



HARVEST THANKSGIVING
HOLY EUCHARIST

SUNDAY, OCTOBER 13, 2024, AT 10:30 A.M.

The Church of the Redeemer:

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

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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 <https://theredeemer.ca/post-17524>.

theredeemer.ca

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Harvest
Thanksgiving is usually associated with the fall harvest which was begun by colonists in the 1500's who were grateful for their safe arrival in "the New World." In autumn, the ancient Jews, being freed from Egypt, celebrated "Sukkot", practicing gratitude, confession, praise, and offering. As Christ followers, we use the occasion to give thanks, and acknowledge that God is the Source of our lives and the Giver of all the gifts we receive.

The Gathering calls us to this sacred place as individuals, but we gather together to worship, pray, and give thanks as a community.

Presider: Paige Souter

Welcome

Land Acknowledgement

Gathering Song: "We Will Take What You Offer" (*John Bell*)

All rise and sing

We will take what you offer

We will live by your word

We will love one another

And be fed by you Lord

✠ The Gathering of the Community

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

People: **And also with you.**

Gloria: #227 (Gather)

Glo - ry to God in the high - est, and peace to all peo-ple on
earth. Lord God, heav-en-ly King, al - might - y God and Fa-ther, We
wor - ship you, we give you thanks, we praise you for your glo-ry.
Lord Je-sus Christ, on - ly Son of the Fa-ther, Lord, God,
Lamb of God, you take a - way the sin of the world: have
mer-cy on us; You are seat-ed at the right hand of the Fa-ther:
re - ceive our pray'r, re - ceive, re - ceive our pray'r.
For you a-lone are the Ho-ly One, you a - lone are the Lord, you a -
lone are the Most High, Je-sus Christ with the Ho - ly Spir - it in the
glo - ry of God the Fa-ther. A - men. A - men.

The opening line of "Glory to God" is based on the song from Luke 2:14 that the angels sang to the shepherds announcing the birth of Jesus. The piece has origins dating to the first century and praises the Father, Son, and Holy Spirit.

Pronounced "CALL-ect," the Collect of the Day is the prayer that calls us together in worship and praise.

The Collect of the Day

Priest: God, whose word is engrained in all we eat and drink:
free us from the greed that destroys the roots of life;
teach us to eat the living bread in whom all hungers are satisfied
by the life that gives of itself,
Jesus Christ, the living Word.

People: Amen.

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Job.

Then Job answered: "Today also my complaint is bitter; his hand is heavy despite my groaning. Oh, that I knew where I might find him, that I might come even to his dwelling! I would lay my case before him, and fill my mouth with arguments. I would learn what he would answer me, and understand what he would say to me. Would he contend with me in the greatness of his power? No; but he would give heed to me. There an upright person could reason with him, and I should be acquitted forever by my judge. If I go forward, he is not there; or backward, I cannot perceive him; on the left he hides, and I cannot behold him; I turn to the right, but I cannot see him. God has made my heart faint; the Almighty has terrified me; If only I could vanish in darkness, and thick darkness would cover my face!"

Reader: Hear what the Spirit is saying to the Church.

Job 23.1-9, 16-17

People: Thanks be to God.

A moment of silence is observed

Psalm 22.1-15 (George Black)

All sing

Refrain

You are my God from my mother's womb.

My God, my God why have you forsaken me?
and are so far from my cry and from the words of my distress?
O my God, I cry in the daytime, but you do not answer;
by night as well, but I find no rest. **Refrain**

Yet you are the Holy One, enthroned upon the praises of Israel.
Our forbears put their trust in you; they trusted, and you delivered them.
They cried out to you and were delivered;
they trusted in you and were not put to shame. **Refrain**

The book of Job wrestles with eternal questions like: why does God allow suffering? As the story progresses, Job loses everything that gives his life meaning. In this chapter he makes his case against God. Notice how the language is legalistic. Job seeks answers from God for his plight, lamenting that he cannot find God.

