



THE  
THIRD  
SUNDAY  
AFTER  
THE  
EPIPHANY

SUNDAY,  
JANUARY 21, 2024  
AT 10:30 A.M.

The  
Church  
of the  
Redeemer

162 Bloor St. West,  
Toronto, ON  
M5S 1M4

office@theredeemer.ca  
www.theredeemer.ca  
Tel: (416) 922 4948



## 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).

[theredeemer.ca](http://theredeemer.ca)

[instagram.com/TheRedeemerTO](https://www.instagram.com/TheRedeemerTO)

[facebook.com/TheRedeemerTO](https://www.facebook.com/TheRedeemerTO)

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, and making it more meaningful for all.

We are now in the Season of Epiphany – from the Greek “epiphaneia” meaning “manifestation” or “appearance”. Over the next several weeks we will hear the story of how Jesus is made known to the world as the Messiah.

**Presider:** Ann Jervis

**Welcome**

**Land Acknowledgement**

**Opening Hymn: #688 (Gather) “Two Fishermen”**

*All rise and sing*



1. Two fish - er - men, who lived a - long The Sea of Gal - i - lee, Stood  
2. And as he walked a - long the shore 'Twas James and John he'd find, And  
3. O Si - mon Pe - ter, An - drew, James And John be - lov - ed one, You  
4. And you, good Chris - tians, one and all Who'd fol - low Je - sus' way, Come



by the shore to cast their nets In - to an age - less sea. Now  
these two sons of Zeb - e - dee Would leave their boats be - hind. Their  
heard Christ's call to speak good news Re - vealed to God's own Son. Su -  
leave be - hind what keeps you bound To trap - pings of our day, And



Je - sus watched them from a - far Then called them each by name; It  
work and all they held so dear they left be - side their nets. Their  
san - na, Mar - y, Mag - da - lene Who trav - eled with your Lord, You  
lis - ten as he calls your name To come and fol - low near, For



changed their lives, these sim - ple men; They'd nev - er be the same.  
names they'd heard as Je - sus called; They came with - out re - gret.  
min - is - tered to him with joy For he is God a - dored.  
still he speaks in var - ied ways To those his call will hear.

**Refrain**



Leave all things you have And come and fol - low me, And come and fol - low me.

## ✠ 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.

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

### Kyrie Eleison #706 (Common Praise)

Ky-ri-e e-lei-son. Chris-te e-lei-son. Ky-ri-e e-lei-son.

Music: Russian chant.

## The Collect of the Day

*Priest:* God of salvation,  
the splendour of your glory dispels the darkness of earth,  
for in Christ we see the nearness of your kingdom.  
Now make us quick to follow him,  
and eager to proclaim the good news of the gospel.  
We ask this through our Lord Jesus Christ, your Son,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

*Reader:* A Reading from the Book of Jonah.

The word of the LORD came to Jonah a second time, saying, "Get up, go to Nineveh, that great city, and proclaim to it the message that I tell you." So Jonah set out and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly large city, a three days' walk across. Jonah began to go into the city, going a day's walk. And he cried out, "Forty days more, and Nineveh shall be overthrown!" And the people of Nineveh believed God; they proclaimed a fast, and everyone, great and small, put on sackcloth. When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

*Reader:* This is the word that God has made known to us.

Jonah 3.1-5, 10

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

*A moment of silence is observed*

Kyrie Eleison is from the Greek, meaning "Lord have mercy." This cry for mercy is heard all throughout the scriptures.

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.

The Book of Jonah is the story of a reluctant prophet who tries to escape his calling. No one likes to deliver bad news, least of all Jonah. But when he's forced to deliver God's Word, against all his negative expectations, there are results! This is a story against pessimism, a story for our time.

Pronounced "sahm" the psalms are a collection of poetry, prose and song that cover every theme and emotion.

## Psalm 62

The musical score for Psalm 62 is presented in three systems. Each system consists of a vocal line (treble clef) and a piano accompaniment (bass clef). The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are provided in both English and French. The first system covers the first two lines of the psalm. The second system covers the next two lines. The third system covers the final two lines, including a 'fine' marking at the end of each line.

