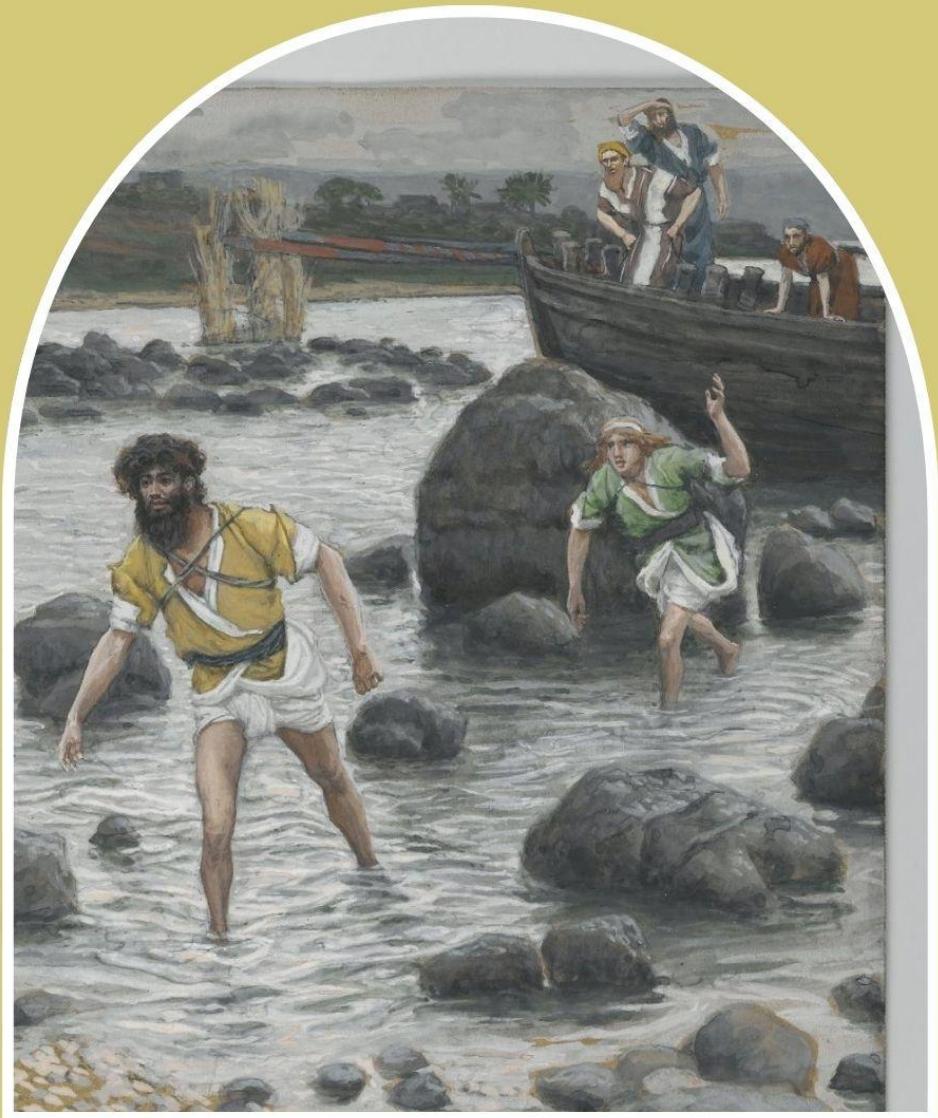


The Third Sunday after the Epiphany



Holy Eucharist
Sunday, January 25, 2026 at 10:30 AM
Church of the Redeemer

162 Bloor St. West, Toronto, ON M5S 1M4
office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca



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

instagram.com/TheRedeemerTO

facebook.com/TheRedeemerTO

We are in the Season of Epiphany, from the Greek “epiphaneia” meaning “manifestation” or “appearance”. During this season we will hear the story of how Jesus is made known to the world as the Messiah.

As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more meaningful for worship.

Presider: Liska Stefko

Welcome

Land Acknowledgement

Guest Homilist: The Rev'd Canon Chris Brittain is the Dean of Divinity and Margaret E. Fleck Chair in Anglican Studies at Trinity College in the University of Toronto. He teaches in the areas of Political Theology, Ethics, Anglican Studies, and Disaster Studies. He has served as a priest in three different dioceses of the Anglican Church of Canada, and in three provinces of the Anglican Communion. In the early 2000s, he served as a deacon at the Church of the Redeemer and was very involved in what has grown into The Common Table.