Pronounced "sahm." The psalms are a collection of poetry, prose, and song, written between 950 and 350 BC. They cover every theme and emotion, from joy and praise to lament and despair.

Refrain

The image shows a musical score for a refrain. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "You are my God from my mother's womb." The word "mother's" is hyphenated as "mo - ther's". The word "womb." has a period. The score is divided into four measures. The first measure contains the words "You are my", the second "God from my", the third "mo - ther's", and the fourth "womb.".

But as for me, I am a worm and worthless, scorned by all and despised by the people.
All who see me laugh me to scorn; they curl their lips and wag their heads, saying.

"You trusted in God; Let God deliver you, rescue you, and show delight in you." **Refrain**

Yet you O God, are the one who took me from the womb,
and kept me safe upon my mother's breast.

I have been entrusted to you ever since I was born;

You were my God when I was still in my mother's womb. **Refrain**

Be not far from me, for trouble is near, and there is none to help.

Many young bulls encircle me; strong bulls of Bashan surround me.

They open wide their jaws at me, like a ravening and a roaring lion. **Refrain**

I am poured out like water; all my bones are out of joint;
my heart within my breast is melting wax.

My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my mouth;
and you have laid me in the dust of the grave. **Refrain**

Packs of dogs close me in, and gangs of evildoers circle around me;
they pierce my hands and my feet;

I can count all my bones. **Refrain**

Second Reading:

Reader: A Reading from the Letter to the Hebrews.

Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account. Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

Reader: Hear what the Spirit is saying to the Church.

People: Thanks be to God.

Hebrews 4.12-16

A moment of silence is observed

This is the most famous Psalm of Lament because Jesus quotes the first verse, using those very words when he is crucified. Like Jesus, the psalm's author, feeling utterly forsaken, seeks God's presence but encounters only silence.

This letter sounds more like a sermon in that it attempts to inspire readers to believe that Jesus is the Son of God through whom the glory of God is revealed and God's grace is given. The author uses several images to explore these themes. In this passage the image of the High Priest predominates. This refers to the ancient practice of the one who offered the sacrifice, so that the guilt and sin of the whole community might be removed. Jesus is the "heavenly" High Priest, making the true sacrifice for the sins of the people, but he is also of the same flesh and blood as those he makes holy.

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

Sequence Hymn: #570 (Gather) "Confitemini Domino"

All rise and sing

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

Con - fi - te - mi - ni
Come and fill our hearts

Do - mi - no
with your peace.

quo - ni - am
You a-lone, O Lord, are

bo-nus.
ho-ly.

Con - fi - te - mi - ni
Come and fill our hearts

Do - mi - no,
with your peace.

Al-le-lu - ia!
Al-le-lu - ia!

Text: Psalm 137, Give thanks to the Lord for he is good; Taizé Community, 1982. Tune: Jacques Berthier (1923-1994) © 1982, 1991, Les Presses de Taizé, 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.

People: **And also with you.**

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

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

As Jesus was setting out on a journey, a man ran up and knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal life?" Jesus said to him, "Why do you call me good? No one is good but God alone. You know the commandments: 'You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honour your father and mother.'" He said to him, "Teacher, I have kept all these since my youth." Jesus, looking at him, loved him and said, "You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me." When he heard this, he was shocked and went away grieving, for he had many possessions. Then Jesus looked around and said to his disciples, "How hard it will be for those who have wealth to enter the kingdom of God!" And the disciples were perplexed at these words. But Jesus said to them again, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." They were greatly astounded and said to one another, "Then who can be saved?" Jesus looked at them and said, "For mortals it is impossible, but not for God; for God all things are possible."

In this section of Mark's Gospel Jesus is making his way to Jerusalem, teaching the people as he goes. In this passage he is approached by a rich man who cannot let go of his possessions. Jesus encourages the man to give them up because they are clearly possessing him. There is a deeper spiritual truth here for us all. As we say when we celebrate the eucharist: "it is in letting go of what we are afraid to lose that we are transformed and made new."

