



THE FOURTH SUNDAY AFTER THE EPIPHANY
HOLY EUCHARIST

SUNDAY, JANUARY 28, 2024, 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.

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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, 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: Paige Souter

Welcome

Land Acknowledgement

Opening Hymn: #408 (Common Praise) “Wind Upon the Waters”

All rise and sing



1. Wind up - on the wa - ters, voice up - on the deep, rouse your cho - sen peo - ple,
2. Show - ers from the heav - ens, wa - ter from the earth, gift so whol - ly giv - en,
3. Rock and hill and gar - den, wood and des - ert sand, prai - rie, field, and mead - ow
4. Blaz - ing light of won - der, flame that pierc - es night, burst the dark a - sun - der,
5. Wind up - on the wa - ters, rains up - on the sand, grace your cho - sen peo - ple,



wake us from our sleep, breath - ing life in - to all flesh, breath - ing
source of ev - ery birth, joy of ev - ery liv - ing thing, mak - ing
shaped by Love's own hand, Love that fills the world a - round, spring - ing
fill our souls with light. God of glo - ry, fill the skies, make an
new - born by your hand. Come, O Spir - it, and re - new all the



love in - to all hearts, liv - ing wind up - on the wa - ters of my soul.
all cre - a - tion sing, show - er down up - on the dry earth of my soul.
up from bar - ren ground, grow your love with - in the gar - den of my soul.
end to ha - tred's cries, be the blaz - ing sun of jus - tice in our lives.
life that comes from you, send your winds up - on the wa - ters of my soul.

✠ 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.**

Glory to God

Led by the Choir

The Collect of the Day

Priest: Living God,
in Christ you make all things new.
Transform the poverty of our nature
by the riches of your grace,
and in the renewal of our lives
make known your glory;
through Jesus Christ our Lord,
who is alive and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

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.

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Deuteronomy.

The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: "If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die." Then the Lord replied to me: "They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable. But any prophet who speaks in the name of other gods, or who presumes to speak in my name a word that I have not commanded the prophet to speak - that prophet shall die."

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

Deuteronomy 18.15-20

All: **Thanks be to God.**

A moment of silence is observed

Deuteronomy
(Gk. "the
second law"),
the fifth and
final book of
the Torah. It is
presented as
a speech of
Moses given
to the
Israelites in
Moab as they
prepare to
cross the
Jordan to take
possession of
Canaan.

Psalm 111 (George Black / Nan Merrill)

Refrain



Today's version of the psalm is taken from a book called Psalms for Praying, An Invitation to Wholeness, by Nan Merrill founder of Friends of Silence.

Praise the Beloved, O my soul!
I will give thanks to You with my whole heart,
To all who will listen, I will tell of your greatness.
Wonderous is Creation, Great Builder;
I take pleasure in pondering your Work. **Refrain**

Full of honour and integrity are your teachings;
those who follow them will find new life.
You lift the hearts of those who suffer;
You come to them in their need. **Refrain**

Your steadfast Love is food for the soul,
nourishment in time of fear.
You are ever-mindful of your covenant,
a very Presence to the weary and the afflicted. **Refrain**

Your Voice is the truth to those with ears to hear,
your precepts are sure;
Written on the hearts of your people
they are to be lived forever with faith-filled love and assurance. **Refrain**

You bring new life to the world;
Yes! Life in abundance is your gift to us.
Holy and glorious is your Name!
Reverence for You, O Holy One, is the beginning of wisdom;
a good understanding have all who practice it.
Your spirit endures forever. **Refrain**

A moment of silence is observed

Second Reading:

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

Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. Anyone who claims to know something does not yet have the necessary knowledge; but anyone who loves God is known by him.

Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” Indeed, even though there may be so-called gods

in heaven or on earth—as in fact there are many gods and many lords— yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

An outline of Paul's thinking about food sacrifices.

