



THE EIGHTEENTH SUNDAY AFTER PENTECOST

SUNDAY, OCTOBER 1, 2023 AT 10:30 A.M.

The Church of the Redeemer:

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## WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to [theredeemer.ca/newsletters](http://theredeemer.ca/newsletters).

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Welcome to the Church of the Redeemer bulletin margin notes, where you will find a brief commentary and explanation of the liturgy as it unfolds, making it more meaningful for all.

**Presider:** Steven Mackison

**Welcome**

**Land Acknowledgement**

**Opening Hymn: #502 (Gather) "Come to the Water"**

*Please rise as you are able and sing*



1. O let all who thirst, let them come to the wa-ter.  
2. And let all who seek, let them come to the wa-ter.  
3. And let all who toil, let them come to the wa-ter.  
4. And let all the poor, let them come to the wa-ter.



And let all who have noth-ing, let them come to the Lord:  
And let all who have noth-ing, let them come to the Lord:  
And let all who are wea-ry, let them come to the Lord:  
Bring the ones who are lad-en, bring them all to the Lord:



With-out mon-ey, with-out price. Why should you pay the price,  
With-out mon-ey, with-out strife. Why should you spend your life,  
All who la-bour, with-out rest. How can your soul find rest,  
Bring the chil-dren with-out might. Eas-y the load and light:



ex-cept for the Lord?  
ex-cept for the Lord?  
ex-cept for the Lord?  
come to the Lord.

Text: Isaiah 55.1,2, Matthew 11.28-30; John Foley, SJ (1939-). Tune: John Foley, SJ (1939-) © 1978, John B. Foley, SJ, and New Dawn Music.

## ✠ The Gathering of the Community

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

*People:* **And also with you.**

## The Collect of the Day

*Priest:* God of our salvation,  
we falter before the demands of your word  
and turn away from your call to life.  
As you showed mercy to your people of old,  
pour out your mercy on us,  
so that we may turn from our sinfulness  
and walk the path of self-emptying love  
made known in Jesus Christ,  
who lives and reigns with you and the Holy Spirit,  
one God, now and forever.

*People:* **Amen.**

## ✠ The Proclamation of the Word

### First Reading

*Please be seated*

*Reader:* A Reading from the Book of Exodus

Moses said to the Lord, ‘See, you have said to me, “Bring up this people”; but you have not let me know whom you will send with me. Yet you have said, “I know you by name, and you have also found favour in my sight.” Now if I have found favour in your sight, show me your ways, so that I may know you and find favour in your sight. Consider too that this nation is your people.’ He said, ‘My presence will go with you, and I will give you rest.’ And he said to him, ‘If your presence will not go, do not carry us up from here. For how shall it be known that I have found favour in your sight, I and your people, unless you go with us? In this way, we shall be distinct, I and your people, from every people on the face of the earth.’

The Lord said to Moses, ‘I will do the very thing that you have asked; for you have found favour in my sight, and I know you by name.’ Moses said, ‘Show me your glory, I pray.’ And he said, ‘I will make all my goodness pass before you, and will proclaim before you the name, “The Lord”; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. But’, he said, ‘you cannot see my face; for no one shall see me and live.’ And the Lord continued, ‘See, there is a place by me where you shall stand on the rock; and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by; then I will take away my hand, and you shall see my back; but my face shall not be seen.’

*Reader:* Hear what the Spirit is saying to the Church. Exodus 33.12-23

*All:* **Thanks be to God.** *A moment of silence is observed*

Once the community has gathered, the priest greets us with the exact words of Paul, known as “the Apostolic Greeting.” It reminds us of God’s gifts to all of us, and what we desire for each other: grace, love, and fellowship.

Pronounced “CALL-ect”. The collect of the day is the prayer we say together that unites us in worship and praise. It focuses on the theme of the day and “collects” the meaning behind the readings and offers them in prayer.

After pleading with God not to destroy the people of Israel because of their idolatry, Moses asks for reassurance of God’s continuing presence, which God grants to Moses.

