



THE
THIRD
SUNDAY
IN
LENT

HOLY
EUCCHARIST

SUNDAY,
MARCH 3, 2024
AT
10:30 A.M.

The Church of
the Redeemer

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Toronto, ON
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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.

Lent (from the Middle English "lencen" meaning "springtime") is the time we prepare for new life in the Easter resurrection. Lent begins on Ash Wednesday and covers 40 days of prayer, fasting, and almsgiving.

We begin with the Penitential Rite each week to symbolize our need to live more faithfully.

Presider: Paul MacLean

Land Acknowledgement

During the season of Lent, we will begin the liturgy in silence. Therefore, all are encouraged to offer this prayer, acknowledging the lands on which we dwell before the service begins.

In this Holy time of Lent, we acknowledge with respect that we gather today in many sacred places that were home to those who have been displaced. We recognize that our church dwells on the traditional lands of the Wendat, the Haudenosaunee and the Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Holy One, help us to repent of all that we have done, and to make peace with those whom we have wronged, through Jesus Christ our Redeemer. Amen.

Candle Lighting

Since the days of the early church, Christians have lit candles as a symbol of hope and faith in Jesus Christ who is the Light of the World. You are invited to light a candle before and after the service, as well as during the distribution of communion.

The Penitential Rite

Priest: The Lord be with you.

People: **And also with you.**

Priest: Let us pray. Almighty God,

All: **to you all hearts are open, all desires known,
and from you no secrets are hidden.**

**Cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord. Amen.**

Priest: Blessed be God who forgives all our sins;

People: **whose mercy endures forever.**

Priest: Dear friends in Christ
as we prepare to worship almighty God,
let us with penitent and obedient hearts confess our sins,
that we may obtain forgiveness
by God's infinite goodness and mercy.

Confession and Absolution

Priest: Most merciful God,
People: **we confess that we have sinned against you
in thought, word, and deed,
by what we have done, and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbours as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us,
that we may delight in your will, and walk in your ways,
to the glory of your name. Amen.**

Priest: Almighty God have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in eternal life;
through Jesus Christ our Lord.

People: **Amen.**

Act of Penitence

The Priest moves to the basin, pours the water into it, and then says,

Priest: God our Father, your gift of water brings life and freshness to the earth; in baptism it is a sign of the washing away of our sins and the gift of life eternal. Sanctify this water, we pray. Renew the living spring of your life within us, that we may be free from sin and filled with your saving health; through Christ our Lord.

All: **Amen.**

The Asperges

During the Asperges, members of the congregation are sprinkled with water.

Shema Yisrael Adonai eloheinu Adonai ehad

Hear O Israel, the Lord is our God, the Lord is One

~Deuteronomy 6:7

Confession is a time to let go of all that separates us from God and our neighbour.

Absolution is God's offer of unconditional forgiveness and is symbolized in the sign of the cross. This gesture reminds us that, just as the cross - a symbol of pain and death - can be redeemed through Christ's self-giving, so we can be as well.

Pronounced "Uh-SPUR-geeZ". Asperges is a Latin word meaning "sprinkle" - as with water. It comes from Psalm 51.7 where the author asks God to be sprinkled with water and cleansed of all that separates us from God's love.

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 Decalogue, better known to Christians as the Ten Commandments, was given by God to Moses as the foundation of God's covenant with Israel.

The Collect of the Day

Priest: God of mercy,
alone we have no power in ourselves to help ourselves.
When we are discouraged by our weakness,
strengthen us to follow Christ,
our pattern and our hope;
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

✠ Proclamation of the Word

Please be seated

Reader: A Reading from the Book of Exodus.

God spoke all these words: I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me. You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

Remember the sabbath day, and keep it holy. Six days you shall labor and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it.

Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbour.

You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

Reader: The word of the Lord.

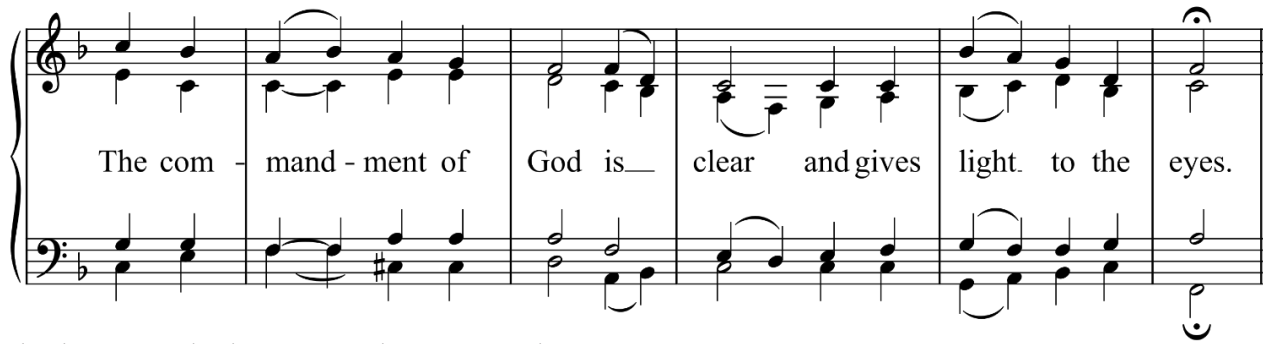
Exodus 20.1-17

All: Thanks be to God.

