



TWENTIETH SUNDAY AFTER PENTECOST  
HOLY EUCHARIST

SUNDAY, OCTOBER 6, 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 <https://theredeemer.ca/post-17524>.

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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.

**Presider:** Steven Mackison

**Welcome**

**Land Acknowledgement**

**Opening Hymn: #755 (Gather) "Today I Awake"**

*All rise and sing*



1. To - day I a-wake	and God is be - fore me.	At
2. To - day I a - rise	and Christ is be - side me.	He
3. To - day I af - firm	the Spir - it with - in me	At
4. To - day I en - joy	the Trin - i - ty round me,	A -



night, as I dreamt,	he sum-moned the day;	For
walked through the dark	to scat - ter new light.	Yes,
wor - ship and work,	in strug - gle and rest.	The
bove and be - neath,	be - fore and be - hind;	The



God nev - er sleeps	but pat - terns the morn - ing	With
Christ is a - live,	and beck - ons his peo - ple	To
Spir - it in - spires	all life which is chang - ing	From
Mak - er, the Son,	the Spir - it to - geth - er	They



slith - ers of gold	or glo - ry in gray.
hope and to heal,	re - sist and in - vite.
fear - ing to faith,	from bro - ken to blest.
called me to life	and call me their friend.

## ✠ 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.

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

### Gloria: #366 (Gather)

1. Glo - ry in the high - est glo - ry,  
2. Je - sus Christ, the world's Re - deem - er,  
peace to all, in all their days.  
Lamb of God, for sin - ners given.  
Wor - ship, thanks, and praise un - ceas - ing  
Word e - ter - nal, born of Ma - ry,  
to the Source of all we raise:  
Word made flesh, the face of heaven:  
reign - ing in the sap - phire height,  
ho - ly one, to you we pray,  
hid - den from our mor - tal sight,  
hear us in the realms of day,  
now re - ceive our a - dor - a - tion,  
with the Spir - it there u - nit - ed,  
as we make our sup - pli - ca - tion.  
and the God - head high ex - alt - ed.

Text: *Gloria to God* (*Gloria in excelsis*, Greek hymn, 2007); para. Paul Gibson (1932- ) ©. Music: PSALM 42, Melody Geneva, 1551; harm. based on Claude Goussin (1514-1572); rev. Alain Mabie (1953- ). Rev. © 1993 River Publications.

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

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.

This prologue sets up a poetic dialogue (chapters 3 - 31) that deals with the profound theological problem of the meaning of suffering in the life of a just person. 'The author, perhaps more than modern readers, knew that suffering is a mystery, but he comes to it with all the wisdom available for his time.' (*The New Jerome Biblical Commentary*)

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.

## The Collect of the Day

*Priest:* Sovereign God, you have created us to live in loving community with one another. Form us for life that is faithful and steadfast, and teach us to trust like little children, so that we may reflect the image of your Son, Jesus Christ, our Saviour and Lord.

*All:* Amen.

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

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

There was once a man in the land of Uz whose name was Job. That man was blameless and upright, one who feared God and turned away from evil. One day the heavenly beings came to present themselves before the Lord, and Satan also came among them to present himself before the Lord. The Lord said to Satan, "Where have you come from?" Satan answered the Lord, "From going to and fro on the earth, and from walking up and down on it." The Lord said to Satan, "Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil. He still persists in his integrity, although you incited me against him, to destroy him for no reason." Then Satan answered the Lord, "Skin for skin! All that people have they will give to save their lives. But stretch out your hand now and touch his bone and his flesh, and he will curse you to your face." The Lord said to Satan, "Very well, he is in your power; only spare his life." So Satan went out from the presence of the Lord, and inflicted loathsome sores on Job from the sole of his foot to the crown of his head. Job took a potsherd with which to scrape himself, and sat among the ashes. Then his wife said to him, "Do you still persist in your integrity? Curse God, and die." But he said to her, "You speak as any foolish woman would speak. Shall we receive the good at the hand of God, and not receive the bad?" In all this Job did not sin with his lips."

