

SAINT GEORGE THE MARTYR PARISH

SEPTUAGESIMA SUNDAY

1 FEBRUARY 2026



THE CHRISTIAN EPISCOPAL CHURCH OF CANADA

THE SUNDAY CALLED SEPTUAGESIMA

This Sunday we enter the quiet threshold of Septuagesima, the first of the “Gesima” Sundays that lead us toward Lent. In these weeks, the Church invites us to slow our pace and listen for God’s call to renewed discipline and deeper trust.

Our readings draw us into this posture of holy attentiveness. In Genesis, we behold the majesty of God who speaks light of our darkness and brings order, beauty, and rest into creation. The psalmist echoes the wonder, crying out to the Lord who is our strength, our rock, and the one who revives our soul when it clings to the dust.

Saint Paul urges us to run the race set before us with purpose and self-control, not striving for a fading crown but for the life that endures. And in the Gospel, Jesus reminds us that the kingdom of heaven is a pure gift – lavish, surprising, and given not according to our merit but according to God’s generous mercy.

As we step into this brief season of preparation, may these Scriptures soften our hearts and awaken our desire for a simpler, more faithful walk with God. May they guide us to lay aside what distracts, to take up what strengthens, and to ready ourselves for the solemn journey of Lent and the radiant joy of Easter.

Let us pray.

Gracious and generous God, You are the Creator who spoke light into darkness; the Redeemer who calls us to run with purpose; and the Lord of the vineyard who meets us with mercy.

As we begin this season of preparation, quiet our hearts and awaken our desire for You. Teach us to walk simply, to live faithfully, and to trust in Your grace. Bless our church family and ready us for the solemn beauty of Lent and the radiant joy of Easter.

THE ORDER OF THE HOLY EUCHARIST

INTROIT HYMN - 102 “*Let us with a gladsome mind*”

The Preparation before the Lord’s Supper - (Kneel)

THE INTROIT. *Psalm 18. 1-6.* - (Kneel)

The Lord’s Prayer and Collect for Purity - (Kneel)

The Blessed Lord’s Summary of the Law - (Kneel)

The Collect for the King’s Majesty - (Kneel)

The Collect for Septuagesima Sunday - (Kneel)

THE LESSON. *Genesis 1.1-2.3.* - (Sit)

BENEDICITE OMNIA OPERA (The Sons of Three Children - (Stand)

THE EPISTLE. *1 Corinthians 9. 24-27.* - (Sit)

THE GRADUAL. *Psalm 119. 25-32.* - (Stand)

THE GOSPEL. *Saint Matthew 20. 1-16.* - (Stand)

THE NICENE CREED - (Stand)

THE SERMON.

OFFERTORY HYMN - 385 “*Praise the Lord! ye heavens, adore Him*”

The Offertory and Doxology - (Stand)

The Prayer of Intercession - (Kneel)

The Preparation of the Faithful - (Kneel)

The Preparation of the Lord’s Table - (Kneel)

The Exhortation of the Faithful - (Kneel)

Sanctus and Benedictus (Holy, Holy, Holy) - (Kneel)

THE PRAYER OF CONSECRATION AND OBLATION - (Kneel)

The Preparation for Holy Communion - (Kneel)

The Ministration of Holy Communion - (Kneel)

POST-COMMUNION HYMN - 238 “*O God, unseen yet ever near*”

The Thanksgiving after Holy Communion - (Kneel)

The Dismissal Anthem for Shrovetide - (Kneel)

The Blessing and Dismissal - (Kneel)

DISMISSAL HYMN - 284 “*Thou Whose Almighty Word*”

SEPTUAGESIMA SUNDAY

1st February 2026, 1:30 p.m.

INTROIT HYMN - *"Let us with a gladsome mind"*

Hymn 102. Tune: Monkland. 7 7. 7 7.

John Milton, 1623.

Let us, with a gladsome mind,
Praise the LORD, for He is kind:
For His mercies aye endure,
Ever faithful, ever sure.