One minute of silence is observed

Psalm 19 (George Black)

Refrain



The com - mand - ment of God is clear and gives light to the eyes.

The heavens declare your glory, O God,
and the firmament shows your handiwork.
One day tells its tale to another,
and one night imparts knowledge to another. **Refrain**

Although they have no words or language,
and their voices are not heard,
their sound has gone out into all lands,
and their message to the ends of the world. **Refrain**

In the deep you have set a pavilion for the sun;
it comes forth like a bridegroom out of his chamber,
and rejoices like a champion to run its course.
It goes forth from the uttermost edge of the heavens
and runs about to the end of it again;
nothing is hidden from its burning heat. **Refrain**

The law of God is perfect and revives the soul;
the testimony of our God is sure and gives wisdom to the innocent.
The statutes of our God are just and rejoice the heart;
the commandment of God is clear and gives light to the eyes. **Refrain**

The fear of God is clean and endures for ever;
the judgments of our God are true and righteous altogether.
More to be desired are they than gold, more than much fine gold,
sweeter far than honey, than honey in the comb.
By them also is your servant enlightened,
and in keeping them there is great reward. **Refrain**

How can I tell how often I offend?
cleans me from my secret faults.
Above all, keep your servant from presumptuous sins; let them not get dominion over me;
then shall I be whole and sound, and innocent of a great offence.
Let the words of my mouth and the meditation of my heart be acceptable in your sight,
O God, my strength and my redeemer. **Refrain**

One minute of silence is observed

Used as part of Saturday morning services in the Jewish tradition, the psalmist reflects that living according to God's nature and wisdom is more valuable than any material item.

The Alleluias have been buried under the church for Lent, but we still acclaim the Word of God through this enthusiastic introduction to the Gospel of Jesus.

This is one of the problematic texts in the Gospel of John. Too often Jesus' reference to "the Jews" has been used to falsely argue that Jesus was separating himself from his Jewish tradition which has contributed to antisemitism in the church. This story points to Jesus' concerns with the leadership of the temple and his desire for his Jewish followers to respect and honour the temple.

Gospel Acclamation

Please rise and sing



O glo-ry to you, O Word of God, Lord Je - sus Christ, Lord Je-sus Christ.

Text: ICEL, © 1969. Music: *Unity Mass*, Norah Duncan IV, © 2010, GIA Publications, Inc.

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 John.

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

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

Priest: The Gospel of Christ.

John 2.13-22

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

Homily: Paige Souter

One minute of silence is observed

Prayers of the People

Please rise

The musical score is written for piano and voice. It consists of three systems of music. The first system has two staves (treble and bass clef) with lyrics: "O Lord, hear my prayer, O Lord, hear my prayer. When I call". The second system also has two staves with lyrics: "an - swer me. O Lord, hear my prayer, O Lord, hear my prayer." The third system has two staves with lyrics: "Come and lis - ten to me." The music is in G major (one sharp) and common time (C).

Text: Psalm 102; Taizé Community, 1982. Tune: Jacques Berthier (1923-1994) © 1982 Les Presses de Taizé, GIA Publications, Inc., agent.

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.

This form of prayer is called a litany. It begins with our requests. The person leading the prayers asks for God's aid then the community responds with a common refrain.

Let us pray. Because you, God, love the world,
because in Christ you walked it,
we dare to pray;
God, send your spirit:
O Lord hear my prayer...

To connect the words of ancient scripture
to the life of the world today;
to let the urgent summons of Jesus
surpass our reticence to respond,
God, send your spirit:
O Lord hear my prayer...

To awaken the minds of those in power
to the realities of those they govern;
to confront the arrogance of the privileged
with the vulnerability of the poor,
God, send your spirit:
O Lord hear my prayer...

O Lord, hear my prayer, O Lord, hear my prayer. When I call
 an - swer me. O Lord, hear my prayer, O Lord, hear my prayer.
 Come and lis - ten to me.

Text: Psalm 102; Taizé Community, 1982. Tune: Jacques Berthier (1923-1994) © 1982 Les Presses de Taizé, GIA Publications, Inc., agent.

