

# Celebrating Black History

## Holy Eucharist

Sunday, February 8, 2026 at 10:30 AM

## 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>.

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Today, Anglicans across Canada honour the experiences and contributions of our sisters and brothers of African heritage. We address the historical and continued racism existing in institutions, the church, society, and our hearts. The liturgy acknowledges God's unending love around us and our mission to move forward together.

**President:** Steven Mackison

**Welcome**

**Land Acknowledgement**

**Our Guest Speaker:** The Reverend Canon Donald Butler was ordained as a priest in 1985 and has worked in the Diocese of Toronto since 1989. He has served in several parishes in the diocese and under his leadership The Church of the Nativity Malvern was built. Throughout his ministry, Canon Donald has focused on community development, collaborating with stakeholders to create youth programs and unite the community around important causes.

Opening Hymn: #451 (Common Praise) "King of Love, O Christ, We Crown You"

As the liturgy

*All rise and sing*



1. King of love, O Christ, we crown you  
2. King of life, you have cre - a - ted  
3. King of mer - cy, you have saved us  
4. King tri - um - phant, King vic - to - rious,



Rul - er of our thought and will, each de - mand of  
wheat in gold - en har - vest spread: make your ser - vants  
from the haunt - ing sense of loss, nail - ing in your  
take your throne our hearts with - in, lest the might of



your high chal - lenge ded - i - cat - ed to ful - fil;  
strong to serve you by the gift of dai - ly bread.  
vast com - pas - sion sin's in - dict - ment to the cross.  
fierce temp - ta - tion snare us in - to dead - ly sin.



we with you by grace co - work - ers, till, where hu - man  
Feed us with your bod - y bro - ken, with your blood out -  
Those who love, by your sore ang - uish, from the past you  
By the Spir - it's rich a - noint - ing, grant us strength life's



foot has trod, peo - ples, kings, do - min - ions, rac - es,  
poured sus - tain, that our souls di - vine - ly strength - ened  
cleanse and free, breath - ing words of ab - so - lu - tion  
race to run, till the power of sin be van - quished,



own the em - pire of our God.  
may the life e - ter - nal gain.  
throned and reign - ing from the tree.  
till the prize of God be won.

## ✠ 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:* It is a long walk to freedom.  
A walk filled with sorrow, injustice, and fear.  
And it is a walk of hope, of protest, of rising up.

*All:* **We need Jesus to walk with us,  
to lead us  
to befriend us,  
to comfort us.  
We need Jesus to walk with us.**

## The Collect of the Day

*Priest:* God of all,  
you sent your son Jesus Christ to set us on the path of justice.  
Give us generous hearts as we work to end racism  
and build your kingdom where freedom reigns and where all flourish.  
Anoint us to be your loving agents of justice:  
through your Son Jesus Christ our Redeemer,  
lives and reigns with you, in the unity of the Holy Spirit,  
one God, now and for ever.

*All:* **Amen.**

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

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

Then the Lord said, ‘I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt.’

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

Exodus 3:7-10

*All:* **Thanks be to God.**

*A moment of silence is observed*

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.

God sees the suffering of an enslaved people and names their pain as holy concern. Liberation begins with God’s refusal to ignore injustice. This story resonates with Black history as a call to freedom grounded in God’s active solidarity.

**Refrain**

Our God has done great things for us, and we are glad in deed.

When God restored the fortunes of Zion,  
 then were we like those who dream.  
 Then was our mouth filled with laughter,  
 and our tongue with shouts of joy. **Refrain**

Then they said among the nations,  
 "Our God has done great things for them."  
 Our God has done great things for us,  
 and we are glad indeed. **Refrain**

Restore our fortunes, O God,  
 like the watercourses of the Negev. **Refrain**

Those who sowed with tears  
 will reap with songs of joy.  
 Those who go out weeping, carrying their seed,  
 will come again with joy, shouldering their sheaves. **Refrain**

### Second Reading:

*Reader:* A reading from the Letter of Paul to the Galatians

For in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.

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

**All: Thanks be to God.**

Galatians 3:26-28

*A moment of silence is observed*

The Psalms (pronounced "sahms") are a series of Hebrew worship poems that cover a myriad of human emotions and experiences. Joy rises from remembered sorrow as God restores what was broken. In this Psalm, tears become seeds of hope, sown in faith and resilience. Black history echoes this movement from lament to praise, from survival to celebration.

