar 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: *Aria*

FLOR PEETERS

Processional Hymn 393: *Immortal, Invisible, God Only Wise*

ST DENIO

Celebrant The grace of our Lord Jesus Christ, and the love of God,
and the fellowship of the Holy Spirit, be with you all.

All **And also with you.**

Celebrant Almighty God,

All **to you all hearts are open, all desires known, and from you no secrets are hidden. Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen**

Kyrie Eleison

All

Musical score for Kyrie Eleison, All. The score is in 3/4 time and consists of three staves. The first staff starts with a whole rest followed by a half note G4, then a quarter note A4, and a quarter note B4. The lyrics are: Ky-ri-e e-le-i-son, Ky-ri-e e-le-i-son, Ky-ri-e e-le-i-son. The second staff starts with a quarter note G4, then a quarter note A4, and a quarter note B4. The lyrics are: Chri-ste e-le-i-son, Chri-ste e-le-i-son, Chri-ste e-le-i-son. The third staff starts with a quarter note G4, then a quarter note A4, and a quarter note B4. The lyrics are: Ky-ri-e e-le-i-son, Ky-ri-e e-le-i-son, Ky-ri-e e-le-i-son. Dynamics include *p* and *mp*.

The Collect of the Day

The Celebrant prays the Collect of the Day.

The Proclamation of the Word *Please be seated.*

Old Testament Lesson: 1 Samuel 16:1-13

Read by: Dennis Gittens

Reader A reading from the book of Samuel.

The Lord said to Samuel, 'How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.' Samuel said, 'How can I go? If Saul hears of it, he will kill me.' And the Lord said, 'Take a heifer with you, and say, "I have come to sacrifice to the Lord." Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.' Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, 'Do you come peaceably?' He said, 'Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice.' And he sanctified Jesse and his sons and invited them to the sacrifice. When they came, he looked on Eliab and thought, 'Surely the Lord's anointed is now before the Lord.' But the Lord said to Samuel, 'Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.' Then Jesse called Abinadab, and made him pass before Samuel. He said, 'Neither has the Lord chosen this one.' Then Jesse made Shammah pass by. And he said, 'Neither has the Lord chosen this one.' Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, 'The Lord has not chosen any of these.' Samuel said to Jesse, 'Are all your sons here?' And he said, 'There remains yet the youngest, but he is keeping the sheep.' And Samuel said to Jesse, 'Send and bring him; for we will not sit down until he comes here.' He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, 'Rise and anoint him; for this is the one.' Then

Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

Reader The word of the Lord.

All **Thanks be to God.**

Hymn 519: *The Lord's my shepherd*

CRIMOND

The Epistle: Ephesians 5:8-14

Read by: Brooke Sales-Lee

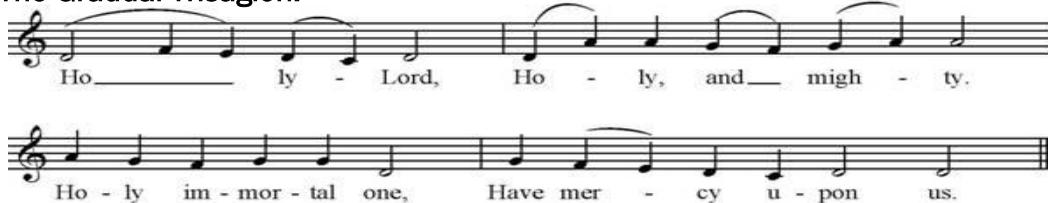
Reader A reading from Paul's Epistle to the Ephesians.

For once you were darkness, but now in the Lord you are light. Live as children of light— for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says, ‘Sleeper, awake! Rise from the dead, and Christ will shine on you.’

Reader The word of the Lord.

All **Thanks be to God.**

The Gradual Trisagion:



The Holy Gospel: *John 9:1-41*

Gospeller The Lord be with you.

All **And also with you.**

Gospeller The Holy Gospel of our Lord Jesus Christ, according to John.