Plainsong is a chant, sung in unison, usually without musical accompaniment. It is also known as Gregorian chant, and was sung in the church as far back as the 6<sup>th</sup> century.

This psalm is a plea to God for help in the face of destruction, while celebrating God's power.

In his letter to the church at Philippi, Paul asks the community bring him joy by living a life in imitation of Christ: a life of selflessness and love, filled with God's strength.

## Psalm 78.1-4, 12-16 (Plainsong)



HEAR Mÿ teaching, O my people; \*  
**incline your ears to the / words of mÿ mouth.**

**I will open my mouth in a parable; \***  
**I will declare the myster- / ies of äncient tîmes.**

That which we have heard and known,  
and what our forebears have told us, \*  
we will not / hide from theïr childrën.

**We will recount to generations to come**  
**your praiseworthy deeds and your power, O God, \***  
**and the wonderful / works you häve döne.**

You worked marvels in the sight of their forebears, \*  
in the land of Egypt, in the / field of Zöän.

**You split open the seas and let them pass through; \***  
**you made the waters / stand up like wälls.**

You led them with a cloud by day, \*  
and all the night through / with a glöw of fire.

**You split the hard rocks in the wilderness \***  
**and gave them drink as / from the grät dëep.**

You brought streams out of the cliff, \*  
**and the waters gushed / out like rïvers.**

## Second Reading

*Reader:* A Reading from the Letter of Paul to the Philippians.

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and

every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

*Reader:* Hear what the Spirit is saying to the Church. **Philippians 2.1-13**

*All:* **Thanks be to God.** *A moment of silence is observed*

**Sequence Hymn: #270 (Common Praise) "Lamb of God to Thee We Raise"**

*All sing*



1. Lamb of God, to thee we raise hymns of ho - ly love and praise  
2. Like the morn - ing star he rose, thine ap - pear - ing to dis - close;  
3. Filled with grace and sanc - ti - ty from his blest na - tiv - i - ty,  
4. Kins - man of the King di - vine, great - est of the proph - et's line,  
5. Might - y preach - er, by whose word souls to pen - i - tence were stirred  
6. Make us, Lord, like John to be fear - less wit - ness - es for thee;



for the saint and proph-et born to be her - ald of the morn.  
like an en - sign lift - ed high, he de - clared thy king - dom nigh.  
he, the new E - li - as, came bear - ing zeal's most sa - cred flame.  
blest fore - run - ner of the Lord, who his prais - es can re - cord?  
those who long in sin had strayed then the call di - vine o - beyed.  
faith - ful un - to death be found, and at last by thee be crowned.

Text: William Edgar Ennman (1869-1950). Music: LÜBECK. Melody Geistreiches Gesangbuch, 1704; adapt. and harm. William Henry Havergal (1793-1870), alt.

*We turn and face the Gospel as it is processed to the midst of the gathered community.*

*We do this as a sign of respect and to symbolize that*

*its message is at the centre of our lives and its truth is always before our eyes.*

**The Gospel**

*Deacon:* The Lord be with you.

*All:* **And also with you.**

*Deacon:* The Holy Gospel of our Lord Jesus Christ according to Matthew.

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

When Jesus entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" Jesus said to them, "I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'Of human origin,' we are afraid of the crowd; for all regard John as a prophet."

The Sequence hymn (from the Latin "sequentiae" meaning "following") is a hymn that is sung following the second reading and before the reading of the Gospel.

The Gospels are the books that tell the story of Jesus – what He did, what He taught, his crucifixion and resurrection from the dead.

The religious leaders question Jesus' authority, but he refuses to accept their challenge. Instead he demands they take a stand on the ministry of John the Baptist, which they refuse to do.

So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things. What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.' He answered, 'I will not'; but later he changed his mind and went. The father went to the second and said the same; and he answered, 'I go, sir'; but he did not go. Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him."

Homily is from the Greek word "homilio" which means "conversation". The purpose of the homily (also known as the sermon) is to gather the themes of the readings together and articulate what they meant for those about whom they were written and what they mean for us, today.