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

Job 1.1, 2.1-10

*All:* Thanks be to God.

*A moment of silence is observed*

### Psalm 26 (George Black)

*All sing*

Refrain

Test me, O God. I have walked faith-ful-ly with you.

Give judgment for me, O God, for I have lived with integrity;

I have trusted in you and have not faltered.

Test me, O God, and try me;

examine my heart and my mind.

For your love is before my eyes;

I have walked faithfully with you. **Refrain**

**Refrain**

Test me, O God. I have walked faith-ful - ly with you.

I have not sat with the worthless,  
 nor do I consort with the deceitful.  
 I have hated the company of evildoers;  
 I will not sit down with the wicked. **Refrain**

I will wash my hands in innocence, O God, that I may go in procession round your altar,  
 Singing aloud a song of thanksgiving and recounting all your wonderful deeds.  
 O God, I love the house in which you dwell  
 and the places where your glory abides. **Refrain**

**Second Reading:**

*Reader:* A Reading from the Letter to the Hebrews.

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs. Now God did not subject the coming world, about which we are speaking, to angels. But someone has testified somewhere, "What are human beings that you are mindful of them, or mortals, that you care for them? You have made them for a little while lower than the angels; you have crowned them with glory and honour, subjecting all things under their feet." Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honour because of the suffering of death, so that by the grace of God he might taste death for everyone. It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, saying, "I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you."

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

**All: Thanks be to God.**

Hebrews 1.1-4, 2.5-12

*A moment of silence is observed*

A cry for vindication from the psalmist who has led a blameless life, faithful to our loving God.

The main argument of the Epistle is to show that the sacrifice of Jesus on the cross has replaced the Old Testament sacrificial worship. The author begins with an exalted view of Jesus as God's Son, through whom God created the world and who 'in these last days' has revealed the very nature and purpose of God for all humanity.

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

**Sequence Hymn: #659 (Gather) "Blest Are They"**

*All rise and sing*

**Verses 1-3**

1. Blest are they, the poor in spir - it, theirs is the  
 2. Blest are they, the low - ly ones, they shall in -  
 3. Blest are they who show mer - cy, mer - cy

king - dom of God. Blest are they, full of  
 her - it the earth. Blest are they who hun - ger and  
 shall be theirs. Blest are they, the pure of

sor - row, they shall be con - soled.  
 thirst, they shall have their fill.  
 heart, they shall see God!

**Refrain**

Re - joice and be glad! Bless - ed are you, ho - ly are you! Re -

joice and be glad! Yours is the king - dom of God!

**Verses 4,5**

4. Blest are they who seek peace; they are the chil - dren of  
 5. Blest are you who suf - fer hate, all be - cause of

God. Blest are they who suf - fer in  
 me. Re - joice and be glad, yours is the

faith, the glo - ry of God is theirs.  
 king - dom; shine for all to see.

D.S.

Text: Matthew 5.3-12; David Haas, b. 1957. Tune: David Haas, b. 1957; vocal arr. by David Haas, b. 1957, Michael Joncas, b. 195 © 1985, 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 Mark.

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

Some Pharisees came, and to test Jesus they asked, "Is it lawful for a man to divorce his wife?" He answered them, "What did Moses command you?" They said, "Moses allowed a man to write a certificate of dismissal and to divorce her." But Jesus said to them, "Because of your hardness of heart he wrote this commandment for you. But from the beginning of creation, 'God made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate." Then in the house the disciples asked him again about this matter. He said to them, "Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery." People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it." And he took them up in his arms, laid his hands on them, and blessed them.

*Priest:* The Gospel of Christ.

Mark 10.2-16

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

*A moment of silence is observed.*

**Homily:** Paul MacLean

*A moment of silence is observed.*

## Prayers of the People

*Leader:* God of Peace, your son Jesus Christ united on the cross all peoples, all of creation, and all nations. We gather our prayers and longings of our hearts into one voice.