It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. "Food will not bring us close to God." We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

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

1 Corinthians 8.1-13

All: **Thanks be to God.**

A moment of silence is observed

Sequence Hymn: #292 (Common Praise) "We Cannot Measure How You Heal"

Please rise and sing



1. We can - not mea - sure how you heal or an - swer ev - ery suf - ferer's
2. The pain that will not go a - way, the guilt that clings from things long
3. So some have come who need your help and some have come to make a-



prayer, yet we be - lieve your grace re - sponds where faith and doubt u -
past, the fear of what the fu - ture holds, are pres - ent as if
mends, as hands which shaped and saved the world are pres - ent in the



nite to care. Your hands, though blood - ied on the cross, sur - vive to
meant to last. But pres - ent too is love which tends the hurt we
touch of friends. Lord, let your Spir - it meet us here to mend the



hold and heal and warn, to car - ry all through death to life and
nev - er hope to find, the pri - vate ag - o - nies in - side the
bod - y, mind, and soul, to dis - en - tan - gle peace from pain and



cra - dle chil - dren yet un - born.
mem - o - ries that haunt the mind.
make your bro - ken peo - ple whole.

Text: John Bell (1949-). Music: Melody Scottish Trad., alt.; arr. The Iona Community (Scotland). Text and arr. © 1989 WGRG The Iona Community (Scotland). Used by permission of GIA Publications, Inc., exclusive agent.

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

Tells the story of the early days of Jesus ministry when his fame is beginning to spread through the surrounding regions of Galilee following one of his first recorded healing miracles.

Throughout the season of Epiphany we will say a different statement of faith (or "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 Pastor Andreas Wagner, courtesy of modernliturgist.org.

*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.**

They went to Capernaum; and when the sabbath came, Jesus entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." But Jesus rebuked him, saying, "Be silent, and come out of him!" And the unclean spirit, convulsing him and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, "What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him." At once his fame began to spread throughout the surrounding region of Galilee.

Priest: The Gospel of Christ.

Mark 1.21-28

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

Homily: Katy Waugh

A moment of silence is observed

Statement of Faith

Priest: We believe

All: **in the God of Abraham and Isaac and Jacob,
who journeys with us through life,
and leads us to new beginnings.**

**We believe in the God of Moses,
who frees us from oppression and guides us
through desert, wilderness, and sin to the Promised Land.**

**We believe in the God of the prophets,
who asks for justice in our land,
and cares for the poor.**

**We believe in Jesus Christ,
who brought the Gospel to us,
who celebrated God's unconditional love for everyone.**

**We believe in the Holy Spirit,
who forms and molds us into God's image,
who sends us out to serve God and people,
who leads us to everlasting life. Amen.**

Prayers of the People

Leader: In today's readings, we are given examples of the many gifts God offers us when we trust in His word. You are invited to join together in prayer, and offer your own prayers silently or aloud.

We pray for the church throughout the world. We give thanks for those Christians who continue to proclaim the Good News of Jesus Christ. He is the Prince of peace. Be with Christians in war torn parts of the world, who long for peace and the freedom to worship without fear. As we approach our annual Vestry we pray for this parish. We give thanks for the good work that each of us is called to do. May we respond generously to Your vision for ministry at the corner, with our time, our talent, and our treasure!

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

Leader: Praise the Lord.

All: We will give thanks to the Lord with our whole heart.

Leader: We pray for the world. As Louis Armstrong once sang, 'What a wonderful World!' We thank you for Your creation. We pray that through You, your gift may be restored and sustained for future generations. We pray for wisdom among nations and leaders who work for the causes of peace and justice for all.

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

Leader: Praise the Lord.

All: We will give thanks to the Lord with our whole heart.

Leader: In our country, we pray for Justin, Doug, Olivia, and all whom we entrust with authority to govern with wisdom, passion, and civility. We pray for the ongoing work of healing and reconciliation with all whom we have offended or exploited. In our own community, we pray for those who lack shelter, employment, food security, or friendships. We give thanks for the work of the Common Table, our refugee committee, and all who offer comfort and sanctuary to those in need.