Peter began to say to him, "Look, we have left everything and followed you." Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a hundredfold now in this age – houses, brothers and sisters, mothers and children, and fields with persecutions – and in the age to come eternal life. But many who are first will be last, and the last will be first."

Priest: The Gospel of Christ.

Mark 10.17-31

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

A moment of silence is observed.

Homily: Steven Mackison

A moment of silence is observed.

Prayers of the People

Leader: In peace let us pray to the Lord Jesus saying, "That in you we might find grace to help in times of need."

Lord, we are distraught that there is so much war. That there are so many who are abandoned, so many needing refuge and care. Raise the voices for peace over the voices of war. Give courage to the world's leaders to pursue your way of reconciliation and peace. We pray for peace in the Middle East, in Ukraine and in Sudan. We pray for law and order to be restored in Haiti. We pray for these countries and others we now name.

Please add your prayers silently or aloud.

Leader: Lord Jesus you have tasted all the darkness that we feel,

People: **That in you we might find grace to help in times of need.**

Leader: Open our ears to the cries of the forsaken and the oppressed. Help us do our part so the hurting might be healed. We take this quiet time to pray for these people by name.

Please add your prayers silently or aloud.

Leader: Lord Jesus you have tasted all the darkness we feel,

People: **That in you we might find grace to help in times of need.**

Leader: Turn our attention from the things that possess us to the things that truly matter. May we respond better to your invitation than did the rich young ruler. Enlarge our imaginations and our actions by your way of doing life. Renew the agencies of care beginning with our Common Table, to personify hope, mutual respect and peace to those needing hope, respect and love. We take this quiet time to pray for these agencies by name.

Please add your prayers silently or aloud.

Leader: Lord Jesus you have tasted all the darkness that we feel,

People: **That in you we might find grace to help in times of need.**

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, and those in need around us. Please feel free to say aloud the names of those people, places and situations who are in need of prayer.

Leader: We pray for those who are ill, isolated and alone that you would be with them in their suffering. We pray for those who are dying. May they feel your presence with the inner assurance of your comfort, hope and peace. We pray for those on the frontlines of care: nurses, PSWs, doctors, families and loving friends, many who do so without any word of receiving thanks. We pray they will be encouraged in the good work they do. We take this time to remember them by name.

Please add your prayers silently or aloud.

Leader: Lord Jesus you have tasted all the darkness that we feel

People: **That in you we might find grace to help in times of need. Amen**

The Peace

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

People: **And also with you.**

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.



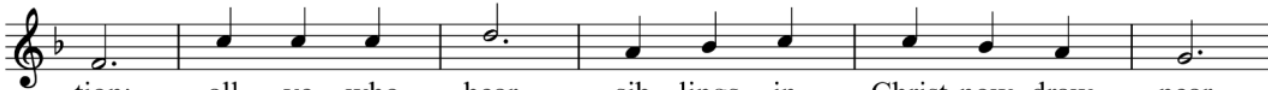
Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.

Offertory Hymn: #384 (Common Praise) "Praise to the Lord, the Almighty"*All sing*

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



O my soul, praise him, for he is thy health and sal - va -
 shel - ters thee un - der his wings, yea, so gent - ly sus - tain -
 sure - ly his good - ness and mer - cy here dai - ly at - tend
 who, when the el - e - ments mad - ly a - round thee are rag -
 who when the god - less do tri - umph, all vir - tue con - found -
 All that hath life and breath come now with prais - es be - fore



tion: all ye who hear, sib - lings in Christ now draw near,
 eth: hast thou not seen how thy en - treat - ies have been
 thee: pon - der a - new what the Al - might - y can do,
 ing, bid - deth them cease, turn - eth their fu - ry to peace,
 ing, shed - deth his light, chas - eth the hor - rors of night,
 him! Let the A - men sound from his peo - ple a - gain:



praise him in glad ad - o - ra - tion.
 grant - ed in what he or - dain - eth?
 if with his love he be - friend thee.
 whirl - winds and wa - ters as - suag - ing.
 saints with his mer - cy sur - round - ing.
 glad - ly for aye we a - dore him.