In the prayers of the people we offer to God our cares and concerns, our joys and hopes, praying for the church, the world, the sick, the suffering, and those whom we love but see no more.

*Deacon:* The Gospel of Christ.

Matthew 21.23-32

**All: Praise to you, Lord Jesus Christ.**

**Homily:** Anne Evers

### **The Prayers of the People**

*Please rise as you are able*

*Leader:* When you hear the phrase "Lord hear us", please respond with the phrase, Lord graciously hear us.

Sovereign Lord, we pray for the church universal. We ask that through your example of humility and your promised Spirit, we may do our part to extend your loving kingdom here on earth.

*As we pause, you are invited to offer prayers silently or aloud.*

*Leader:* Lord hear us.

**All: Lord graciously hear us.**

*Leader:* God our saviour, look on this wounded world in pity and power. We pray for peace, justice and reconciliation throughout the whole world. We pray for the homeless, the injured and the oppressed. Remember for good all refugees and migrants and all those who seek to give them an oasis of respite and shelter.

*As we pause, you are invited to offer prayers silently or aloud.*

*Leader:* Lord hear us.

**All: Lord graciously hear us.**

*Leader:* Great Physician, stretch out your hand to bring comfort, wholeness and peace to all who suffer in body, mind, or spirit. Support and strengthen all those seek to bring healing and care to those in need.

*As we pause, you are invited to offer prayers silently or aloud.*

*Leader:* Lord hear us.

**All: Lord graciously hear us.**

*Leader:* God our maker, we pray for all who have entered the shadow of death, give them strength for their journey and peace to their caregivers and to all who mourn.

*As we pause, you are invited to offer prayers silently or aloud.*

*Leader:* Lord hear us.

*All:* **Lord graciously hear us.**

*Leader:* Creator God, help us to see all of the natural world as our neighbour. Give us as individuals, and also to our leaders the wisdom and resolve to bring healing and wholeness to the whole earth.

*As we pause, you are invited to offer prayers silently or aloud.*

*Leader:* Lord hear us.

*All:* **Lord graciously hear us.**

*Leader:* O Holy Spirit, giver of light and life,  
impart to us thoughts better than our own thoughts,  
and prayers better than our own prayers,  
and powers better than our own powers,  
that we may spend and be spent  
in the ways of love and goodness,  
after the perfect image of our Lord and Saviour Jesus Christ.

*All:* **Amen.**

## The Peace

*Priest:* The peace of the Lord be always with you.

*People:* **And also with you.**

## The Offering

Please support the ministries of Church of the Redeemer



Or place your gift in the offering plate as it is passed

Your support allows us to be witnesses to God's love on our corner of  
Bloor and Avenue Road—now, and in the future.

Thank you for joining us today.

When Jesus appeared to his disciples after the resurrection, his first words to them were "Peace be with you." We share the peace with our neighbour as a sign that we are reconciled with one another and with God. You can share the peace through a nod, a handshake, or by raising your hand in the peace symbol.

The offering is our opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

The "Offertory Hymn" is sung when we offer our gifts to God as an expression of thanks for all that we have been given. Our financial gifts, as well as bread and wine are brought before the altar as a symbol that in offering what sustains us, we might be a blessing to others.

## Offertory Hymn: #137 (Sing a New Creation) "Called to Faith"

All sing



1. Called to faith, your peo-ple gath - er, Christ our broth - er in your name,  
 2. Called to hope, your peo-ple serve you as they reach out through your grace,  
 3. Called to love, your peo-ple chal-lenge all that si - lenc - es your song:



know-ing need of one an - oth - er, fac - es dif - ferent, hearts the same,  
 seek - ing out your mis - sion's pur - pose, be - ing Christ in ev - ery place,  
 pre - ju - dice and greed and mal - ice, weak ex - ploit - ed by the strong.



grow-ing in your ho - ly like-ness, o - pen, heal - ing, Spir - it - spurred,  
 work-ing for sha - lom and jus - tice, learn - ing how to sim - ply share  
 Serv - ing Je - sus in self - giv - ing, choos - ing your will, not our own,



fam - ilies formed for lov - ing ser - vice, fed by bread and wine and word.  
 so your will may be en - act - ed as we ask in dai - ly prayer.  
 we will tru - ly be your peo - ple so your king - dom can be grown.