In God a - lone my soul can find rest and peace, in  
 Mon â - me se re - pose en paix sur Dieu seul: de  
 God my peace\_ and joy. On - ly in God my  
 lui vient mon se - lut. Oui, sur Dieu seul mon  
 soul can find its rest, find its rest and peace.  
 â - me se re - po - se, se re - pose en paix.

Text: Taizé Community. Tune: Jacques Berthier (1923-1994) © 1991, Les Presses de Taizé, GIA Publications, Inc., agent.

A meditation on our relationship with God as a sure foundation for life. God's presence protects us from all the vicissitudes of life - getting and spending, accumulating and dissipating wealth.

For God alone my soul in silence waits;  
 truly my hope is in God,  
 Who alone is my rock and my salvation,  
 my stronghold, so that I shall not be greatly shaken. **Refrain**

In God is my safety and my honour;  
 God is my strong rock and my refuge.  
 Put your trust always in God, O people,  
 pour out your hearts before God our refuge. **Refrain**

Those of high degree are but a fleeting breath,  
 even those of low estate cannot be trusted.  
 On the scales they are lighter than a breath,  
 all of them together. **Refrain**

Put no trust in extortion;  
 in robbery take no empty pride;  
 though wealth increase,  
 set not your heart upon it. **Refrain**

God has spoken once, twice have I heard it,  
 that power belongs to God.  
 Steadfast love is yours, O God,  
 according to our deeds you repay us. **Refrain**

*A moment of silence is observed*

## Second Reading:

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

I mean, brothers and sisters, the appointed time has grown short; from now on, let even those who have wives be as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions, and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

*Reader:* This is the word that God has made known to us.

1 Corinthians 7.29-31

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

*A moment of silence is observed*

**Sequence Hymn: #140 (Songs of A New Creation) “Create Within Me a Clean Heart”**

*Please rise and sing*

Cre-ate with - in me a clean heart, O God; place at my cen-tre a new and right spir-it.  
Since you want truth in my in-ner-most be-ing, teach me your wis-dom in my sec-ret heart.

Text and melody: Alison Adam, 2001, ©. Music arr. John L. Bell, 2001. Arr. © IWGRG c/o Iona Community, GIA Publications, Inc., agent.

*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

*Priest:* The Lord be with you.

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

*Priest:* The Holy Gospel of our Lord Jesus Christ according to Mark.

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

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.” As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea—for they were fishermen. And Jesus said to them, “Follow me and I will make you fish for people.” And immediately they left their nets and followed him. As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.”

*Priest:* The Gospel of Christ.

Mark 1.14-20

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

**Homily:** Paul MacLean

*A moment of silence is observed*

‘The present form of this world is passing away.’ Although this phrase meant something different for St Paul, it can be a phrase that describes our times as well. In contrast to Paul’s advice, we are called to respond with lives of commitment.

The Sequence Hymn (from the Latin sequentiae, “following”) is a hymn that is sung after the second reading and before the reading of the Gospel.

Every leader needs followers. In Mark’s version Jesus invites four fishermen. What is the incentive to leave their tough livelihood? What is he offering instead? ‘Now’s the time. The Kingdom of God has come near ...’ Is this enough? How would we respond?

Throughout the season of Epiphany we will say a different statement of faith (sometimes called a "creed") each week; one that aligns with the readings or theme of the day. We do this as a way of exploring the different ways Christians have expressed what they believe throughout the ages; so that we may discover more deeply what we believe. This contemporary offering is from the Iona Abbey in Scotland.

## Statement of Faith

*Priest:* We believe in God

*All:* **who is older than eternity  
and younger than our next breath;  
who is beyond describing  
yet knows us all by name;  
who inspires faith  
yet cannot be contained by religion.**

*Priest:* We believe in Jesus Christ,

*All:* **flesh of our flesh, bone of our bone;  
he came in the body  
to give worth to every human life.  
He touched the untouchable  
loved the unlovable  
and endured slander, persecution and death.**

*Priest:* We believe that God's Kingdom comes on earth through Christ's suffering love.