Opening Hymn: #510 (Gather) "I am the Light of the World"

All rise and sing

Refrain

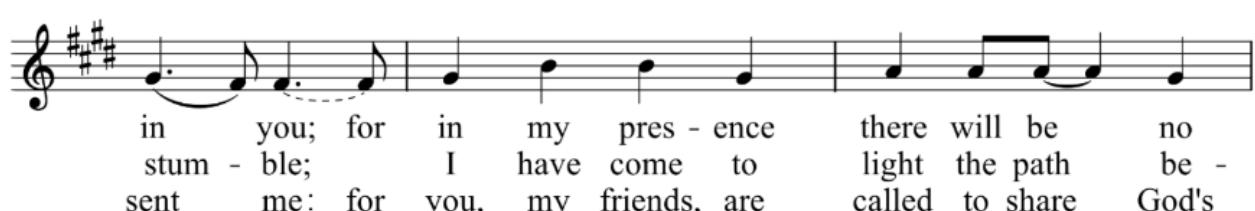


"I am the light of the world." says the Lord.

Verses



1. "A - rise," says the Lord, "Have no fear with -"
2. "Walk in the light; there is no cause to -"
3. "Lis - ten to my words; they are from one who"



in you; for in my pres - ence there will be no
stum - ble; I have come to light the path be -
sent me: for you, my friends, are called to share God's



dark - ness. I am the light of the world."
fore you. I am the light of the world."
glo - ry. You are the light of the world."

D.C.

Text: John 8:12, Matthew 5:14; Ephesians 5:14, 1 John 2:10; Greg Hayakawa, b. 1953, © 1978, 1979.
Tune: Greg Hayakawa, b. 1953, © 1978, 1979; acc. by Craig S. Kingsbury, b. 1952, © 1985, OCP Publications. Published by OCP Publications.

✠ 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.

Priest: When the song of the angels is stilled, when the star in the sky is gone, when the kings and the princes are home, when the shepherds are back with their flocks, the work of Christmas begins:

All: To find the lost, to heal the broken,
to feed the hungry, to release the prisoner,
to rebuild the nations,
to bring peace among people,
to make music in the heart.

Glory to God

Glory to God. Glory in the highest!

To God be glory for ever. Alleluia, Amen.

Based on the song that the angels sang to the shepherds to announce the glorious arrival of the Son of God, the Glory to God is a timeless song of praise.

Pronounced "CALL-ect", the Collect of the Day is the prayer we say that unites us in worship and praise. It focuses on the theme of the day and "collects" us to the service.

Isaiah proclaims that God's light breaks into places long overshadowed by darkness, revealing hope where despair once reigned—a hallmark of Epiphany's promise of divine revelation. In this light, oppression is undone and fear gives way to joy, as God acts decisively to free and restore a people who had lost their way.

The Collect of the Day

Priest: God of all people, you sent your Son into our shadowed world. May his dawning light give hope to the broken, the persecuted, the alien and the excluded, so that we might feel the kingdom drawing near and turn to follow him; through Jesus Christ, the morning star.

Amen.

❖ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Isaiah.

But there will be no gloom for those who were in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who lived in a land of deep darkness - on them light has shined. You have multiplied the nation, you have increased its joy; they rejoice before you as with joy at the harvest, as people exult when dividing plunder. For the yoke of their burden, and the bar across their shoulders, the rod of their oppressor, you have broken as on the day of Midian.

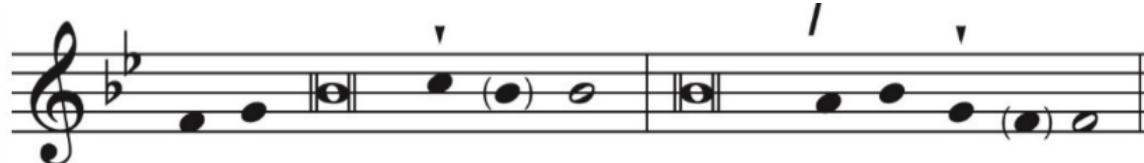
Reader: This is the word that God has made known to us.

Isaiah 9.1-4

All: **Thanks be to God.**

A moment of silence is observed

Psalm 27.1, 4-9



GOD IS my light and my salvation; *
-- / whom then shall I fear?

God is the strength of my life; *
of whom then / shall I be afraid?