Text: Ellen Clark-King, 2007, ©. Music: BLAENWERN. William Penfro Rowlands, 1905.

The Eucharist (Greek for "Thanksgiving") is a Christian ritual in which bread is eaten and wine is drunk as a way of showing devotion to Jesus Christ. Also known as "Communion" it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

## Prayer Over the Gifts

*Priest:* Eternal God,  
 in Jesus Christ we behold your glory.  
 Receive the offering of your people gathered before you,  
 and open our hearts and mouths  
 to praise your great salvation,  
 the same Jesus Christ our Lord.

*All:* Amen.

## ✠ The Holy Eucharist



The Lord be with you. **And al-so with you.**



Lift up your hearts. **We lift them to the Lord.**



Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**



*Priest:* Blessed are you, gracious God,  
 creator of heaven and earth;  
 by water and the Holy Spirit  
 you have made us a holy people  
 in Jesus Christ our Lord;  
 you renew that mystery in bread and wine and nourish us,  
 to show forth your glory in all the world.  
 Therefore with angels and archangels,  
 and with all the holy people  
 who have served you in every age,  
 we raise our voices  
 to proclaim the glory of your name

**Sanctus: #722 (Common Praise)**

Ho-ly, ho-ly, ho-ly Lord, Lord God of power and might, heav'n and earth are  
 full, full of your glo - ry. Ho - san-na, ho - san-na, ho - san - na, ho-  
 san-na in the high - est. Bless-ed is he who comes, who comes in the  
 name of the Lord. Ho - san-na, ho - san-na, ho - san - na, ho - san-na in the  
 high - est.

Music: Picardy; French carol (17<sup>th</sup> cent.); arr. Patrick Wedd (1948-2019) ©.

*Priest:* We give thanks to you, Lord our God,  
 for the goodness and love  
 you have made known to us in creation;  
 in calling Israel to be your people;  
 in your Word spoken through the prophets;  
 and above all in the Word made flesh,  
 Jesus your Son.

For in these last days you sent him  
 to be incarnate from the Virgin Mary,  
 to be the Saviour and Redeemer of the world.  
 In him, you have delivered us from evil,  
 and made us worthy to stand before you.  
 In him, you have brought us  
 out of error into truth,  
 out of sin into righteousness,  
 out of death into life.

The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah's vision of the greatness of God, and from Matthew, where the people called out "Hosanna!" when Jesus entered Jerusalem.

This is Eucharistic Prayer #3 from the Book of Alternative Services.

The climax of this story is the celebration of the Eucharist itself with Jesus and his disciples, which is followed by Christ's suffering and betrayal. We pray using Jesus' own words and follow his command to eat and drink in memory of him.

On the night he was handed over  
to suffering and death,  
a death he freely accepted,  
our Lord Jesus Christ took bread;  
and when he had given thanks to you,  
he broke it, and gave it to his disciples,  
and said, "Take, eat:  
this is my body which is given for you.  
Do this for the remembrance of me."  
After supper he took the cup of wine;  
and when he had given thanks,  
he gave it to them,  
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."  
Therefore, Father, according to his command,

**All: we remember his death,  
we proclaim his resurrection,  
we await his coming in glory;**

*Priest:* and we offer our sacrifice  
of praise and thanksgiving  
to you, Lord of all;  
presenting to you, from your creation,  
this bread and this wine.  
We pray you, gracious God,  
to send your Holy Spirit upon these gifts,  
that they may be the sacrament  
of the body of Christ  
and his blood of the new covenant.  
Unite us to your Son in his sacrifice,  
that we, made acceptable in him,  
may be sanctified by the Holy Spirit..

In the fullness of time,  
reconcile all things in Christ,  
and make them new,  
and bring us to that city of light  
where you dwell with all your children;  
through Jesus Christ our Lord,  
the firstborn of all creation,  
the head of the Church,  
and the author of our salvation;  
by whom, and with whom, and in whom,  
in the unity of the Holy Spirit,  
all honour and glory are yours, almighty Father,  
now and for ever.