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

Leader: Praise the Lord.

All: We will give thanks to the Lord with our whole heart.

Leader: We pray for those whom we know who are sick in body or mind. Give strength to those who care for them in hospital, on our streets, or at home. We remember with thanksgiving the life and witness of those who have died. To those who mourn, give us the strength to be the shoulder to cry on, the hands to uphold, the ears to listen.

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

Leader: Praise the Lord.

All: We will give thanks to the Lord with our whole heart.

Leader: All these prayers we offer in praise and thanksgiving for all the gifts you have bestowed on us. To quote from the great Satchmo's song, 'I see skies of blue, and clouds of white, the bright blessed days, dark sacred nights. And I think to myself, what a wonderful world!' **Amen.**

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.

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. Sharing the peace is a Christian tradition that we offer each other to express that we are reconciled with one another and with God.

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.

The Peace

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

People: And also with you.

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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: #384 (Common Praise) “Praise to the Lord”

All sing



1. Praise to the Lord, the Al-might-y, the King of cre - a - tion; O my soul,
 2. Praise to the Lord, who o'er all things so wond-rous-ly reign-eth, shel - ters thee
 3. Praise to the Lord, who doth pros-per thy work and de-fend thee; sure - ly his
 4. Praise to the Lord, who, when tem-pests their war - fare are wag - ing, who, when the
 5. Praise to the Lord, who when dark-ness of sin is a-bound-ing, who when the
 6. Praise to the Lord! O let all that is in me a-dore him! All that hath



praise him, for he is thy health and sal - va - tion: all ye who hear,
 un - der his wings, yea, so gent - ly sus - tain - eth: hast thou not seen
 good-ness and mer - cy here dai - ly at - tend thee: pon - der a - new
 el - e - ments mad - ly a - round thee are rag - ing, bid-deth them cease,
 god - less do tri - umph, all vir - tue con-found-ing, shed-deth his light,
 life and breath come now with prais - es be - fore him! Let the A - men



sib - lings in Christ now draw near, praise him in glad ad - o - ra - tion.
 how thy en-treat - ies have been grant - ed in what he or - dain - eth?
 what the Al-might - y can do, if with his love he be-friend thee.
 turn - eth their fu - ry to peace, whirl-winds and wa-ters as - suag - ing.
 chas - eth the hor - rors of night, saints with his mer-cy sur-round-ing.
 sound from his peo - ple a - gain: glad - ly for aye we a - dore him.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God of steadfast love,
may our offering this day,
by the power of your Holy Spirit,
renew us for your service.
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.**



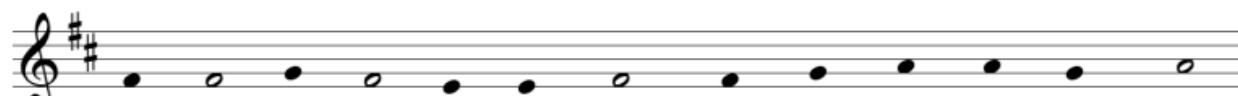
Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

Priest: It is indeed right to thank you and praise you,
holy and gracious God, creator of all things,
ruler of heaven and earth, sustainer of life,
for you are the source of all goodness,
rich in mercy and abounding in love;
you are faithful to your people in every generation,
and your word endures for ever.

Therefore with angels and archangels,
with the fellowship of saints
and the company of heaven,
we glorify your holy name,
evermore praising you and saying:

Sanctus: #689 (Common Prayer)

All sing



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,



hea - ven 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.

Eucharist is a Greek word that means “thanksgiving.” It is a sacramental act of worship. A sacrament is “an outward and visible sign of an inward and spiritual grace.” This means that Jesus is somehow present to us in this ritual act, not by “magic,” but through the mystery of God’s revealing himself in a unique way when we partake of this sacred meal of bread and wine.