Text: Joachim Neander (1650-1680); tr. Catherine Winkworth (1827-1878), alt. Music: LOBE DEN HERREN. *Erneuertem Gesangbuch*, Stralsund, 1665, alt.; desc. Craig Sellar Lang (1891-1971).
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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 Holy Eucharist**Prayer Over the Gifts**

Priest: Yours God is the greatness,
 the power, the glory, the splendor and the majesty;
 for everything on heaven and earth is yours.
 "All things come from you, and of your own do we give you".

People: **Amen.**

The Eucharist (Greek for “thanksgiving”) is a sacramental act of worship where we share bread and wine. A sacrament is “an outward and visible sign of an inward and spiritual grace.” 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.

The Eucharistic Prayer today is Supplementary Prayer #3 form the Anglican Church in Canada.

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 right to give you thanks and praise, O Lord, our God, sustainer of the universe, you are worthy of glory and praise.

People: 
Glo - ry to you for-ev - er and ev - er!

Priest: At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home; by your will they were created and have their being.

People: **Glory to you for ever and ever.**

Priest: From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill; you made us the stewards of creation.

People: **Glory to you for ever and ever.**

Priest: But we turn against you, and betray your trust; and we turn against one another. Again and again you call us to return. Through the prophets and sages you reveal your righteous law. In the fullness of time you sent your Son, born of a woman, to be our Saviour. He was wounded for our transgressions, and bruised for our iniquities. By his death he opened to us the way of freedom and peace.

People: **Glory to you for ever and ever.**

Priest: Therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, with the ever blessed Virgin Mary, St. George and all the saints and with those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Sanctus: (George Black)

Cantor:



Ho-ly Ho-ly Ho-ly Lord, God of power and might;

People:



Ho-ly Ho-ly Ho-ly Lord, God of power and might; heav-en 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.

Priest: Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, gave it to his friends, and said, "Take this, and eat it: this is my body which is given for you. Do this for the remembrance of me." In the same way, after supper, he took the cup of wine; he 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 for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

People: **Glory to you for ever and ever.**

Priest: Gracious God, we recall the death of your Son Jesus Christ, we proclaim his resurrection and ascension, and we look with expectation for his coming as Lord of all the nations. We who have been redeemed by him, and made a new people by water and the Spirit, now bring you these gifts. Send your Holy Spirit upon us and upon this offering of your Church, that we who eat and drink at this holy table may share the divine life of Christ our Lord.

People: **Glory to you for ever and ever.**

Priest: Pour out your Spirit upon the whole earth and make it your new creation. Gather your Church together from the ends of the earth into your kingdom, where peace and justice are revealed, that we, with all your people, of every language, race, and nation, may share the banquet you have promised; through Christ, with Christ, and in Christ, all honour and glory are yours, creator of all.

People:




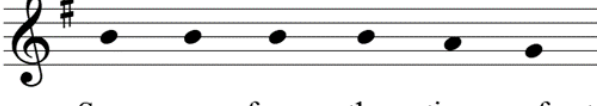


Glo-ry to you for-ev-er and ev-er! A - men.

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.

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 Lord's Prayer

<i>Priest:</i>	<i>People:</i>
	
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: Creator of all, you gave us golden fields of wheat,
whose many grains we have gathered and made into this one bread.

***People:* So may your Church be gathered from the ends of the earth into your kingdom.**

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

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

Fraction Anthem: "We Wait for Thy Loving Kindness" (*William McKie / C.M. Armitage*)

We wait for thy loving kindness, O God: in the midst of thy temple. Alleluya!