Before the final petition there is a lengthy pause to collect our thoughts. At this time, you are encouraged to pray for people and places that are in need of healing.

Some of us will pray silently; others will speak their prayers aloud so that all may hear.

To engage the fragile state of the planet with those who carelessly abuse it; to let the pain of those who are hurting awaken the caring potential in the healthy, God, send your spirit:
O Lord hear my prayer...

To eradicate the distance between our convictions and commitments, our potentials and our performance, our prayers and our politics, our faith and our discipleship, God, send your spirit:
O Lord hear my prayer...

To hold before God in confidence the ones for whom we weep, and the ones who, in joy or sorrow weep for us; the ones who reveal in themselves what is hidden, and the ones who treat as precious all we confide in them, the ones who, today, we want to pray for, and the ones who, unasked, today will pray for us, God, send your spirit:
O Lord hear my prayer...

We pause for one minute at this time to offer our prayers aloud or silently.

Convince us, gracious God,
that all is up for redemption.
And since in Jesus
you destined all to be changed and made new,
enable us to be agents of your purpose.
We pray in Jesus' name:
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, or by raising our hand in the peace symbol. This is a tradition that we offer each other 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.

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.

Offertory Hymn: #399 (Gather) "Deep Within"

All sing

Refrain:

Deep with-in I will plant my law, not on stone, but in your heart. Fol-low me, I will bring you back, you will be my own, and I will be your God.

1. I will give you a new heart, a new spir - it with -
 2. † Seek my face, and see your
 3. Re - turn to me, with all your

D.C.
 in you, for I will be your strength.
 God, † for I will be your hope.
 heart, † and I will bring you back.

Text: Jeremiah 31.33, Ezekiel 36.26, Joel 2.12; David Haas (1957-). Tune: David Haas (1957-); acc. by Jeanne Cotter, (1964-). © 1987, GIA Publications, Inc.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Gracious God,
 we know your power to triumph over weakness.
 May we who ask forgiveness
 be ready to forgive one another,
 in the name of Jesus 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 that we should praise you, gracious God,
 for you created all things.
 You formed us in your own image:
 in diversity you created us.
 When we turned away from you in sin,
 you did not cease to care for us,
 but opened a path of salvation for all people.
 You made a covenant with Israel,
 and through your servants Abraham and Sarah
 gave the promise of a blessing to all nations.
 Through Moses and Miriam you led your people
 from bondage into freedom;
 through the prophets you renewed your promise of salvation.
 Therefore, with them, and with all your saints
 who have served you in every age,
 we give thanks and raise our voices
 to proclaim the glory of your name.

The Eucharist (Greek for "Thanksgiving") is a 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 churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

Sanctus

All sing

Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
 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.

Text: ICEL, © 1969. Music: *Unity Mass*, Norah Duncan IV, © 2010, GIA Publications, Inc.

Priest: Holy God, source of life and goodness,
 all creation rightly gives you praise.
 In the fullness of time,
 you sent your Son Jesus Christ,
 to share our human nature,
 to live and die as one of us,
 to reconcile us to you,
 the God and Father of all.
 He healed the sick and ate and drank with outcasts and sinners;
 he opened the eyes of the blind
 and proclaimed the good news of your kingdom
 to the poor and to those in need.
 In all things he fulfilled your gracious will.

The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah 6.3, describing the prophet's vision of the throne of God, and from Matthew 21.9, where the people called out "Hosanna!" when Jesus entered Jerusalem.

Priest: On the night he freely gave himself to death,
our Lord Jesus Christ took bread,
and when he has 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."

Gracious God,
his perfect sacrifice
destroys the power of sin and death;
by raising him to life
you give us life for evermore.
Therefore we proclaim the mystery of faith

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

Priest: Recalling his death,
proclaiming his resurrection,
and looking for his coming again in glory,
we offer Father, this bread and this cup.
Send your Holy Spirit upon us
and upon these gifts,
that all who eat and drink at this table
may be one body and one holy people,
a living sacrifice in Jesus Christ, our Lord.

Through Christ, with Christ, and in Christ,
in the unity of the Holy Spirit,
all glory is yours, almighty Father,
now and forever.

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,



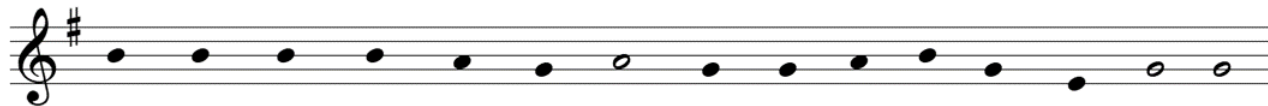
your king - dom come, your will be done, on earth as in heav - en.



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.