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: We praise you, merciful Father,
not as we ought, but as we are able,
because in your tender love
you gave the world your only Son,
in order that the world might be saved through him.
He made you known by taking the form of a servant,
healing the sick, liberating the oppressed,
reaching out to the lost.

Betrayed, reviled, and nailed to the cross,
he confronted the power of sin
and disarmed it for ever.
In his offering of himself,
he became the perfect and sufficient sacrifice
for the sins of the whole world.
Redeemed by Christ,
we have been adopted as your children;
by your pardon you have made us worthy to praise you.
On the night he was betrayed,
Jesus, at supper with his friends,
took bread, gave you thanks, broke the bread,
gave it to them, and said, "Take and 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
which is shed for you and for many for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me."

In obedience to him and with grateful hearts
we approach your holy table,
remembering our Saviour's sacrifice,
and rejoicing in his victory.
Confident in his sovereign purpose,
we declare our faith.

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

Priest: Send your Holy Spirit on us
that as we receive this bread and this cup
we may partake of the body and blood
of our Lord Jesus Christ,
and feed on him in our hearts
by faith with thanksgiving.

Priest: May we be renewed in his risen life,
 filled with love,
 and strengthened in our will to serve others;
 and make of our lives, we pray,
 a pure and holy sacrifice, acceptable to you,
 knitting us together as one in your Son Jesus Christ,
 to whom, with you and the Holy Spirit,
 be all honour and glory, now and forever.

All: **Amen.**

The Lord's Prayer

<p><i>Priest:</i></p> 	<p><i>People:</i></p> 
<p>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.</p>	

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: "I am the bread of life," says the Lord.
 "Whoever comes to me will never be hungry;
 whoever believes in me will never thirst."

People: **Taste and see that the Lord is good; happy are they who trust in him!**

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

People: **Thanks be to God.**

The Fraction Hymn (from the Latin “fractio” meaning “to break”) is a hymn sung during the Eucharist when the priest breaks the consecrated bread.

Fraction Hymn: “Laudate Omnes Gentes”

Please join in singing.

Choose the language you wish to use, and harmonies are encouraged.

We end the chant when together we feel the time is right.

Lau da - te om - nes gen - tes, lau da - te Do - mi num. Lau Sing prais - es, all you peo - ples, sing prais - es to our God. Sing

da - te om - nes gen - tes, lau da - te Do - mi num! prais - es, all you peo - ples, sing prais - es to our God!

Text: Psalm 117.1. Eng. Para. Taizé Community (France). Music: Jacques Berthier (1923-1994). Eng. para. and music © 1991 Les Presses de Taizé. Used by permission of GIA Publications, Inc., exclusive agent.

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.

Healing/Anointing

During the distribution of Holy Eucharist the ministry of anointing will be offered.

If you desire prayers for healing and the ministry of anointing, after you have received Holy Eucharist please move to one of the Lay Anointers on the outside of our liturgical space.

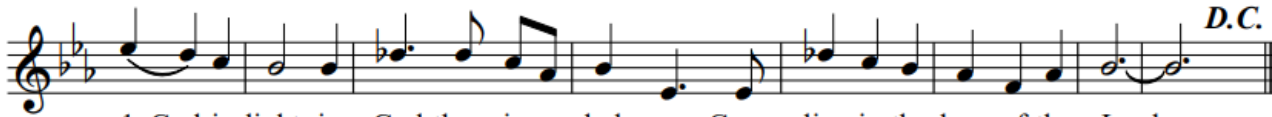
Communion Hymn: #629 (Gather) "God is Love"