*All:* **He rose from the grave as living proof  
that what is laid down in faith  
will be raised in glory.  
He ascended to heaven  
to be present in all times to all people.**

*Priest:* We believe in the Holy Spirit,

*All:* **who leads us into truth and freedom,  
who gives good gifts to all God's children,  
who works through prayer and politics,  
through justice, care of creation  
and the healing of the nations.**

*Priest:* We celebrate the potential God has given:

*All:* **the life in our bodies,  
the yearning in our souls,  
the promise of good things in store  
for those who love and serve their maker. Amen.**

## Prayers of the People

*Leader:* We have heard in the Psalm today that God is our unshakeable fortress, our deliverer, even when things are bad and hope is faint. Therefore, in faith let us come before our God and Creator in prayer, with confidence and reverence.

*A silence is observed, please add your own prayers, silently or aloud.*

*Leader:* In God alone our soul finds rest

*All:* **For our deliverance comes from God.**

*Leader:* Merciful God, sometimes we lose sight of all that we are thankful for, and we get distracted by the stresses and anxieties of our lives. Right now, in the silence, we open our hearts to the things for which each of us are grateful this morning - family, community, beautiful places and people, music, laughter - and we give you thanks.

*A silence is observed, please add your own prayers, silently or aloud.*

*Leader:* In God alone our soul finds rest

**All: For our deliverance comes from God.**

*Leader:* God our deliverer, we live in complicated and sometimes dangerous times. We pray for all those who are called to govern, serve and protect us – our political leaders, faith leaders, first responders, social service agencies, health care workers. We hold them up to you and pray that each one will be given strength and perseverance to carry out their work with diligence and love. Help us to always look for ways to support and encourage them.

*A silence is observed, please add your own prayers, silently or aloud.*

*Leader:* In God alone our soul finds rest

**All: For our deliverance comes from God.**

*Leader:* Creator God, we are in a time of climate crisis and sometimes we ache with anxiety and grief, doing what we can, pleading with our political and religious leaders to act decisively. And yet, we see the growing awakening of people who are advocating, researching, teaching, inventing ways to create a new, sustainable society, and we are grateful and hopeful. Lord, in your mercy, save us.

*A silence is observed, please add your own prayers, silently or aloud.*

*Leader:* In God alone our soul finds rest

**All: For our deliverance comes from God.**

*Leader:* God of peace, the world is full of unspeakable violence. There are conflicts in many places that we barely hear about, and we think constantly of the wars in Ukraine, and in Israel-Palestine. All are wreaking unimaginable destruction and suffering on innocent civilians and on the land. We celebrate all advocating for peace, the peacemakers, negotiators and advocates, medical and aid workers, and those taking to the streets. Lord, in your mercy, save us.

*A silence is observed, please add your own prayers, silently or aloud.*

*Leader:* In God alone our soul finds rest

**All: For our deliverance comes from God.**

*Leader:* God of Love, you have shown us that you are always on the side of the poor, the afflicted and the oppressed, and that you call on your followers to serve the poor. We pray for the work, for the staff and volunteers, and the guests of the Common Table ministry of our community. We each commit ourselves to sacrificially support our work together with our time, prayers and money.

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.

*A silence is observed, please add your own prayers, silently or aloud.*

**Leader:** In God alone our soul finds rest

**All:** **For our deliverance comes from God.**

**Leader:** Compassionate God, there are those among us who are facing trials and difficulties, illness, addiction and poverty. We pray for those who are on our hearts this morning who need healing and strength. We pray for those who have died, and for those that mourn their loss.

*A silence is observed, please add your own prayers, silently or aloud.*

**Leader:** In God alone our soul finds rest

**All:** **For our deliverance comes from God.**

**Leader:** Our God, we humbly bring our prayers to you in the name of Jesus our friend and redeemer, who brings hope, rest and deliverance.

**All:** **Amen.**

### **The Peace**

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

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

Just as Jesus said "My peace I give you" to his disciples, so we share His peace with each other through a nod, a handshake (if you are comfortable) or by raising our hand in the peace symbol. The sharing of the peace is an ancient Christian tradition and is a gesture that we offer our neighbour to express that we are reconciled with one another and with God.

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.