He with all-commanding might
Filled the new-made world with light:
For His mercies aye endure,
Ever faithful, ever sure.

He the golden-tressed sun
Caused all day His course to run:
For His mercies aye endure,
Ever faithful, ever sure.

All things living He doth feed;
His full hand supplies their need:
For His mercies aye endure,
Ever faithful, ever sure.

Let us then with gladsome mind,
Praise the LORD, for His is kind:
For His mercies aye endure,
Ever faithful, ever sure. Amen.

AN OFFICE OF PREPARATION

This Office of Preparation may be used in the Church before the celebration of the Lord's Supper.

The Priest shall stand at the foot of the Altar, and there he shall make the Sign of the Cross, saying,

✠ **I**N the Name of the Father, and of the Son,
and of the Holy Ghost. *Amen.*

Then shall the Priest say,

I WILL go unto the altar of God,

Answer. Even unto the God of my joy and gladness.

Then shall the Priest say,

GIVE sentence with me, O God, and defend my cause against the ungodly people; O deliver me from the deceitful and wicked man.

People. For Thou art the God of my strength; why hast Thou put me from Thee? and why go I so heavily while the enemy oppresseth me?

Priest. O send out Thy light and Thy truth, that they may lead me, and bring me unto Thy holy hill, and to Thy dwelling.

People. And that I may go unto the altar of God, even unto the God of my joy and gladness; and upon the harp will I give thanks unto Thee, O God, my God.

Priest. Why art thou so heavy, O my soul, and why art thou so disquieted within me?

People. O put thy trust in God, for I will yet give Him thanks, which is the Help of my countenance, and my God.

And the Priest shall say,

GLORY be to the Father, and to the Son, and to the Holy Ghost;

People. As it was in the beginning, is now, and ever shall be,
world without end. Amen.

Then shall the Priest say,

I WILL go unto the altar of God,

Answer. Even unto the God of my joy and gladness.

Priest. Our help standeth in the Name of the Lord;

Answer. Who hath made heaven and earth.

Priest. Wilt Thou not turn again and quicken us, O God;

Answer. That Thy people may rejoice in Thee?

Priest. O Lord, shew Thy mercy upon us;

Answer. And grant us Thy salvation.

Priest. O Lord, hear our prayer;

Answer. And let our cry come unto Thee.

Priest.

Let us pray.

TAKE away from us, we beseech Thee, O Lord, our iniquities; and so purify our hearts and minds, that we may enter worthily into the Holy of Holies, and there in Thy presence worship Thee acceptably before Thy throne; through the merits of Thine only Son our Saviour Jesus Christ. Amen.

Then shall the Priest proceed directly to the celebration of the Holy Eucharist.

THE ORDER OF THE HOLY EUCHARIST

*The Priest shall proceed to the Lord's Table to celebrate the Lord's Supper,
and minister the Holy Communion to the Lord's faithful people.*

THE LITURGY OF THE WORD OF GOD

THE INTROIT. *Psalm 18. 1-6.*

The Psalm, or the portion thereof, appointed to be used for the Introit Psalm, shall be said or sung as the Priest proceedeth up to the Lord's Table. And at high and solemn celebrations, the Priest may cense the Holy Table as the Introit Psalm is being sung.

IWILL love Thee, O Lord, my Strength; / the Lord is my stony Rock, and my Defence, / My Saviour, my God, and my Might, / in Whom I will trust, my Buckler, the Horn also of my Salvation, and my Refuge. I will call upon the Lord, Who is worthy to be praised; / so shall I be safe from mine enemies. The sorrows of death compassed me, / and the overflowings of ungodliness made me afraid. The pains of hell came about me, / the snares of death overtook me. In my trouble I will call upon the Lord, / and complain unto my God. So shall He hear my voice out of His holy temple, / and my complaint shall come before Him, it shall enter even into His ears.

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 PREPARATION.

And the Priest, standing at and facing the Lord's Table, shall say in an audible voice the Lord's Prayer, with the Collect following, the people kneeling.

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.