One thing have I asked of you, O God; one thing I seek; *
that I may dwell in your house all the / days of my life;

To behold your fair beauty, O God *
and to seek you / in your temple.

For in the day of trouble you will keep me safe in your shelter; *
you will hide me in the secrecy of your dwelling and set me / high upon a rock.

Even now you lift up my head *
above my enemies / round about me.

Therefore I will offer in your dwelling an oblation with sounds of great gladness; *
I will sing and make / music to my God.

Hearken to my voice, O God, when I call; *
have mercy on / me and answer me.

You speak in my heart and say, "Seek my face." *

Your face, O / God, will I seek.

Hide not your face from me, *

nor turn away your servant / in displeasure.

You have been my helper; cast me not away; *
do not forsake me, O God of / my salvation.

Second Reading:

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

Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one can say that you were baptized in my name. (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power. For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

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

1 Corinthians 1.10-18

All: Thanks be to God.

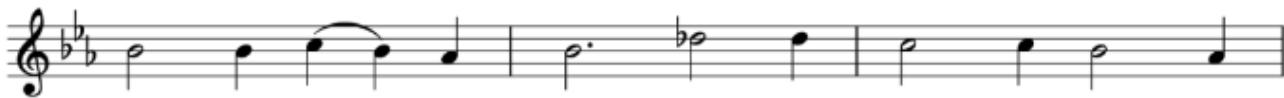
A moment of silence is observed

Sequence Hymn: #577 (Gather) "Come, My Way, My Truth, My Life"

All rise and sing



1. Come, my Way, my Truth, my Life: Such a
2. Come, my Light, my Feast, my Strength: Such a
3. Come, my Joy, my Love, my Heart: Such a



way as gives us breath; Such a truth as ends all
light as shows a feast; Such a feast as mends in
joy as none can move; Such a love as none can



strife; Such a life as kill - - eth death.
length; Such a strength as makes his guest.
part; Such a heart as joys in love.

Text: George Herbert (1593-1632). Tune: THE CALL; Ralph Vaughan Williams (1872-1958). © Stainer and Bell Publications.

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.

In this passage, Paul calls the church to unity, urging believers to set aside rivalries and identities that fracture the body of Christ. He redirects their focus away from human wisdom and eloquence toward the cross, where God's power is revealed in humility rather than triumph. The passage invites the Church to find its common life not in personalities or prestige, but in the shared call to live shaped by Christ crucified.

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

Jesus begins his public ministry by proclaiming repentance and announcing the nearness of God's kingdom, calling people out of ordinary routines into a transformed way of life. His invitation to the first disciples—"Follow me"—signals a decisive reorientation, as they leave what is familiar to participate in God's unfolding work. The passage presents the Church with a pattern of discipleship marked by trust, responsiveness, and a willingness to be drawn into Christ's mission of healing and renewal.

The purpose of the homily (from Greek "homilia", meaning "conversation"), or sermon, is to unpack the readings of the liturgy in a way that we understand what they meant for those whom they were written, and to bring those words to life for us today.

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

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

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

Now when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled: "Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles - the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to proclaim, "Repent, for the kingdom of heaven has come near." As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea - for they were fishermen. And he said to them, "Follow me, and I will make you fish for people." Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him. Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

Priest: The Gospel of Christ.

Matthew 4.12-23

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

A moment of silence is observed.

Homily: The Rev. Canon Dr. Chris Brittain – Dean of Divinity: Trinity College

Prayers of the People

Leader: God our saviour, who called your disciples to be the first-hand witnesses to your ministry. May we who have heard their message be inspired by your Spirit to meet you in awe and wonder. Help us by your Mighty Spirit to so reflect your glorious nature, that we may do our part to bring your kingdom on earth.

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

Leader: O great God, we seek your face.

All: **Bring us to light and life.**

Leader: In this time of economic and political change, we remember your promise to bring safety, shelter and peace. Give help to those who live in fear in the midst of war and violence. Bring aid to those who have lost their homes, their livelihood, and their loved ones. Inspire people to bring aid, medicine and the necessities of life to those in need. Bring truth to the public discourse and bless our leaders with wisdom and hope as they negotiate for the good of all.

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

Leader: O great God, we seek your face.

All: **Bring us to light and life.**

Leader: Help us to live lightly on this good earth, mighty God. Forgive our greed and hubris that has led us to this time of ecological crisis. Bless those who work to care for the earth and help us all to do our part.

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

Leader: O great God, we seek your face.