All sing

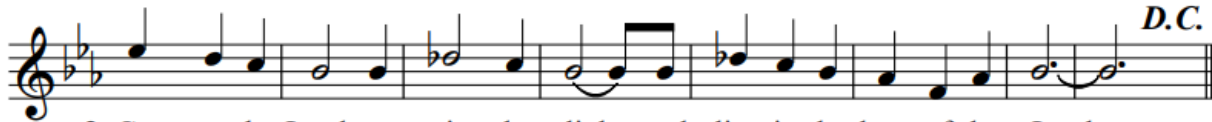
Refrain



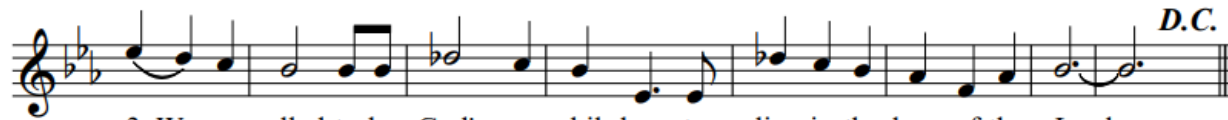
God is love, and all who live in love, live in God.



1. God is light, in God there is no dark-ness. Come live in the love of the Lord. *D.C.*



2. Come to the Lord, re - ceive the light, and live in the love of the Lord. *D.C.*



3. We are called to be God's own chil-dren, to live in the love of the Lord. *D.C.*



4. All of you are one, u - nit-ed in Je-sus, to live in the love of the Lord. *D.C.*

Text: 1 John 1:5, 3:2, 4:15, Psalm 33:6, Galatians 3:28; David Haas (1957-). Tune: David Haas (1957-). © 1987, GIA Publications, Inc.

Motet: "O Sacrum Convivium" (Olivier Messiaen)

O sacrum convivium,
In quo Christus sumitur,
Recolitur memoria passionis eius;
Mens impletur gratia,
Et futurae gloriae, nobis pignus datur.
Alleluia.

*O sacred banquet,
in which Christ is received,
the memory of His Passion is renewed,
the mind is filled with grace,
and a pledge of future glory is given us.
Alleluia.*

Prayer after Communion

Priest: Source of all goodness,
in this eucharist
we are nourished by the bread of heaven
and invigorated with new wine.
May these gifts renew our lives,
that we may show your glory to all the world,
in the name of Jesus Christ the Lord.

All: Amen.

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 literally means "the right words." We say this prayer to, for, and with, one another to proclaim that worshipping God together has made a difference in our lives.

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

Commissioning and Blessing of Nat Edwards, Craig Martin, and Matthew Waterman

Concluding Hymn: #601 (Common Praise) "God, Whose Giving Knows No Ending"

All sing



1. God, whose giv - ing knows no end - ing, from your rich and end - less
2. Skills and time are ours for press - ing toward the goals of Christ, your
3. Trea - sure, too, you have en - trust - ed, gain through powers your grace con -



store - na - ture's won - der, Je - sus' wis - dom, cost - ly cross, grave's shat - tered
Son: all at peace in health and free - dom, rac - es joined, the church made
ferred, ours to use for home and kin - dred, and to spread the gos - pel



door - gift - ed by you, we turn to you, of - fer - ing up our - selves in praise;
one. Now di - rect our dai - ly la - bour, lest we strive for self a - lone.
word. O - pen wide our hands in shar - ing, as we heed Christ's age - less call,



thank - ful song shall rise for - ev - er, gra - cious Do - nor of our days.
Born with tal - ents, make us ser - vants fit to an - swer at your throne.
heal - ing, teach - ing, and re - claim - ing, serv - ing you by lov - ing all.

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The Dismissal

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

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

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

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Prayers of the People by Peter Bennett.

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WORSHIP WITH US

Sunday January 28 (Fourth Sunday after the Epiphany)

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

8:00 PM – Compline (Zoom only)

Sunday February 4 (Presentation of the Lord - Candlemas)

9:00 AM – Spiritual Communion (Zoom only)

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

2:00 PM – Staying Connected (Zoom only)

8:00 PM – Compline (on Zoom only)