We pray for the church and for all faith traditions, that together we may witness to the path of love and peace, non-violence and justice.

*Please add your prayers silently or aloud.*

*Leader:* God of Peace,

*All:* **Unite our hearts.**

*Leader:* We pray for the leaders of all nations, that they would see beyond parochial interests and commit to working for the common good, the cessation of violence, and the healing of the earth.

*Please add your prayers silently or aloud.*

*Leader:* God of Peace,

*All:* **Unite our hearts.**

There are some unexplained anomalies in Jesus' teaching on divorce - e.g. in Jewish law the woman could not divorce her husband. Responding to very different social norms and pastoral issues, the Church has allowed the remarriage of divorced persons. Jesus' encounter with children and his famous teaching to adults to receive the Kingdom of God like a child, remain challenging and enigmatic to this day.

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 facing difficulties and the hardship including the poor of the earth, the hungry, the incarcerated, the homeless, and the victims of violence and war, that their needs be met and they receive the grace of hope that tomorrow will be better than today.

*Please add your prayers silently or aloud.*

*Leader:* God of Peace,  
**All: Unite our hearts.**

*Leader:* We pray for those who have been victims of racial and gender injustice, especially Black, Indigenous Peoples, and People of Colour, and members of the LBGTQ2S+ community, that they would know they are God's beloved children and experience the freedom of justice.

*Please add your prayers silently or aloud.*

*Leader:* God of Peace,  
**All: Unite our hearts.**

*Leader:* We pray for the suffering earth, for forests devastated by fire, for soil that is being depleted of nutrients, for warming rivers and oceans, for creatures whose habitat is shrinking, and for polluted air, that its cries for healing will heard and responded to in love.

*Please add your prayers silently or aloud.*

*Leader:* God of Peace,  
**All: Unite our hearts.**

*Leader:* God of Peace, guide our hearts to be of one mind and one spirit. Help us to witness to and follow your path of harmony and beauty. May we be agents of peace.

**All: Amen.**

## **The Peace**

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

**People: And also with you.**



*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.*

The peace is mentioned several times throughout the New Testament and has been a part of Christian worship since the second century. It is a gesture that we offer our neighbour - a nod, a hug, a handshake - that is meant to suggest that we are reconciled with one another.



**Offertory Hymn: #508 (Common Praise) "I Heard the Voice of Jesus Say"***All sing*

1. I heard the voice of Je - sus say, "Come un - to me and  
 2. I heard the voice of Je - sus say, "Be - hold, I free - ly  
 3. I heard the voice of Je - sus say, "I am this dark world's  
 rest; lay down, thou wea - ry one, lay down thy  
 give the liv - ing wa - ter; thirs - ty one, stoop  
 light; look un - to me, thy morn shall rise, and  
 head up - on my breast." I came to Je - sus as I was, so  
 down and drink and live." I came to Je - sus and I drank of  
 all thy day be bright." I looked to Je - sus and I found in  
 wea - ry, worn, and sad; I found in him a  
 that life - giv - ing stream; my thirst was quenched, my  
 him my star, my sun; and in that light of  
 rest - ing place, and he has made me glad.  
 soul re - vived, and now I live in him.  
 life I'll walk till trav - elling days are done.

Text: Horatius Bonar (1808-1889). Music: KINGSFOLD. Melody English trad.; coll. Lucy Broadwood (1858-1929);  
 adapt and harm. Ralph Vaughan Williams (1872-1958). Harm. © Oxford University Press.

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:* God of truth, receive all we offer you this day.  
 Make us worthy servants, strong to follow  
 in the pattern of our Lord and Saviour Jesus Christ.

*All:* **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 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 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 singing;

## Sanctus: #735 (Common Praise)



Ho-ly, ho-ly, ho-ly Lord, God of power and might. Ho-ly, ho-ly, ho-ly



Lord, God of power and might, heav-en and earth are full, full



of your glo - ry. Ho - san-na in the high - est, 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: *Deutsche Messe*, Franz Schubert (1797-1828); arr. Richard Proulx (1937-2010). Arr. © 1985, 1989 GIA Publications, Inc.

