



TWENTY-NINTH SUNDAY AFTER PENTECOST
HOLY EUCHARIST

SUNDAY, OCTOBER 20, 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.

Today's procession begins outside at the garden at the front of the church. We honour and bless the children's mission to plant and become stewards of a new pollinator garden.

Presider: Ann Jervis

Welcome

Land Acknowledgement

Prayer for Seeds

Priest: Creating God, you have given seed for the sower and bread to the people. Nourish, protect, and bless the seeds which your people have sown in hope. By your loving and bountiful giving, may they bring forth their fruit in due season, through Jesus Christ our Lord. **Amen.**

Prayer for the Soil

Priest: Giver of life, we give you thanks that in the richness of the soil, nature awakens your call to spring. We praise you for the smell of freshly tilled earth, the beauty of a cleanly cut furrow, and a well-plowed field. We ask that you help us to be good stewards of the land. In the name of the one who gives us new life, Jesus Christ our Lord. **Amen.**

Prayer for Water and Rain

Priest: Sustaining God, we receive the fruits of the earth from you. We give you thanks for the smell of the earth after rain, for its welcome cooling, and its necessary hydration for the land. We ask that the rain come as often as it is needed so that crops may flourish and the coming harvest be indeed bountiful. **Amen.**

Opening Hymn: "Garden Song" (David Mallett)

All sing

Inch by inch, row by row,
Gonna make this garden grow,
All it takes is a rake and a hoe,
And a piece of fertile ground.

Inch by inch, row by row,
Please bless these seeds I sow,
Please warm them from below,
'Till the rain comes tumblin' down.

Pullin' weeds and pickin' stones,
Man is made of dreams and bones,
Feel the need to grow my own,
'Cause the time is close at hand.

Grain for grain, sun and rain,
Find my way in Nature's chain,
Tune my body and my brain
To the music from the land.

Inch by inch...

Plant your rows straight and long,
Temper them with prayer and song,
Mother Earth will make you strong
If you give her loving care.
An old crow watching hungrily
From his perch in yonder tree,
In my garden I'm as free
As that feathered thief up there.

✠ 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.**

Kyrie eleison (*Missa Brevis, Chase McMurren*)

The Collect of the Day

Priest: Most glorious God,
in Jesus you call your people
to true humility and servanthood.
Grant to us the boldness to desire a place in your kingdom,
the courage to drink the cup of suffering,
and the grace to find in service the glory you promise;
through the same Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever.

People: **Amen.**

"Kyrie Eleison" comes from the Greek meaning "Christ have mercy". It is a chant or song calling to the Father, the Son, and the Holy Spirit.

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

Job has made his case against God, detailing his suffering and asking God the same question we all ask during the time of trial: "why?" We might expect God to answer with words of comfort. Instead, God reminds Job that he is not the centre of the universe, but only a small part of all that God brought into being - which is chaotic but beautiful. This will eventually lead Job out of the endless cycle of grief and provide the path back to gratitude for all that God has given.

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. This is a psalm of praise and has been set to music in both Jewish and Christian worship. It is also the first Psalm that uses the word "Hallelujah", meaning "Praise the Lord."

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Job.

Then the Lord answered Job out of the whirlwind: 'Who is this that darkens counsel by words without knowledge? Gird up your loins like a man, I will question you, and you shall declare to me. Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements - surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone when the morning stars sang together and all the heavenly beings shouted for joy?

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

Job 38.1-7

People: **Thanks be to God.**

A moment of silence is observed

Psalm 104.1-9, 24, 35c (*Plainsong*)

All sing



PRAISE OUR GOD, O my soul; *

**My God, how excellent is your greatness!
you are clothed with majes- / ty and splendour.**

**You wrap yourself with light as with a cloak *
and spread out the heavens / like a curtain.**

You lay the beams of your chambers in the waters above; *
you make the clouds your chariot,
and ride on the / wings of the wind.

**You make the winds your messengers *
and flames of / fire your servants.**

You have set the earth upon its foundations, *
so that it never shall / move at any time.