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 GREETING.

The Priest shall first kiss the Holy Table; and then turning himself to face the people, he shall greet them in the Name of the Lord, saying,

GRACE be unto you, and peace,
from God our Father, and the Lord Jesus Christ.

Answer. And with thy spirit.

THE COMMANDMENTS.

Then shall the Priest go to the north side of the Lord's Table, and facing the people rehearse the Commandments: either our Blessed Lord's Summary of the Law, or else the Ten Commandments; provided always that the Ten

Commandments shall be read on some Sunday in Advent and Lent, on Days of Abstinence and Days of Solemn Prayer, and throughout the rest of the year on one Sunday every month.

THE SUMMARY OF THE LAW.

The Priest shall rehearse the Commandments, either reciting our Blessed Lord's Summary of the Law, as followeth,

OUR Lord Jesus Christ said: Hear, O Israel, THE LORD OUR GOD IS ONE LORD; and thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great Commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two Commandments hang all the Law and the Prophets.

People. Lord, have mercy upon us, and write both these Thy laws in our hearts, we beseech Thee.

Or else this following,

THE TEN COMMANDMENTS.

The Priest shall rehearse distinctly all the Ten Commandments: and the people still kneeling shall after every Commandment ask God's mercy for their transgressions thereof for the time past, and grace to keep the same for the time to come.

HEAR the Law of God which was given to Israel in old time. God spake these words, and said, I AM THE LORD THY GOD, which brought thee out of the land of Egypt, out of the house of bondage: Thou shalt have none other gods but me.

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

Priest. 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.

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

Priest. 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.

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

Priest. 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 all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

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

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

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

Priest. Thou shalt do no murder.

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

Priest. Thou shalt not commit adultery.

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

Priest. Thou shalt not steal.

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

Priest. Thou shalt not bear false witness against thy neighbour.

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

Priest. 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 anything that is his.

People. Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

KYRIE ELEISON.

*Then shall the Priest return to his place standing before the Holy Table,
and this following shall then be said or sung in Greek or in English,
the people all still humbly kneeling as before.*

KYRIE, eleison. / Lord, have mercy upon us.

Christe, eleison. / Christ, have mercy upon us.

Kyrie, eleison. / Lord, have mercy upon us.

THE COLLECTS.

Then shall the Priest turn himself to the people, and shall say or sing,

THE Lord be with you.

Answer. And with thy spirit.

Priest. Let us pray.

*Then shall the Priest turn again to the Lord's Table,
and shall say or sing this Collect for the King's Majesty following.*

ALMIGHTY God, Whose kingdom is everlasting, and power infinite: Have mercy upon Thy people in this Dominion, and all the realms and countries of our Commonwealth; and so rule the heart of Thy chosen servant *CHARLES*, our King and Governor, that he (knowing Whose minister he is) may above all things seek Thy honour and glory: and grant that we, and all his subjects (duly considering Whose authority he hath) may faithfully serve, honour, and humbly obey him, 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.*

O LORD, we beseech Thee favourably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE LESSON. *Genesis 1. 1-2. 3.*

IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God

saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.

Then shall be sung or said Benedicite, Omnia Opera.