## Offertory Hymn: #451 (Common Praise) "King of Love"

All sing

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.



1. King of love, O Christ, we crown you Rul - er of our thought and will,  
2. King of life, you have cre - a - ted wheat in gold - en har - vest spread:  
3. King of mer - cy, you have saved us from the haunt - ing sense of loss,  
4. King tri - um - phant, King vic - to - rious, take your throne our hearts with - in,



each de - mand of your high chal - lenge ded - i - cat - ed to ful - fil;  
make your ser - vants strong to serve you by the gift of dai - ly bread.  
nail - ing in your vast com - pas - sion sin's in - dict - ment to the cross.  
lest the might of fierce temp - ta - tion snare us in - to dead - ly sin.



we with you by grace co - work - ers, till, where hu - man foot has trod,  
Feed us with your bod - y bro - ken with your blood out - poured sus - tain,  
Those who love, by your sore ang - uish, from the past you cleanse and free,  
By the Spir - it's rich a - noint - ing, grant us strength life's race to run,



peo - ples, kings, do - min - ions, rac - es, own the em - pire of our God.  
that our souls di - vine - ly strenth - ened may the life e - ter - nal gain.  
breath - ing words of ab - so - lu - tion throned and reign - ing from the tree.  
till the power of sin be van - quished, till the prize of God be won.

Text and music: Charles Venn Pilcher (1879-1961), alt. © F.E.V. Pilcher.

## ✠ The Celebration of the Eucharist

### Prayer Over the Gifts

*Priest:* Loving God,  
before the world began you called us.  
Make holy all we offer you this day,  
and strengthen us in that calling.  
We ask this in the name of Jesus Christ the Lord. **Amen.**

### The Great Thanksgiving



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.**

The climax of this story is the celebration of the Eucharist itself, with Jesus and his disciples. We pray using Jesus' own words and following his command to eat and drink in memory of him.

The Eucharistic Prayer today is Prayer 1 from Supplementary Prayers, The Anglican Church of Canada.

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.

*Priest:* Holy God, Lover of creation,  
we give you thanks and praise  
for in the ocean of your steadfast love  
you bear us and place the song of your Spirit in our hearts.  
When we turn from your love and defile the earth,  
you do not abandon us.  
Your Spirit speaks through Huldah and Micah,  
through prophets, sages, and saints in every age,  
to confront our sin and reveal the vision of your new creation.  
Joining in the song of the universe we proclaim your glory singing:

**Sanctus: #719 (Common Prayer)**

*All sing*

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

Music: Land of Rest; American trad.; adapt. Marcia Pruner (1936-2013); harm. John Campbell (1950-2020) © Adapt. © 1980 Church Pension Fund.

*Priest:* Gracious God, in the fullness of time  
you sent Jesus the Christ to share our fragile humanity.  
Through Jesus' life, death, and resurrection  
you open the path from brokenness to health,  
from fear to trust, from pride and conceit to reverence for you.  
Rejected by a world that could not bear the Gospel of life,  
Jesus knew death was near.  
His head anointed for burial by an unknown woman,  
Jesus gathered together those who loved him.  
He took bread, gave thanks to you, broke it and gave it to his friends, saying,  
"Take and eat: this is my body which is given for you.  
Do this for the remembrance of me."  
After supper, Jesus took the cup of wine, 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.  
Whenever you drink it, do this for the remembrance of me."  
And now we gather at this table in response to his commandment,  
to share the bread and cup of Christ's undying love, and to proclaim our faith.