**You covered it with the deep as with a mantle; *
the waters stood higher / than the mountains.**

At your rebuke they fled; *
at the voice of your thunder they / hastened away.

**They went up into the hills and down to the valleys beneath, *
to the places you had ap- / pointed for them.**

You set the limits that they should not pass; *
they shall not again / cover the earth.

**Your people go forth to their work *
and to their labour un- / til the evening.**

May these words of mine please you; *

I will rejoice in you, O God. Hallelujah!

Second Reading:

Reader: A Reading from the Letter to the Hebrews.

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honour, but takes it only when called by God, just as Aaron was. So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, 'You are my Son, today I have begotten you'; as he says also in another place, 'You are a priest for ever, according to the order of Melchizedek.' In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

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

Hebrews 5.1-10

People: Thanks be to God.

A moment of silence is observed

Sequence Hymn: "Jesus, Ever-Flowing Fountain"

All rise and sing

Refrain



Je - sus, ev - er - flow - ing foun - tain, give us wa - ter from your well.
In the gra - cious gift you of - fer there is joy no tongue can tell.

Text: Delores Dufner, OSB. Music: Michel Guimont © 2008 by GIA Publications, Inc. All Rights Reserved.

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.

James and John, the sons of Zebedee, came forward to him and said to him, 'Teacher, we want you to do for us whatever we ask of you.' And he said to them, 'What is it you want me to do for you?' And they said to him, 'Grant us to sit, one at your right hand and one at your left, in your glory.' But Jesus said to them, 'You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?' They replied, 'We are able.' Then Jesus said to them, 'The cup that I drink you will

The author continues to explore Jesus' identity through the image of the high priest. In Judaism, this person was a descendant of Aaron, who offered sacrifice for the whole community to atone for the sins of the people. In mentioning Melchizedek - a priest not descended from Aaron - the writer is saying that Jesus offers (and is) the sacrifice that atones for the sins of the whole world. This letter will continue to challenge readers to see Jesus as the Saviour of all nations and peoples.

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

In this part of the Gospel two of the disciples ask for special recognition - to be seated at the left and right of Jesus "in his glory." Jesus turns their notions of power, privilege and glory upside down. This is more than just "the first shall be last and the last first" as Jesus has taught them many times before. In this passage, for the first and only time, Jesus actually equates his suffering with glorifying God: "the Son of Man came not to be served but to serve, and to give his life a ransom for many."

drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.' When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, 'You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many.'

Priest: The Gospel of Christ.

Mark 10.35-45

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

A moment of silence is observed.

Homily: Katy Waugh

A moment of silence is observed.

Prayers of the People

Leader: High and holy God, robed in majesty, you created the heavens and the earth in unimaginable splendour. May we in the church see you in your creation and in one another, and by your strength and wisdom make us faithful to your calling to bring light and life to your world.

Please add your prayers either silently or aloud.

Leader: Lord send us your spirit.

People: **Hear our prayer**

Leader: God our sovereign, we pray for peace, justice and reconciliation throughout the world. We pray for the honouring of human rights, and for the relief of the oppressed. Be present with those who suffer: the broken victims of war, oppression, indifference, and neglect. Grant, O God, that your holy and life-giving Spirit may so move every human heart, that the barriers which divide us may crumble, suspicions disappear, and hatreds cease.

Please add your prayers either silently or aloud.

Leader: Lord send us your spirit.

People: **Hear our prayer**

Leader: God of love, you suffered, and gave your life for our sake. To you we lift up all who suffer: the sick, the dying, the sorrowful, the hungry, the dispossessed, and the oppressed. Hold them in your caring arms. Bless the caregivers and those who bring medicine, relief, food, and any other help. Increase our faith and hope in you.

Please add your prayers either silently or aloud.

Leader: Lord send us your spirit.

People: **Hear our prayer**

Leader: We give thanks for all in our lives that reveals your loveliness; for those who have gone before us to lead our way; for this community of faith; for the blessing of our country and good government; for the provision you give us for our daily needs; for the love of our friends and family; for the gifts and refreshment that come to us through the arts and the natural world; for your unfailing love which is revealed to us day by day.