All **Glory to you, Lord Jesus Christ.**

As he walked along, he saw a man blind from birth. His disciples asked him, ‘Rabbi, who sinned, this man or his parents, that he was born blind?’ Jesus answered, ‘Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world.’ When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, saying to him, ‘Go, wash in the pool of Siloam’ (which means Sent). Then he went and washed and came back able to see. The

neighbours and those who had seen him before as a beggar began to ask, 'Is this not the man who used to sit and beg?' Some were saying, 'It is he.' Others were saying, 'No, but it is someone like him.' He kept saying, 'I am the man.' But they kept asking him, 'Then how were your eyes opened?' He answered, 'The man called Jesus made mud, spread it on my eyes, and said to me, "Go to Siloam and wash." Then I went and washed and received my sight.' They said to him, 'Where is he?' He said, 'I do not know.' They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, 'He put mud on my eyes. Then I washed, and now I see.' Some of the Pharisees said, 'This man is not from God, for he does not observe the sabbath.' But others said, 'How can a man who is a sinner perform such signs?' And they were divided. So they said again to the blind man, 'What do you say about him? It was your eyes he opened.' He said, 'He is a prophet.' The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, 'Is this your son, who you say was born blind? How then does he now see?' His parents answered, 'We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.' His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, 'He is of age; ask him.' So for the second time they called the man who had been blind, and they said to him, 'Give glory to God! We know that this man is a sinner.' He answered, 'I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.' They said to him, 'What did he do to you? How did he open your eyes?' He answered them, 'I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?' Then they reviled him, saying, 'You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.' The man answered, 'Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing.' They answered him, 'You were born entirely in sins, and are you trying to teach us?' And they drove him out. Jesus heard that they had driven him out, and when he found him, he said, 'Do you believe in the Son of Man?' He answered, 'And who is he, sir? Tell me, so that I may believe in him.' Jesus said to him, 'You have seen him, and the one speaking with you is he.' He said, 'Lord, I believe.' And he worshipped him. Jesus said, 'I came into this world for judgement so that those who do not see may see, and those who do see may become blind.' Some

of the Pharisees near him heard this and said to him, ‘Surely we are not blind, are we?’ Jesus said to them, ‘If you were blind, you would not have sin. But now that you say, “We see”, your sin remains.

Gospeller The Gospel of Christ.

All Praise to you, Lord Jesus Christ.

Homily

Nicene Creed *Please stand, as able.*

Celebrant Let us confess our faith, as we say,

All We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father. With the Father and the Son he is worshipped and glorified. He has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Prayers of the People *Please kneel or stand, as able.*

Intercessor: Kevin Sinclair

Anointing and Laying on of Hands for Healing

Celebrant Holy Scripture teaches us that in acts of healing and restoration our Lord Jesus and his disciples laid hands on the sick and anointed them. By so doing they made known the healing power and presence of God.

Pray that as we follow our Lord’s example, you may know his unfailing love.

Those who would like to be anointed are invited at this time to the St Peter’s altar at the south side of the church.

Hymn 578: O Healing River

Confession of Absolution – BAS p. 191

Silence is kept. You are invited to kneel. The celebrant invites to confession of sin. Then is said,

Celebrant Most merciful God,

All We confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not

loved you with our whole heart; We have not loved our neighbours as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name. Amen.

The Absolution is pronounced.

The Peace

Celebrant The peace of the Lord be always with you.

All **And also with you.**

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

The Celebration of the Eucharist

Offertory Hymn 560: GOD, WHOSE ALMIGHTY WORD

MOSCOW

Prayer over the Gifts

Great Thanksgiving - Eucharistic Prayer 4

Celebrant The Lord be with you.

All **And also with you.**

Celebrant Lift up your hearts.