***People:* Christ has died. Christ is Risen. Christ will come again.**

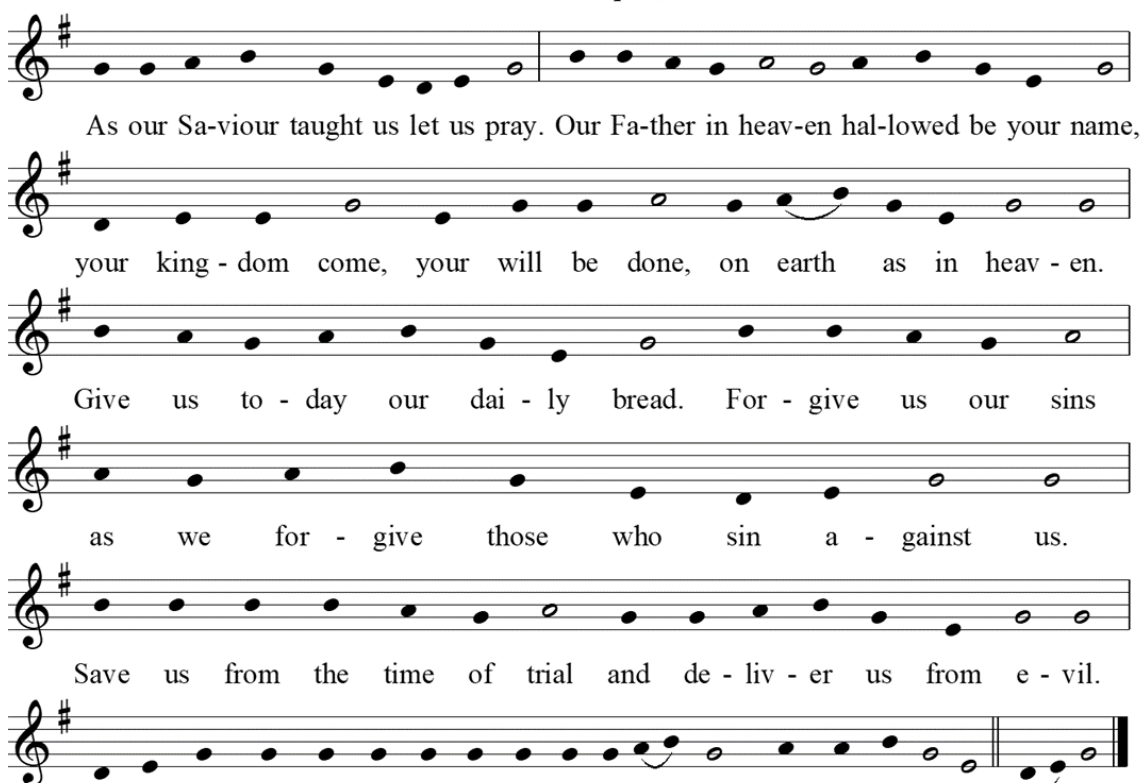
*Priest:* Breathe your Holy Spirit the wisdom of the universe,  
upon these gifts that we bring to you:  
this bread, this cup, ourselves, our soul and bodies,  
that we may be signs of your love for all the world  
and ministers of your transforming purpose.

**Priest:** Through Christ, with Christ, and in Christ,  
in the unity of the Holy Spirit all glory is yours, Creator of all,  
and we bless your holy name 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-owed 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.

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 Breaking of the Bread

**Priest:** We break this bread to share in the body of Christ.

**People:** We, being many, are one body, for we all share in the one bread.

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

**People:** Thanks be to God.

## Fraction Song: "Calling You" (Bob Telson)

A desert road from Vegas to nowhere  
It's someplace better than where you've been  
A coffee machine that needs some fixing  
In a little cafe just around the bend  
I am calling you - can't you hear me  
I am calling you  
A hot dry wind blows right thru me  
The baby's crying and I can't sleep  
But I can feel a change is coming  
Coming closer sweet release

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

I am calling you - can't you hear me  
I am calling you

I'm gonna walk through the desert to find you  
Gonna leave behind the only life I know  
Cause there's a place for hearts that need fixing  
A little cafe with a magic show

The Eucharist, also known as Communion, is a sacramental act of worship where we partake of the bread and wine. (A sacrament is an outward and visible sign of an inward and spiritual grace.) This is a two thousand year old ritual, instituted by Jesus at the Last Supper with his disciples. It is a radically open table to which all people are invited and welcome to participate in.