O God, according to thy name, so is thy praise unto the world's end.

Thy right hand is full of righteousness: Aleluya!

We wait for thy loving kindness, O God: in the midst of thy temple.

O Lord send us now prosperity, Amen.

The Fraction Anthem (from the Latin "fractio" meaning "to break") is a hymn (or song) 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.

Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.

Communion Song: #822 (Gather) "Life-Giving Bread, Saving Cup"

All sing

Refrain

Life-giv-ing bread, sav-ing cup, we of-fer in thanks-giv-ing O God.

Life - giv-ing bread sav - ing cup, we of-fer as a sign of our love.

1. For bread that is bro - ken, we give thanks. For
 2. We thank you, O Fa - ther, for your name which
 3. Cre - a - tor of all, we of - fer thanks. You
 4. Re - mem - ber your Church which sings your praise. Per -

wine that is poured, we give praise. For
 you give to dwell in our hearts. You
 give us a share in your life. You
 fect it in truth and in love. And

life and for knowl-edge of the King - dom, all
 bring us to - geth - er as one fam - 'ly: all
 strength - en our bod - y and our spir - it: all
 gath - er your peo - ple all to - geth - er to

D.C.

praise to you un - til the end of time!
 praise to you un - til the end of time!
 praise to you un - til the end of time!
 praise you un - til the end of time!

Text: Adapted from the *Didache*, 2nd C.; James J. Chepponis, b.1956. Tune: James J. Chepponis, b.1956 © 1987, GIA Publications, Inc.

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

Motet: "O be Joyful in the Lord" (*Benjamin Britten*)

O be joyful in the Lord, all ye lands:
 Serve the Lord with gladness and come before his presence with a song.
 Be ye sure that the Lord he is God: it is he that hath made us and not we ourselves;
 We are his people, and the sheep of his pasture.
 O go your way into his gates with thanksgiving, and unto his courts with praise.
 Be thankful unto him, and speak good of his name.
 For the Lord is gracious, his mercy is everlasting:
 and his truth endureth from generation to generation.
 Glory be to the Father, and to the Son, and to the Holy Ghost.
 As it was in the beginning, is now and ever shall be: World without end. Amen.

~Psalm 100

Prayer after Communion

Please rise as you are able

Priest: God our Creator,
you feed your people with the bread from heaven;
let this holy food sustain us through our earthly pilgrimage
that we may come to that place where your people hunger and thirst no more
and your creation is restored to its full glory;
through Jesus Christ our Lord

People: Amen.