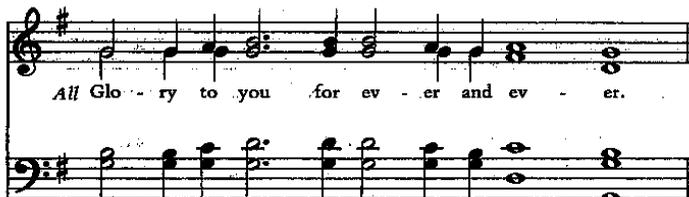
All **We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God.

All **It is right to give our thanks and praise.**

Celebrant It is right to give you thanks and praise, O Lord, our God, sustainer of the universe, you are worthy of glory and praise.

All



Celebrant At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home; by your will they were created and have their being.

All **Glory to you for ever and ever.**

Celebrant From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill; you made us the stewards of creation.

All **Glory to you for ever and ever.**

Celebrant But we turn against you, and betray your trust; and we turn against one another. Again and again you call us to return. Through the prophets and sages you reveal your righteous law. In the fullness of time you sent your Son, born of a woman, to be our Saviour. He was wounded for our transgressions, and bruised for our iniquities. By his death he opened to us the way of freedom and peace.

All **Glory to you for ever and ever.**

Celebrant Therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

All

The musical score is written in 3/4 time with a key signature of one flat (B-flat). It begins with a tempo marking of 'Con moto' and a metronome marking of 100. The first line of music (measures 1-9) is marked 'f' and contains the lyrics 'Ho - ly, Ho - ly, Ho - ly, Lord, God of'. The second line (measures 10-18) is marked 'a little faster' and 'rit.' and contains the lyrics 'power and might, Heaven and earth are full of your glo-ry. Ho-san-na in the'. The third line (measures 19-24) is marked 'A tempo' and 'p' and contains the lyrics 'high - est. Bles - sed is he who'. The fourth line (measures 25-32) is marked 'mf' and 'rit.' and contains the lyrics 'comes in the name of the Lord. Ho - san - na in the high - est.' The score ends with a double bar line.

Celebrant Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, gave it to his friends, and said, "Take this, and eat it: this is my body which is given for you. Do this for the remembrance of me." In the same way, after supper, he took the cup of wine; he gave you thanks, and said, "Drink this, all of you: this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

All **Glory to you for ever and ever.**

Celebrant Gracious God, we recall the death of your Son Jesus Christ, we proclaim his resurrection and ascension, and we look with expectation for his coming as Lord of all the nations. We who have been redeemed by him, and made a new people by water and the Spirit, now bring you these gifts. Send your Holy Spirit upon us and upon this offering of your Church, that we who eat and drink at this holy table may share the divine life of Christ our Lord.

All **Glory to you for ever and ever.**

Celebrant Pour out your Spirit upon the whole earth and make it your new creation. Gather your Church together from the ends of the earth into your kingdom, where peace and justice are revealed, that we, with all your people, of every language, race, and nation, may share the banquet you have promised; through Christ, with Christ, and in Christ, all honour and glory are yours, creator of all.

All

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "All Glo - ry to you for ev - er and ev - er. A - - - men." The word "men" is written with a long dash before it, indicating a long note.

Lord's Prayer

All 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 those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Breaking of the Bread

Celebrant We break this bread,

All Communion in Christ's body once broken.

Celebrant Let your Church be the wheat which bears its fruit in dying.

All If we have died with him, we shall live with him; if we hold firm, we shall reign with him.

Agnus Dei

Choir O Lamb of God, you take away the sin of the world, have mercy on us.

O Lamb of God, you take away the sin of the world, grant us peace.

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; this is also a way to indicate that you would like to receive a blessing rather than communion.

Communion Hymn 201: *People draw near to God in their distress*

SURSUM CORDA

Motet: *The Lord is my Shepherd - See Psalm 23*

JOHN RUTTER

Prayer after Communion - BAS p.292

Blessing & Announcements

Hymn 505: *Be thou my vision*

SLANE

Dismissal

Celebrant Go in peace to love and serve the Lord.

All Thanks be to God.

Postlude: *Fantasia in g BWV542*

J.S. BACH