**All: Amen.**

## The Lord's Prayer

*Priest:* *People:*



As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,  
your king - dom come, your will be done, on earth as in heav - en.  
Give us to - day our dai - ly bread. For - give us our sins  
as we for - give those who sin a - gainst us.  
Save us from the time of trial and de - liv - er us from e - vil.  
For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

## The Breaking of the Bread

*Priest:* Lord, we died with you on the cross.

*People:* **Now we are raised to new life.**

*Priest:* We were buried in your tomb.

*People:* **Now we share in your resurrection.**

*Priest:* Live in us,

*People:* **that we may live in you.**

*Priest:* The gifts of God for the People of God.

*All:* **Thanks be to God.**

## Fraction Song: "We are not alone" (*Pepper Choplin*)

We are not alone, God is with us.  
We are never alone, for God is with us.  
Now, through all our days, always.  
For ever and ever, we are never alone.

And God will make us strong, for God is with us.  
We will press on, for God is with us.  
Now, through all our days, always.  
For ever and ever, we are never alone.  
Our God is with us now.

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Given to us by Jesus himself, it is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.

The Fraction Song (from the Latin "fractio" meaning "to break") is music sung during the Eucharist when the priest breaks the consecrated bread.

## The Giving and Receiving of Communion

*Priest:* Dear friends,  
I invite you in this moment, wherever you may be,  
to receive Christ, in communion with the saints,  
and the gathering of God's people,  
unseen and yet present with us now.

*For those of us participating at home, it is a strange experience to be invited to Communion  
– not through the physical bread and wine we can touch and taste –  
but a Spiritual Communion with the God who comes to meet us wherever we are.*

*There are no special words or prayers for this. All the Church has ever thought necessary is  
genuine true desire, lively faith, and genuine love. Come honestly before God the way you  
know how. You may wish to pray quietly this prayer to help you:*

*One:* Lord, you stand at the door of my heart and knock.  
You wait for me and only I can let you in.  
I believe and trust in you and ask you now  
to fill me with your presence.  
Feed me with your body and unite me in your blood,  
that I may be your blessing to a world in need. Amen.

## The Communion

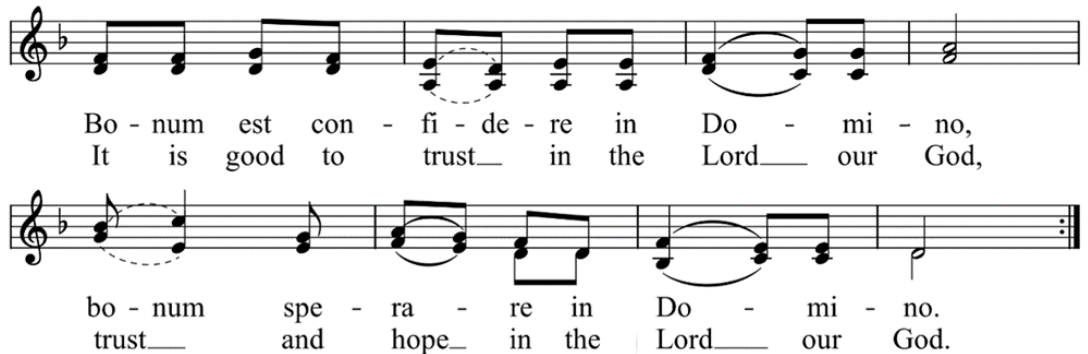


*All in the church are invited to come forward to receive communion.  
If you need a gluten-free wafer, please indicate this to the priest.*

*If you would like to receive a blessing rather than communion, please cross  
your arms as shown in the picture and the clergy will be pleased to offer you  
a blessing.*

## Communion Song: "It is Good to Trust" (Taizé)

*All sing*



Bo - num est con - fi - de - re in Do - mi - no,  
It is good to trust\_ in the Lord\_ our God,  
bo - num spe - ra - re in Do - mi - no.  
trust\_ and hope\_ in the Lord\_ our God.