## 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.*

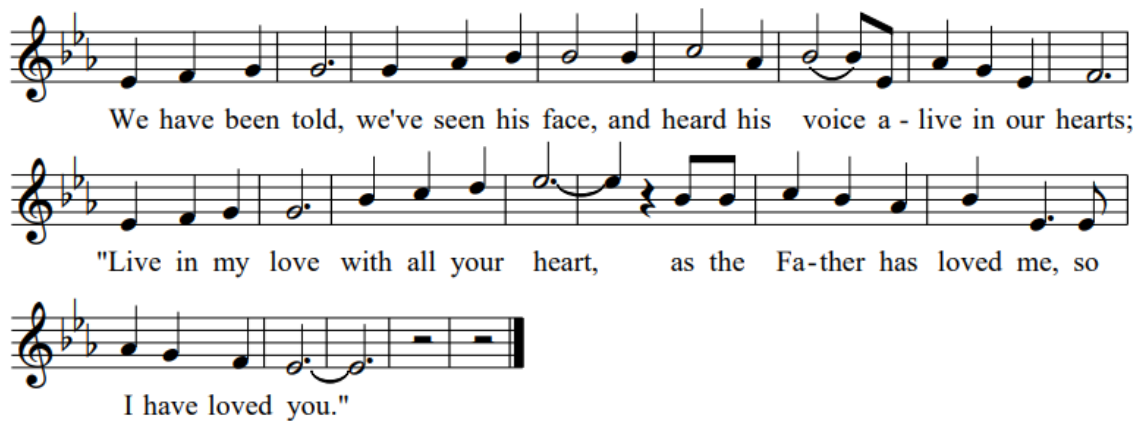
*If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will be pleased to offer you a blessing.*

# Communion Hymn: #699 (Gather) "We Have Been Told"

All sing

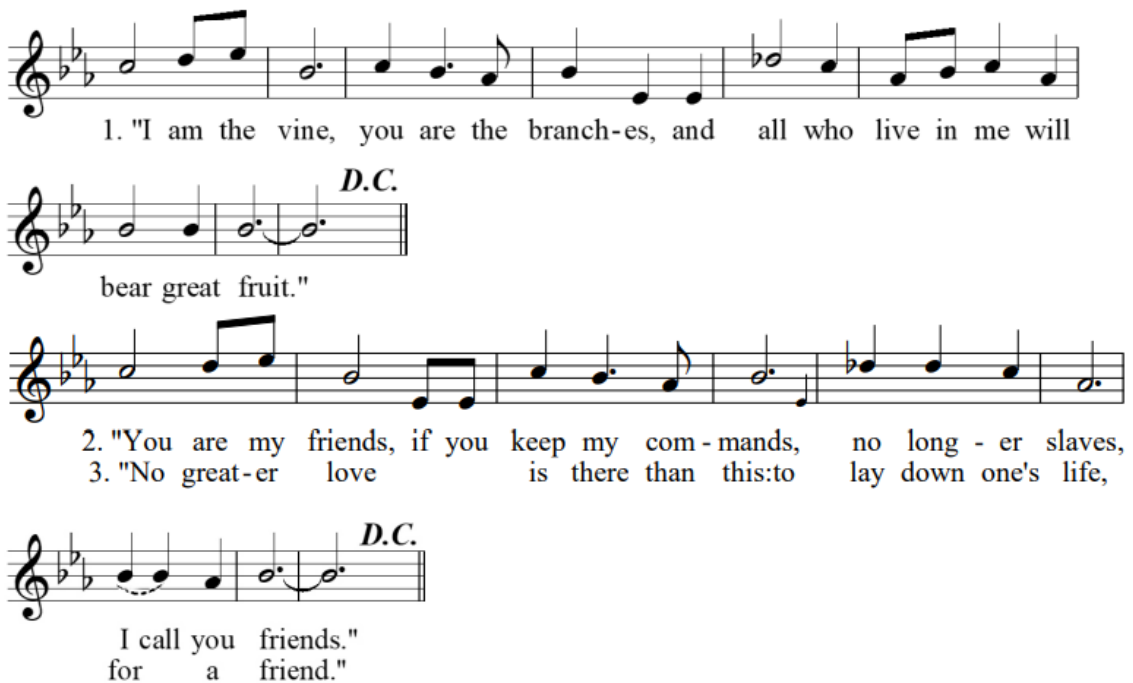
Taking, offering, breaking, sharing – the four parts of the Eucharist. The breaking of Christ's body to feed the world.