BENEDICITE, OMNIA OPERA. *The Song of the Three Children.*

O ALL ye works of the Lord, bless ye the Lord; O ye Angels of the Lord, bless ye the Lord; O ye Heavens, bless ye the Lord: / Praise Him, and magnify Him forever. O ye Waters that be above the Firmament, bless ye the Lord; O all ye powers of the Lord, bless ye the Lord; O ye Sun and Moon, bless ye the Lord: / Praise Him, and magnify Him forever. O ye Stars of Heaven, bless ye the Lord; O ye Showers and Dew, bless ye the Lord; O ye Winds of God, bless ye the Lord: / Praise Him, and magnify Him forever. O ye Fire and Heat, bless ye the Lord; O ye Winter and Summer, bless ye the Lord; O ye Dews and Frosts, bless ye the Lord: / Praise Him, and magnify Him forever. O ye Frost and Cold, bless ye the Lord; O ye Ice and Snow, bless ye the Lord; O ye Nights and Days, bless ye the Lord: / Praise Him, and magnify Him forever. O ye Light and Darkness, bless ye the Lord; O ye Lightnings and Cloud, bless ye the Lord; O let the earth bless the Lord: / Praise Him, and magnify Him forever. O ye Mountains and Hills, bless ye the Lord; O all ye Green things upon the Earth, bless ye the Lord; O ye Wells, bless ye the Lord: / Praise Him, and magnify Him forever. O ye Seas and Floods, bless ye the Lord; O ye Whales, and all that move in the Waters, bless ye the Lord; O all ye Fowls of the Air, bless ye the Lord: / Praise Him, and magnify Him forever. O all ye Beasts and Cattle, bless ye the Lord: / Praise Him, and magnify Him forever. O ye Children of Men, bless ye the Lord; O let Israel bless the Lord; O ye Priests of the Lord, bless ye the Lord: /

Praise Him, and magnify Him forever. O ye Servants of the Lord, bless ye the Lord; O ye Spirits and Souls of the Righteous, bless ye the Lord; O ye holy and humble Men of heart, bless ye the Lord: / Praise Him, and magnify Him forever. O Ananias, Azarias, and Misael, bless ye the Lord: / Praise Him, and magnify Him forever.

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 EPISTLE. *I Corinthians* 9. 24-27.

Then shall the Priest, or some other Minister, read the Epistle, first saying,
The Epistle is taken from the ninth chapter of Paul's first letter
to the Corinthians beginning at the twenty-fourth verse.

KNOW ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away.

And the Epistle ended, the Minister shall say,
Here endeth the Epistle. This is the Word of the Lord.

And all shall answer saying,
Thanks be to God.

THE GRADUAL. *Psalm* 119. 25-32.

Then shall all the people stand, and the Gradual Psalm, shall be said or sung.

M soul cleaveth to the dust, / O quicken Thou me, according to Thy word. I have acknowledged my ways, and Thou heardest me; / O teach me Thy statutes. Make me to understand the way of Thy commandments, / and so shall I talk of Thy wondrous works. My soul melteth away for very heaviness; / comfort Thou me according to Thy word. Take from me the way of lying, / and cause Thou me to make much of Thy Law. I have chosen the way of truth, / and Thy judgements have I laid before me. I have stuck unto Thy testimonies: / O Lord, confound me not. I will run the way of Thy commandments, / when Thou hast set my heart at liberty.

THE GOSPEL. *Saint Matthew* 20. 1-16.

Then shall the Priest or the Deacon read the Gospel appointed for that day, the people all still standing as before.

And the Minister that shall read the Gospel shall first say,
THE Lord be with you.

*And all the people shall answer,
And with thy spirit.*

*Then shall the Minister announce that portion of
the Gospel which is to be read, saying,*

✠ **T**HE holy Gospel is written in the twentieth chapter of the Gospel according to Saint Matthew beginning at the first verse.

*Then shall be said or sung,
GLORY be to Thee, O Lord.*

Then shall the Minister read the Gospel.

AT that time Jesus said unto them: The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

*And the reading of the holy Gospel ended, all shall then
together in like manner as before say or sing,*

PRAISE be to Thee, O Christ.

Then shall the Minister say,

AND through the Words of the Gospel may our sins be blotted out.

*Then shall be said or sung the Nicene Creed as followeth,
the Priest and people still standing as before.*

THE NICENE CREED.

*Then shall be said or sung the Nicene Creed as followeth,
the Priest and people still standing as before.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord (*And here all shall bow with reverence.*) **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; Through Whom all things were made: (*And here all shall kneel or bow.*) **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 here all shall again rise.*) 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 (*And here all shall reverently bow.*) **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.

THE SERMON.

And here at the principal Eucharist upon the Lord's Day and greater Holy-days, a Sermon shall be preached or an Homily read out to the faithful.

THE OFFERTORY.