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,

People: **Communion in Christ's body once broken.**

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

People: **If we have died with him, we shall live with him;
if we hold firm, we shall reign with him.**

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

People: **Thanks be to God.**

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

Fraction Song: "What's So Funny about Peace, Love, and Understanding" (Nick Lowe)

As I walk through this wicked world
Searchin' for light in the darkness of insanity.
I ask myself is all hope lost?
Is there only pain and hatred, and misery?

And each time I feel like this inside,
There's one thing I wanna know:
What's so funny 'bout peace love & understanding?

And as I walked on through troubled times
My spirit gets so downhearted sometimes
So where are the strong and who are the trusted?
And where is the harmony? Sweet harmony.

'Cause each time I feel it slippin' away, just makes me wanna cry.
What's so funny 'bout peace love & understanding?

So where are the strong? And who are the trusted?
And where is the harmony? Sweet harmony.

'Cause each time I feel it slippin' away, just makes me wanna cry.
What's so funny 'bout peace love & understanding?

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: O Christ, I believe that you are truly present in the
Blessed Sacrament of the Altar. I desire to offer
you praise and thanksgiving as I proclaim your
resurrection. I love you above all things, and long
for you in my soul. Since I cannot receive you in the
Sacrament of your Body and Blood, come spiritually
into my heart. Cleanse and strengthen me with your
grace, Lord Jesus, and let me never be separated
from you. May I live in you, and you in me, in this
life and in the life to come. 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: #107 (Sing a New Creation) "I Long for Your Commandments" *All sing*



1. I long for your com - mand - ments; your judg - ments all are good.
2. With - out your lamp to guide me I wan - der from the way.
3. Oh, how I love your know - ledge, more prec - ious than pure gold.



With - in your word is wis - dom; your teach - ings un - der - stood
With - out your laws and pre - cepts I stum - ble in the dark.
It sat - is - fies like hon - ey, a sweet - ness on my tongue.



are com - fort to my spir - it's need and in the night my
Your un - der - stand - ings are my hope that I may run in
It leads me to sal - va - tion's door where you have spread your



so - lace. Your stat - utes are my song.
free - dom. Your ways are my re - lease.
ta - ble. O, lead me to your home.

Text: Jean Janzen, 1991, ©. Music:
WOHL DENEN, DIE DA WANDELN.
Heinrich Schütz, 1628.

Motet: "Avinu Malkeinu" (*Max Janowski*)

Sung in Hebrew. English translation:

Our Father, our King, hear our prayer.

Our Father, our King, we have sinned before Thee.

Our Father, our King, have mercy upon us and upon our children.

Our Father, our King, keep far from our country pestilence, war and famine.

Our Father, our King, cause all hate and oppression to vanish from the earth.

Our Father, our King, inscribe us for blessing in the book of life.

Our Father, our King, grant unto us a year of happiness.

Anointing with oil is a healing ministry for those who are unwell or in distress and is based on the admonition in the book of James for the sick to call for the elders of the Church to pray over them and anoint them with oil in the name of the Lord.

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

This prayer replaces the Doxology, which we usually say at this time. The first two lines are from Psalm 145 and the rest of the prayer gives thanks for how we believe God nourishes us in the Eucharist and calls us to be Christ's presence in the world.

Prayer after Communion

Please rise as you are able

Priest: All your works praise you, O Lord.

All: **And your faithful servants bless you.
Gracious God, we thank you for feeding us
with the body and blood of your Son Jesus Christ.
May we, who share his body, live his risen life;
we, who drink his cup, bring life to others;
we, whom the Spirit lights, give light to the world.
Keep us firm in the hope you have set before us,
so that we and all your children shall be free,
and the whole earth live to praise your name;
through Christ our Lord. Amen.**

The Dismissal

Priest: Go forth in the name of Christ.

People: **Thanks be to God.**

Concluding Hymn: "Earth-Maker, Source of the World and our Wisdom"

All sing

1. Earth - mak - er, source of the world and our wis - dom,
2. Pain - bear - er, hold - ing the frag - ile and fault - ed,
3. Life - giv - er, of - fer - ing jus - tice and mer - cy,
lov - er and car - er, for - ev - er the same; bread for our
lov - ing the bro - ken and tend - ing the frail; bring - ing for -
need - ing your pres - ence we come at your call; hal - low your
sus - te - nance, all we have need - ed, you of - fer
give - ness and grace for our mend - ing, you are the
name through the whole of cre - a - tion, you reign in
free - ly, we wor - ship your name.
heav - en where love will not fail.
glo - ry for - ev - er and all!

Text: Andrew Pratt (1948-). Music: O QUANTA QUALIA. *Paris Antiphoner*; 1681; harm. John Bacchus Dykes (1823-1876). Text © 2006 Stainer & Bell Ltd. (admin. Hope Publishing Company).

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