## Refrain



We have been told, we've seen his face, and heard his voice a - live in our hearts;  
"Live in my love with all your heart, as the Fa-ther has loved me, so  
I have loved you."

## Verses



1. "I am the vine, you are the branch-es, and all who live in me will  
D.C.  
bear great fruit."  
2. "You are my friends, if you keep my com - mands, no long - er slaves,  
3. "No great-er love is there than this: to lay down one's life,  
D.C.  
I call you friends."  
for a friend."

Text: David Haas (1957- ). Tune: David Haas (1957- ); vocal arr. by David Haas, (1957- ), Marty Haugen (1950-). © 1983, GIA Publications, Inc.

## Motet: Cantate Domino (Hans Leo Hassler)

Cantate Domino canticum novum; cantate Domino omnis terra.  
Cantate Domino, et benedicite nomini ejus; annuntiate de die in diem salutare ejus.  
Annuntiate inter gentes gloriam ejus; in omnibus populis mirabilia ejus.  
~Psalm 96

*O sing unto God a new song: sing unto God, all the whole earth.  
Sing unto the Holy One, and praise God's Name:  
be telling of God's salvation from day to day.  
Declare God's honour unto the nations: and the wonders unto all people.*

Motet (from the Latin "motectum") means "movement" and refers to the movement of the voices in this form of vocal composition.

## Prayer after Communion

*Priest:* God of glory,  
our hands have taken holy things;  
our lives have been nourished by the body of your Son.  
May we who have eaten at this holy table  
be strengthened for service in your world.  
We ask this in the name of Jesus Christ the Lord.

*All:* 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  
forever and ever. Amen.

## Announcements

### Concluding Hymn: #432 (Common Praise) "Jesus Calls Us"

*All sing*



1. Je - sus calls us! O'er the tu - mult of our life's wild rest - less sea,  
2. As of old Saint An - drew heard it by the Gal - i - le - an lake,  
3. Je - sus calls us from the wor - ship of the vain world's gold - en store,  
4. In our joys and in our sor - rows, days of toil and hours of ease,  
5. Je - sus calls us! By thy mer - cies, Sav - iour, may we hear thy call,



day by day his sweet voice sound-eth, say - ing, "Chris-tian, fol - low me!"  
turned from home and toil and kin-dred, leav - ing all for his dear sake.  
from each i - dol that would keep us, say - ing, "Chris-tian, love me more."  
still he calls, in cares and plea-sures, "Chris-tian, love me more than these."  
give our hearts to thine o - be-dience, serve and love thee best of all.

Text: Cecil Frances Alexander (1818-1895). Music: John Bacchus Dykes (1823-1876).

## The Dismissal

*Priest:* Followers of Jesus, inspired by the Holy Spirit,  
serve the world God loves. Alleluia!

*People:* Thanks be to God. Alleluia!

This closing prayer is called the "Doxology", which comes from the Greek word "doxalogia" meaning "words of glory." This expression of praise proclaims that worshipping God together has made a difference in our lives.

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.

---

### **FURTHER CREDITS FOR THIS BULLETIN**

All Liturgical Texts unless otherwise noted excerpted from the Book of Alternative Services © 2004 by the General Synod of the Anglican Church of Canada. All rights reserved. Reproduced under license from ABC Publishing, Anglican Book Centre, a ministry of the General Synod of the Anglican Church of Canada, from Anglican Liturgical Library. Further copying is prohibited.

Prayers of the People by Karen Turner.

The cover image “Jonah and the Whale” is courtesy of Pendle Stained Glass Ltd., installed 1999.

All music, not in the public domain, is reproduced under OneLicense.net # A-707061

## **WORSHIP WITH US**

**Sunday January 21 (Third Sunday after Epiphany)**

**7:00 PM** – Taizé (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)

**Sunday January 28 (Fourth Sunday after the Epiphany)**

**9:00 AM** – Spiritual Communion (on Zoom only)

**10:30 AM** – Holy Eucharist (in the Church and through YouTube)

**7:00 PM** – Taizé (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)