*Then shall the Priest return to the Lord's Table and begin the Offertory;
and first kissing the Altar, he shall turn to the people, and say,*

LET us present our offerings unto the Lord
with reverence and godly fear.

*Then shall the Priest say or sing one or more of these Sentences
following, as he thinketh most convenient in his discretion.*

AND they came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering. *Exodus xxxv.*

Offer unto God the sacrifice of thanksgiving, and pay thy vows unto the Most High.
Psalm I.

Give unto the Lord the honour due unto His Name; bring an offering and come into His courts. *Psalm xcvi.*

I will offer to Thee the sacrifice of thanksgiving, and will call upon the Name of the Lord; I will pay my vow unto the Lord in the sight of all His people.

Psalm cxvi.

Of Tithing. Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst forth with new wine.

Proverbs iii.

Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open up the windows of heaven and pour you out a blessing, so that there shall not be room enough to receive it.

Malachi iii.

Of Almsgiving. Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

Psalm xli.

Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.

Acts xx.

OFFERTORY HYMN - “*Praise the LORD! ye heavens, adore Him*”

Hymn 385 - Tune: Rex Glorieae. 8 7. 8 7. D.

Anon., Foundling Hospital Collection, 1801.

Praise the LORD! ye heavens, adore Him;
Praise Him, angels in the height;
Sun and moon, rejoice before Him,
Praise Him, all ye stars and light.
Praise the LORD! for He hath spoken;
Worlds His mighty voice obeyed:
Laws which never shall be broken
For their guidance He hath made.

Praise the LORD! for He is glorious;
Never shall His promise fail:
GOD hath made His saints victorious;
Sin and death shall not prevail.
Praise the GOD of our salvation;
Hosts on high, His power proclaim;
Heaven and earth and all creation,
Laud and magnify His name. Amen.

THE PRESENTATION OF THE GIFTS.

And when the Tithes and Offerings are presented, the following shall be sung,

PRAISE GOD from Whom all blessings flow;
Praise Him all creatures here below;
Praise Him above ye heavenly host;
Praise FATHER, SON, and HOLY GHOST,
All things come of Thee, O LORD;
And of Thine own have we given Thee. Amen.

Or else this following may be said or sung instead,

BLESSED be Thou, O Lord God of Israel, forever and ever. All that is in the heaven and in the earth is Thine. All things come of Thee; and of Thine own have we given Thee. Amen.

And when there is a Eucharist, the Priest at the time of the Offertory shall also place upon the Lord's Table the oblations of so much Bread and Wine as he shall think sufficient (laying the same upon a fair linen cloth). And the Bread shall be the best and purest unleavened wheat Bread, and the Wine the purest grape Wine, that may be gotten. And at high and solemn celebrations, the Holy Table and oblations may then be censed by the Priest.

THE INTERCESSION.

Then shall the Priest say,

Let us pray for Christ's holy Catholic Church.

Then shall the Priest say this Prayer following.

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 that 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 Governors; and specially Thy servant *CHARLES* our King; that under him we may be godly and quietly governed: And grant unto all his councils, and to all that are put in authority under him, that they may truly and impartially minister 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, Priests, and Deacons, *and specially to Thy servant Robert, our Archbishop*, that they may both by their life and doctrine set forth Thy true and living Word, and rightly and duly administer Thy holy Sacraments. And we beseech Thee also to bless all others who minister in Thy Name; that every one according to his calling and ministry may truly and godly serve Thee, to Thy honour and glory, and the edifying of Thy holy Church.

And to all Thy people give Thy heavenly grace; and specially 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 them who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity, *especially those for whom our prayers are desired.*

And here we ✕ remember before Thee, O Lord, and commend to Thy gracious keeping, all Thy servants departed this life in Thy faith and fear. And we bless Thy holy Name for all who in life and death have glorified Thee, remembering chiefly the most Blessed Virgin Mary, Mother of Thy Son Jesus Christ our Lord and God; together with all Thy blessed Apostles, Prophets, Evangelists, Pastors and Doctors; Martyrs and Confessors; Virgins, Widows, and Matrons; and all Thy blessed Saints, in every place, and in every age: beseeching Thee to give us grace that, rejoicing in their fellowship, and assisted by their prayers, we may follow their good examples, and with them be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

And here all those who are unbaptised or excommunicate shall withdraw.