Please add your prayers either silently or aloud.

Leader: Lord send us your spirit.

People: **Hear our prayer**

Leader: Lord Jesus Christ, you are the way, the truth and the life:
let us not stray from you who are the way,
nor distrust your promises who are the truth,
nor rest in anything but you who are the life,
for beyond you there is nothing to be desired
neither in heaven nor in earth.

People: **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.

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.

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.

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 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.

Offertory Hymn: #84 (Common Praise) "Lord, Enthroned in Heavenly Splendour" *All sing*

1. Lord, en - throned in heaven - ly splen - dour,
 2. Here our hum - blest hom - age pay we;
 3. Though the low - liest form doth veil thee
 5. Life - im - part - ing heaven - ly Man - na,
 first be - got - ten from the dead, thou a - lone, our
 here in lov - ing rev - erence bow; here for faith's dis -
 as of old in Beth - le - hem, here as there thine
 strick - en Rock with stream - ing side, heaven and earth with
 strong de - fend - er, lift - est up thy peo - ple's head.
 cern - ment pray we, lest we fail to know thee now.
 an - gels hail thee, branch and flower of Jes - se's stem.
 loud ho - san - na wor - ship thee, the Lamb who died,
 Al - le - lu - ia, Je - sus, true and liv - ing bread!
 Al - le - lu - ia, thou art here, we ask not how.
 Al - le - lu - ia, we in wor - ship join with them.
 al - le - lu - ia, risen, as - cend - ed, glo - ri - fied!

Text: George Hugh Bourne (1840-1925). Music: ST. OSMUND. Healey Willan (1880-1968). © 1994 Waterloo Music Co. Ltd.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Eternal God,
 your word inspires our faith.
 May we who offer you our praise trust you in all things.
 We ask this in the name of Jesus Christ the Lord.

People: **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: Eternal God, Source of all being,
we give you thanks and praise for your faithful love.
You call us into friendship with you and one another to be your holy people,
a sign of your presence in the world.
When those we trust betray us, unfailingly you remain with us.
When we injure others, you confront us in your love
and call us to the paths of righteousness.
You stand with the weak, and those, broken and alone,
whom you have always welcomed home,
making the first last, and the last first.
Therefore we raise our voices with angels and archangels,
forever praising you and singing.

Sanctus: #218 (Sing a New Creation)



1. Ho - ly, ho - ly, ho - ly Lord, God of power and might,
2. Bless-ed is the one who comes in the name of the Lord.



heaven and earth are full of your glo - ry, Ho - san-na in the high - est.
Ho - san - na in the high - est, ho - san-na in the high - est.

Text: English Language Liturgical Consultation, 1988, alt. © 1988 ELLC. Music: GLENFINLAS. Kenneth George Finlay, adapt. Gordon Appleton. © Broomhill Hyndland Parish Church.

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: Blessed are you, O Holy One:
when Hagar was driven into the wilderness you followed her and gave her hope.
When Joseph was sold into bondage, you turned malice to your people's good.
When you called Israel out of slavery, you brought them through the wilderness
into the promised land.
When your people were taken into exile
you wept with them by the river of Babylon and carried them home.
At the right time you sent your Anointed One
to stand with the poor, the outcast, and the oppressed.
Jesus touched lepers, and the sick, and healed them.
He accepted water from a woman of Samaria
and offered her the water of new life.
Christ knew the desolation of the cross and opened the way for all humanity
into the redemption of your reconciling love.

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 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."

Loving and Holy One, recalling Christ's death and resurrection,
we offer you these gifts, longing for the bread of tomorrow
and the wine of the age to come.

Therefore we proclaim our hope:

***All:* Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.**

Priest: Pour out your Spirit on these gifts
that through them you may sustain us in our hunger for your peace.
We hold before you all whose lives are marked by suffering,
our sisters, brothers, and siblings.
When we are broken and cast aside, embrace us in your love.
Through Christ, with Christ, and in Christ
in the unity of the Holy Spirit,
all honour and glory are yours,
O Source of all life, now and for ever. **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.