All: **Bring us to light and life.**

Leader: We lift up to your loving care all those in pain, sickness, fear, and want. Touch with your healing hand all those on our hearts and minds this day. Uphold all those who are near to death, and bring hope and respite to their caregivers.

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

Leader: O great God, we seek your face.

All: **Bring us to light and life.**

Leader: Give us thankful hearts, generous God. We thank you for this day; for your generosity in meeting our needs; and for all that is beautiful and gracious in the world and in our lives. Especially we thank you for the legacy of our faith which has brought us in this hour into your nearer presence.

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

Leader: O great God, we seek your face.

All: **Bring us to light and life.**

Leader: Support us, O Lord,
all the day long of our troubled lives,
until the shadows lengthen and the evening comes,
the busy world is hushed,
the fever of life is over
and our work is done.

Then, Lord, in your mercy grant us a safe lodging,
a holy rest, and peace at the last;
through Christ our Lord.

All: **Amen.**

The Peace

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

All: **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, by placing your offering on the plate as it is passed, or by using the TipTap electronic donation device in the welcome area. 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, the sick, the suffering, and those whom we love but see no more.

How much our world needs peace! Just as Jesus, the Prince of Peace, said to his disciples, "Peace I leave with you" so we share the peace with each other, through a nod, a handshake, or by raising our hand in the peace symbol.

As we sing the Offertory Hymn, we have the opportunity to worship God by giving from the abundance of what we have. This is not obligatory but is another way of expressing our love of each other and our community, and our gratefulness for all that God has given us.

The Eucharist (Greek for "thanksgiving"), also known as Communion, is a sacramental act of worship where we share the bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." As we eat the bread and drink the wine, God is present to us and reveals God's self to us in a unique way. It is a radically open table to which all people are invited and welcome to participate.

Offertory Hymn: #446 (Common Praise) "Word of God, Come Down on Earth"

All sing

1. Word of God, come down on earth, liv - ing rain from heaven de -
 2. Word e - ter - nal, throned on high, Word that brought to life cre -
 3. Word that caused blind eyes to see, speak and heal our mor - tal
 4. Word that speaks God's ten - der love, one with God be - yond all

scend - ing: touch our hearts and bring to birth
 a - tion, Word that came from heaven to die,
 blind - ness. Deaf we are: our heal - er be;
 tell - ing; Word that sends us from a - bove

faith and hope and love un - end - ing. Word al - might - y,
 cru - ci - fied for our sal - va - tion; sav - ing Word, the
 loose our tongues to tell your kind - ness. Be our Word in
 God the Spir - it, with us dwell - ing; Word of truth, to

we re - vere you; Word made flesh we long to hear you.
 world re - stor - ing, speak to us, your love out - pour - ing.
 pi - ty spo - ken; heal the world by our sin bro - ken.
 all truth lead us; Word of life, with one bread feed us.

Text: James Quinn, SJ (1919-2010) ©. Used by permission of Selah Publishing Co., Inc., North American Agent.
 Music: LIEBSTER JESU. Melody Johann Rudolph Ahle (1625-1673); harm. George Herbert Palmer (1846-1926).

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Loving God, before the world began you called us.
 Make holy all we offer you this day, and strengthen us in that calling.
 We ask this in the name of Jesus Christ the Lord. **Amen.**

The Great Thanksgiving

The Lord be with you. **And al-so with you.**

Lift up your hearts. We lift them to the Lord.

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

Priest: 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: #213 (Sing a New Creation)



Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,
heav'n and earth are full of your glo-ry, heav-en and earth are
full of your glo-ry. Ho - san - na, ho - san - na, ho - san - na in the
high-est. Bless-ed is the one who comes in the name of the Lord.
Ho - san - na in the high - est, in the high - est.

Music: *Mass of the City of Light*, Brigid Coulter, 1990, ©.

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.

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 Eucharistic Prayer today is Supplementary Eucharistic Prayer 2 from the Anglican Church of Canada.

Priest: 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."

Priest: 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 and brothers. 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.

All: **Amen.**

When asked by his disciples how to pray, Jesus gave them these simple words which we refer to as "The Lord's Prayer." Found in both Matthew and Luke, this prayer captures the essence of our relationship with God and with one another.

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.

Breaking of the Bread

Priest: We break the bread of life, and that life is the light of the world.

All: God here among us, light in the midst of us, bring us to light and life.

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

All: Thanks be to God.