The Doxology

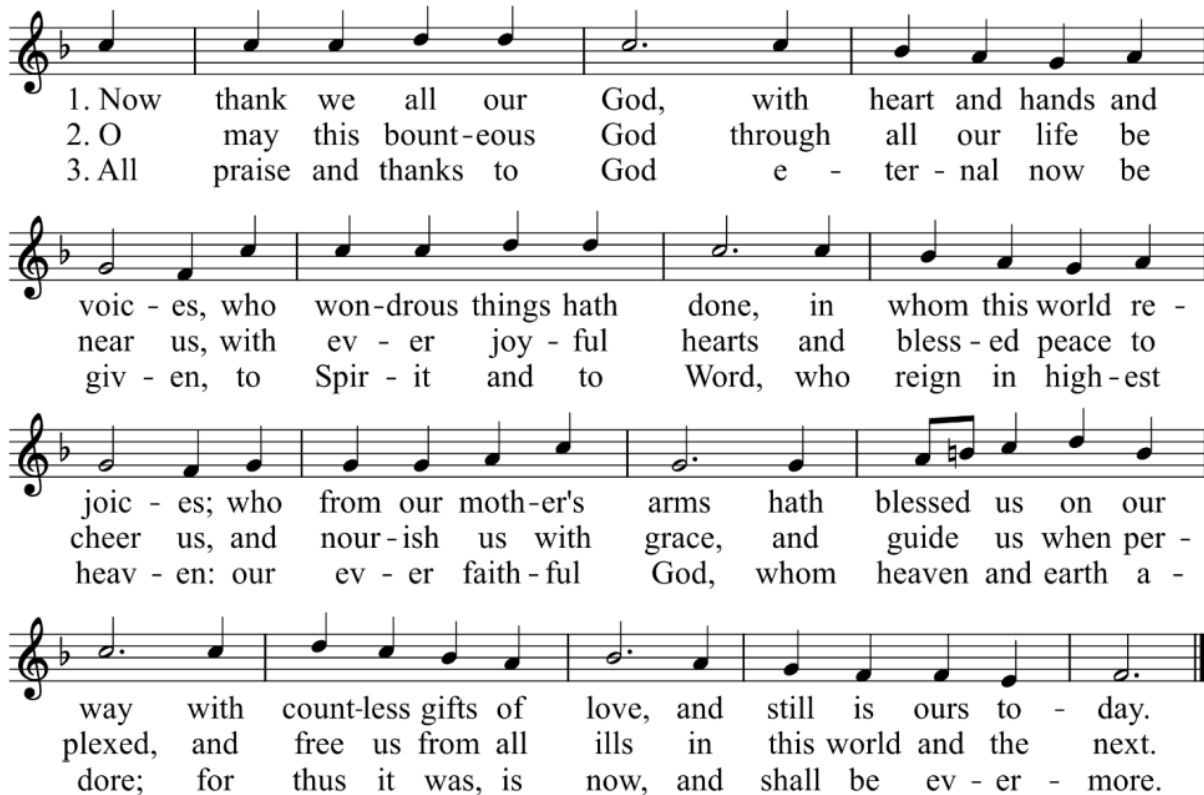
Priest: Glory to God,
All: **whose power working in us
can do infinitely more than we can ask or imagine.
Glory to God from generation to generation,
in the Church and in Christ Jesus for ever and ever. Amen.**

Announcements

Please be seated

Concluding Hymn: #399 (Common Praise) "Now Thank We All Our God"

All rise and sing



1. Now thank we all our God, with heart and hands and
2. O may this bounteous God through all our life be
3. All praise and thanks to God e - ter - nal now be
voic - es, who won-drous things hath done, in whom this world re -
near us, with ev - er joy - ful hearts and bless - ed peace to
giv - en, to Spir - it and to Word, who reign in high - est
joic - es; who from our moth - er's arms hath blessed us on our
cheer us, and nour - ish us with grace, and guide us when per -
heav - en: our ev - er faith - ful God, whom heaven and earth a -
way with count-less gifts of love, and still is ours to - day.
plexed, and free us from all ills in this world and the next.
dore; for thus it was, is now, and shall be ev - er - more.

Text: Martin Rinckart (1596-1649); tr. Catherine Winkworth (1827-1878), alt. Music: NUN DANKET. Melody Johann Crüger (1598-1662); harm. Felix Mendelssohn (1809-1847), Lobgesang, alt.

The Dismissal

Priest: Go forth with grateful hearts in the name of Christ. Alleluia!
People: **Thanks be to God. Alleluia!**

"Doxology" 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 ("dismiss" is derived from the Latin "dimittere" meaning "to send away") we affirm that together in worship we are strengthened and nurtured. We are now sent away into the world to be agents of God's grace.

FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People are written by Deb and John Deacon.

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WORSHIP WITH US

Sunday October 13 (Harvest Thanksgiving)

8:00 PM – Compline (on Zoom only)

Sunday October 20 (Proper 29B)

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

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

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

8:00 PM – Compline (on Zoom only)



Sunday
at
Seven
Rock
Bach
and More

October

- 20 Taizé Eucharist
- 27 Shape-note Eucharist
the shape-note music of The Sacred Harp