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.**

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 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.

Fraction Hymn: #228 (Sing a New Creation) “Here is the Bread”

All sing



1. Here is the bread that is bro - ken for you. Take it and eat,
 2. Here is the cup that I of - fer to you. Take it and drink,
 3. This is the task I am giv - ing to you: be full of love,
 4. Eat this and drink in re - mem-brance of me. I am the way;



take it and eat. Here is the bread that is
 take it and drink. Here is the cup that I
 be full of love. This is the task I am
 I am the way. Eat this and drink in re -



bro - ken for you; if you eat you will hun - ger no more.
 of - fer to you; come re - ceive the for-give-ness of sins.
 giv - ing to you: love each oth - er as I have loved you.
 mem-brance of me till we eat in the king-dom of God.

Text and music (HERE IS THE BREAD): Celah K. Pence, 2002, ©

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: #851 (Gather) "I Received the Living God"

All sing

Refrain



I re - ceived the liv - ing God, and my heart is full of joy. I re -
ceived the liv - ing God, and my heart is full of joy.

Verses



1. Je - sus said: "I am the Bread Knead - ed
2. Je - sus said: "I am the Way, And my
3. Je - sus said: "I am the Truth; If you
4. Je - sus said: "I am the Life Far from



long to give you life; You who will par - take of
Fa - ther longs for you; So I come to bring you
fol - low close to me, You will know me in your
whom no thing can grow, But re - ceive this liv - ing



me Need not ev - er fear to die."
home To be one with him a - new."
heart, And my word shall make you free."
bread, And my Spir - it you shall know."

D.C.

Text: Anonymous. Tune: LIVING GOD. Anonymous; harm. By Richard Proulx (1937-2010), © 1986, GIA Publications, Inc.

Motet: "Give Thanks First for the Cup" (From The Kingdom) (Edward Elgar)

Give thanks first for the Cup:

We thank thee, our Father, for the Holy Vine.

Give thanks for the Broken Bread;

We thank thee, our Father, for the Life and Knowledge.

As this Broken Bread was grain scattered upon the mountains,
and gathered together became one,
so may Thy Church be gathered together
from the bounds of the earth
into Thy Kingdom.

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

Prayer after Communion

Please rise as you are able

Priest: God of peace,
you have nourished us in this sacrament
with the body and blood of Christ.
May we who have taken holy things
keep faith in our hearts and lives,
in the name of Jesus Christ the 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: "The Church of Christ"

All rise and sing



1. The Church of Christ, in ev - 'ry age Be - set by
2. A - cross the world, a - cross the street, The vic - tims
3. Then let the ser - vant Church a - rise, A car - ing
4. For he a - lone, whose blood was shed, Can cure the
5. We have no mis - sion but to serve In full o -



change, but Spir - it - led, Must claim and test its her - it -
of in - jus - tice cry For shel - ter and for bread to
Church that longs to be A part - ner in Christ's sac - ri -
fe - ver in our blood, And teach us how to share our
be - dience to our Lord: To care for all, with - out re -



age And keep on ris - ing from the dead.
eat, And nev - er live un - til they die.
fice, And clothed in Christ's hu - man - i - ty.
bread And feed the starv - ing mul - ti - tude.
serve, And spread his lib - er - at - ing Word.

Text: Fred Pratt Green (1903-2000), © 1972, Hope Publishing Company. Tune: O WALY WALY, LM; English; harm. by Martin West (b.1929), © 1983, Hope Publishing Company.

The Dismissal

Priest: Go forth 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 were prepared by Judy Burnham (adapted from a prayer written by Erasmus 1536)

Cover art is "Jesus Washes His Disciples' Feet" from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN

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WORSHIP WITH US

Sunday October 20 (Proper 29B)

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

8:00 PM – Compline (on Zoom only)

Sunday October 27 (Proper 30B)

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

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

7:00 PM – Shape-Note 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