Agnus Dei (*Healey Willan*)

Lamb of God who takes away the sin of the world, have mercy on us.

Lamb of God who takes away the sin of the world, grant us peace.

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.

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.

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.

Jesus' life given for others inspires us to see our own lives as a gift to be shared. The resurrection affirms that in letting go of what we are afraid to lose, we are transformed and made new.

The word "anoint" comes from the Latin "unguere" which means "to smear". It is an ancient practice of physically applying oil as an outward sign of God's healing presence for body, mind, and spirit.

Communion Song: #37 (Taizé) "Within our Darkest Night"

All sing

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

With-in our dark-est night, you kin - dle the fire that nev-er dies a - feu qui ne s'é-teint ja -

way, nev-er dies a - way. With-in our dark-est night, you kin - dle the

mais, ne s'é-teint ja - mais. Dans nos ob-scu - ri tés, al - lu - me le

fire that nev-er dies a - way, nev-er dies a - way. With-in our dark-est

feu qui ne s'é-teint ja - mais, ne s'é-teint ja - mais. Dans nos ob-scu - ri

Text: Taizé Community, 1991. Tune: Jacques Berthier (1923-1994) © 1991 Les Presses de Taizé, GIA Publications, Inc., agent.

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

Motet: "The People Who Walked in Darkness" (*Pepper Choplin*)

The people who walked in darkness have seen a great light.
Now lift up your eyes, see the glory of the Lord,
and all flesh will see it together.

The people who walked in darkness, they have seen a wondrous light.
And all who live in death's dark shadow, come rise and shine, your light has come.

Prayer after Communion

Please rise as you are able

Priest: Gracious God,
our hands have taken holy things;
our lives have been nourished by the body of your Son.
May we who have eaten at this holy table
be strengthened for service in your world.
We ask this 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.

The Doxology (from the Greek "doxalogia" meaning "words of glory") is our closing prayer. We say this to, for, and with one another, to proclaim that worshipping God together has made a difference in our lives.

Announcements

Please be seated

Departing Hymn: #432 (Common Praise) "Jesus Calls Us! O'er the Tumult" *All rise and sing*

1. Je - sus calls us! O'er the tu - mult of our
2. As of old Saint An - drew heard it by the
3. Je - sus calls us from the wor - ship of the
4. In our joys and in our sor - rows, days of
5. Je - sus calls us! By thy mer - cies, Sav - iour

life's wild rest - less sea, day by day his
Gal - i - le - an lake, turned from home and
vain world's gold - en store, from each i - dol
toil and hours of ease, still he calls, in
may we hear thy call, give our hearts to

sweet voice sound - eth, say - ing, "Chris - tian, fol - low me!"
toil and kin - dred, leav - ing all for his dear sake.
that would keep us, say - ing, "Chris - tian, love me more."
cares and plea - sures, "Chris - tian, love me more than these."
thine o - be - dience, serve and love thee best of all.

Text: Cecil Frances Alexander (1818-1895). Music: ST. OSWALD. John Bacchus Dykes (1823-1876).

The Dismissal

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

All: Thanks be to God. Alleluia!

In the Dismissal (from the Latin "dimittere" meaning "to send away"), we affirm that having worshipped together, 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

Unless stated otherwise, all liturgical texts are excerpted from the Book of Alternative Services © 2004 by the General Synod of the Anglican Church of Canada. All rights reserved. Reproduced under license from ABC Publishing, Anglican Book Centre, a ministry of the General Synod of the Anglican Church of Canada, from Anglican Liturgical Library. The Opening Response is “When the Song of the Angels Is Stilled”, by Howard Thurman.

The Collect of the Day is from Prayers for an Inclusive Church (2009) alt.

Prayers of the People written by Judy Burnham.

Cover art is James Tissot (Nantes, France, 1836–1902, Chenecéy–Buillon, France). *The Calling of Saint James and Saint John (Vocation de Saint Jacques et de Saint Jean)*, Brooklyn Museum

All music, not in the public domain, is reproduced under OneLicense.net #A-707061.

WORSHIP WITH US

Sunday January 25 (Third Sunday after Epiphany)

4:00 PM – Be Still (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

Monday January 26 to Saturday January 31

12:15 PM – Midday prayer (on Zoom only)

Wednesday January 28

12:00 PM – Mid-week Eucharist (in the Church)

Sunday February 1 (Presentation of the Lord)

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

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

4:00 PM – Be Still (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)