Text: Psalm 118; Taizé Community. Tune: Jacques Berthier (1923-1994) © Les Presses de Taizé, GIA Publications, Inc., agent.

**Motet:** “This is the Record of John” (*Orlando Gibbons*)

This is the record of John,  
when the Jews sent priests and Levites from Jerusalem to ask him,  
Who art thou?  
And he confessed and denied not, and said plainly,  
I am not the Christ.

And they asked him, What art thou then? Art thou Elias?  
And he said, I am not.  
Art thou the prophet?  
And he answered, No.

Then said they unto him,  
What art thou? that we may give an answer unto them that sent us.  
What sayest thou of thyself?  
And he said, I am the voice of him that crieth in the wilderness,  
Make straight the way of the Lord.

**Prayer after Communion**

*Please rise as you are able*

*Priest:* God in heaven,  
strengthen the unity of your Church,  
so that we who have been fed with holy things  
may fulfil your will in the world.  
We ask this in the name of Jesus Christ our Lord. **Amen.**

**The Doxology**

*Priest:* Glory to God,  
*All:* **whose power working in us  
can do infinitely more  
than we can ask or imagine.  
Glory to God from generation to generation,  
in the Church and in Christ Jesus  
for ever and ever. Amen.**

**Announcements**

*Please be seated*

Motet comes from the Latin “motectum” meaning movement and refers to the movement of the various voices in this form of vocal composition.

This closing prayer is called the “Doxology”, which comes from the Greek word “doxalogia” meaning “words of glory.” We say this prayer to proclaim that worshipping God together has made a difference in our lives.

**Departing Hymn: #598 (Common Praise) "Go to the World!"**

*All sing*



1. Go to the world! Go in - to all the earth. Go preach the  
2. Go to the world! Go in - to ev - ery place. Go live the  
3. Go to the world! Go strug - gle, bless and pray; the nights of  
4. Go to the world! Go as the ones I send, for I am



cross where Christ re - news life's worth, bap - tiz - ing as the sign of  
word of God's re - deem - ing grace. Go seek God's pres - ence in each  
tears give way to joy - ous day. As ser - vant church, you fol - low  
with you till the age shall end, when all the hosts of glo - ry



our re - birth. Al - le - lu - ia! Al - le - lu - ia!  
time and space.  
Christ's own way.  
cry, "A - men!"

Text: Sylvia G. Dunstan  
(1955-1993).  
© 1991 GIA Publications, Inc.  
Music: Charles Villiers Stanford  
(1852-1924).

In the dismissal we affirm that we are now strengthened and nurtured to be sent out into the many circumstances of our lives to be agents of God's grace.

**The Dismissal**

*Deacon:* Go forth in the name of Christ. Alleluia!

*People:* **Thanks be to God. Alleluia!**

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**FURTHER CREDITS FOR THIS BULLETIN**

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The Collect is from the Church of the Province of Southern Africa alt.

The Prayers of the People were written by Judy Burnham,

The source of the closing prayer is Eric Milner-White and G.W. Briggs, *Daily Prayer* (1941).

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## **WORSHIP WITH US**

### **SEASON OF CREATION – LISTEN TO THE VOICES OF CREATION**

**Sunday, October 1 – 7 PM**

EarthSong

**Sunday, October 8 - Voices of the Land**

**9 AM** - on Zoom

**10:30 AM** - in the Church and through YouTube

**Sunday, October 15 - Voices of the Sea**

**9 AM** - on Zoom

**10:30 AM** - in the Church and through YouTube

**Sunday, October 22 - Voices of the Air**

**9 AM** - on Zoom

**10:30 AM** - in the Church and through YouTube

**7 PM** – Season of Creation Taizé

**Sunday, October 29 - Harvesting the Season of Creation**

**9 AM** - on Zoom

**10:30 AM** - in the Church and through YouTube

**7 PM** – Season of Creation Rock Eucharist  
Featuring the music of Johnny Cash