THE LITURGY OF THE SUPPER OF THE LORD

(This sacred portion of the Mass is reverently conducted in the Church.)

When all have communicated, a Post-Communion Hymn may be sung.

POST-COMMUNION HYMN - “*O GOD, unseen yet ever near*”

Hymn 238 - Tune: Saint Flavian. C.M.

Edward Osler, 1836.

O GOD, unseen yet ever near,
Thy presence may we feel;
And thus inspired with holy fear,
Before Thine altar kneel.

Here may Thy faithful people know
The blessings of Thy love,
The streams that through the desert flow,
The Manna from above.

We come, obedient to Thy Word,
To feast on heavenly food;
Our meat the Body of the Lord,
Our drink, His precious Blood.

Thus may we all Thy word obey,

For we, O GOD, are Thine;
And go rejoicing on our way,
Renewed with strength divine. Amen.

THE DISMISSAL COLLECTS

The Collects following one or more are appointed to be said by the Minister after the Offertory before the Dismissal when there is no Communion.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech Thee, Almighty God, that the words, which we have heard this day with our outward ears, may through Thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the Fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking: We beseech Thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, Who hast promised to hear the petitions of them that ask in Thy Son's Name: We beseech Thee mercifully to incline Thine ears to us that have now made our prayers and supplications unto Thee; and grant, that those things, which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory; through Jesus Christ our Lord. *Amen.*

WE humbly beseech Thee, O Father, mercifully to look upon our infirmities; and for the glory of Thy Name turn from us all those evils that we have most justly deserved;

and grant that, in all our troubles, we may put our whole trust and confidence only in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory; through Jesus Christ our Lord. *Amen.*

O GOD, Whose nature and property is ever to have mercy and to forgive: Receive our humble petitions, we beseech Thee, O heavenly Father; and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us, and let our prayers and supplications rise up before Thee; for the honour of Jesus Christ, Thy beloved Son and our only Saviour. *Amen.*

And here Gloria in Excelsis shall be sung or said, except when it shall be sung or said after Kyrie Eleison. And whensoever Gloria in Excelsis shall not be sung or said here, one of the appointed Dismissal Anthems shall be sung or said instead.

THE BLESSING.

Then shall the Priest kiss the Lord's Table; and turning himself again to face the people, he shall let them depart with this Blessing, the people all kneeling.

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.*

*Then shall this Dismissal Hymn following be sung
as the Priest and Minsters leave the Church.*

DISMISSAL HYMN - “How firm a foundation, ye saints of the LORD”

Hymn 499. Tune: Saint Denio. 11. 11. 11. 11.

George Keith, 1787.

284 “Thou Whose Almighty Word”

Thou, Whose Almighty Word
Chaos and darkness heard,
And took their flight;
Hear us, we humbly pray,
And, where the Gospel day
Sheds not its glorious ray,
Let there be light!

Thou Who didst come to bring
On Thy redeeming wing
Healing and sight,
Health to the sick in mind,
Sight to the inly blind,
O now, to all mankind,

Let there be light!

Spirit of truth and love,
Life-giver from above,
Speed forth Thy flight!
Move on the waters' face
Bearing the lamp of grace,
And in earth's darkest place
Let there be light!

Holy and BLESSED THREE,
Glorious TRINITY,
Wisdom, Love, Might;
Boundless as ocean's tide,
Rolling in fullest pride,
Through the world, far and wide,
Let there be light! Amen.

THE DISMISSAL.

The Priest or Deacon shall dismiss the people as followeth.

THE Lord be with you.

Answer. And with thy spirit.

Priest. Let us depart in peace.

Answer. In the Name of the Lord. *Amen.*