*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:

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

*All:* **Amen.**

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

*Priest:*

*People:*

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

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

## The Breaking of the Bread

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

***All:* 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.**

## Agnus Dei (Healey Willan)

## 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.*

Agnus Dei (pronounced "On-yoose Day-e") is a Latin phrase meaning "Lamb of God," and has been sung since the late seventh century. The phrase was spoken by John the Baptist in reference to Jesus.



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: #865 (Gather) "When Love Is Found"

All sing



1. When love is found and hope comes  
 2. When love has flow'ed in trust and  
 3. When love is tried as loved - ones  
 4. When love is torn and trust be -  
 5. Praise God for love, praise God for



home, Sing and be glad that two are  
 care, Build both each day that love may  
 change, Hold still to hope though all seems  
 trayed, Pray strength to love till tor - ments  
 life, In age or youth, in hus - band,



one. When love ex - plodes and fills the  
 dare To reach be - yond home's warmth and  
 strange, Till ease re - turns and love grows  
 fade, Till lov - ers keep no score of  
 wife. Lift up your hearts let love be



sky, Praise God and share our Mak - er's joy.  
 light, To serve and strive for truth and right.  
 wise Through lis - t'ning ears and o - pened eyes.  
 wrong But hear through pain love's Eas - ter song.  
 fed Through death and life in bro - ken bread.

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

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

“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.

**Motet: “Jesu dulcis memoria”** (*Tomas Luis de Victoria*)

Jesu dulcis memoria                      *The memory of sweet Jesus*  
 Dans vera cordis gaudia:                *Gives true joy to the heart.*  
 Sed super mel et omnia                    *His presence is sweeter than honey,*  
 Ejus dulcis praesentia.                    *Greater than all things.*  
 ~St. Bernard of Clairvaux

**Prayer after Communion**

*Please rise as you are able*

*Priest:* Almighty God,  
 may we who have been strengthened by this eucharist  
 remain in your steadfast love,  
 and show in our lives the saving mystery that we celebrate.  
 This we ask 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 for ever and ever. Amen.**

**Announcements**

*Please be seated*

**Concluding Hymn: #278 (Common Praise) “Jerusalem the Golden”**

*All rise and sing*

1. Je - ru - sa - lem the gold - en, with milk and hon - ey blessed, be -  
 2. They stand, those halls of Si - on, all ju - bi - lant with song, and  
 3. There is the throne of Da - vid and there, from care re - leased, the  
 4. O sweet and bless - ed coun - try, the home of God's e - lect; O

neath thy con - tem - pla - tion sink heart and voice op - pressed. I  
 bright with ma - ny an an - gel and all the mar - tyr throng. The  
 shout of them that tri - umph, the song of them that feast; and  
 dear and fu - ture vi - sion, that ea - ger hearts ex - pect: even

know not, O I know not what joys a - wait us there, what  
 Prince is ev - er in them, the day - light is se - rene, the  
 they who with their lead - er have con - quered in the fight, for -  
 now by faith we see thee, even here thy walls dis - cern; to

ra - dian - cy of glo - ry, what bliss be - yond com - pare.  
 pas - tures of the bless - ed are decked in glo - rious sheen.  
 ev - er and for - ev - er are clad in robes of white.  
 thee our thoughts are kin - dled; for thee our spir - its yearn.

## The Dismissal

*Priest:* Go in peace to love and serve the Lord. Alleluia!

*All:* Thanks be to God. Alleluia!

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.

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### FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People are by Paige Souter.

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## WORSHIP WITH US

**Sunday October 6 (Proper 27B)**

**8:00 PM** – Compline (on Zoom only)

**Sunday October 13 (Proper 28B)**

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

**10:30 AM** – Holy 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*