In Paul's letter to the Galatians he proclaims that in Christ, imposed divisions lose their power to define worth. Baptism names a shared dignity deeper than race, status, or hierarchy. This vision challenges histories of exclusion with a promise of true belonging.

The Sequence Hymn/Song (from Latin “sequentiae”, meaning “following”) is a hymn/song that is sung after the second reading and before the reading of the Gospel.

## Sequence Hymn: “God’s Eye be Within Me”

*All rise and sing*

God's eye be with - in me, God's foot be be - fore me,  
 God's spir - it be round me to shield and res - tore me.  
 God's free - dom to choose me, God's jus - tice to fuse me,  
 God's pur - pose to lib - er - ate and trans - form and use me.

Words: John L. Bell. Music: COLUMCELLE, Irish traditional; arr. John L. Bell. Words and arrangement © 1998 WGRG, Iona Community, GIA Publications, Inc., exclusive North American 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.*

Jesus proclaims good news to the poor and freedom to the oppressed. The reign of God is revealed as justice made visible in real lives. Black history hears this as both promise and mandate: liberation is now.

## The Gospel

*Priest:* The Lord be with you.

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

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

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

When Jesus came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

‘The Spirit of the Lord is upon me,  
 because he has anointed me  
 to bring good news to the poor.  
 He has sent me to proclaim release to the captives  
 and recovery of sight to the blind,  
 to let the oppressed go free,  
 to proclaim the year of the Lord’s favour.’

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, ‘Today this scripture has been fulfilled in your hearing.’

*Priest:* The Gospel of Christ.

Luke 4:16-21

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

**Homily:** The Rev. Canon Donald Butler

*A moment of silence is observed.*

## **Prayers of the People**

*Leader:* With hearts committed to building God's kingdom of justice and freedom, let us lift our prayers to the One who empowers and enlivens us for this work.

God of all peoples, whose Son reached across the ethnic boundaries between Samaritan, Roman and Jew, help us to break down the barriers in our communities, enable us to see the reality of racism and bigotry, and free us to challenge and uproot it from ourselves, our society and our world.

*Please add your prayers either silently or aloud.*

*Leader:* Lord, in your mercy,

**All: Hear our prayer.**

*Leader:* We pray for all victims of racial hatred and discrimination, and we seek your protection for those affected in our churches, our schools, our places of work and our communities.

*Please add your prayers either silently or aloud.*

*Leader:* Lord, in your mercy,

**All: Hear our prayer.**

*Leader:* We pray for all in our world, of whatever race, who suffer the horrors of modern slavery. Your Son came to bring good news to the poor and freedom for the oppressed. We pray for all working to combat modern slavery and to end human trafficking: for governments and agencies, for Church and other faith leaders, for businesses, charities and individuals.

*Please add your prayers either silently or aloud.*

*Leader:* Lord, in your mercy,

**All: Hear our prayer.**

*Leader:* We pray for ourselves. May we be voices against oppression and channels of the transforming power of the gospel. Open our hearts to all who suffer in our midst but out of sight. Help us to work for a world where human beings are valued, where no one is enslaved, and no one used against their will for another's pleasure or need.

*Please add your prayers either silently or aloud.*

*Leader:* Lord, in your mercy,

**All: Hear our prayer.**

*Leader:* We pray that we may know the power of reconciliation. Wherever there is division between us and others, because of our race or ethnicity, we pray that we may all be led to reconciliation. We pray for all who work to bring communities together in ways that are just and equal for all.

*Please add your prayers either silently or aloud.*

*Leader:* Lord, in your mercy,

**All: Hear our prayer.**

The purpose of the homily (from Greek "homilia", meaning "conversation") or sermon, is to unpack the readings 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.

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.

*Leader:* As we pray for reconciliation, we pray also for restoration. We pray for those whose spirits and communities have been weighed down by racism. Guide us as we strive to ensure everyone has equal dignity. Lord, in your mercy,

*Please add your prayers either silently or aloud.*

*Leader:* Lord, in your mercy,  
*All:* **Hear our prayer. Amen.**

### **Prayer of Lament**

*Priest:* Merciful God,  
*All:* **We come with humble hearts,  
confessing that we have inherited a faith  
that was used to justify the enslavement of your people.  
Touch hearts that have been shrivelled  
by generations of suppressed empathy  
and eyes that have lost the ability to see  
siblings who suffer from systemic injustice.  
Grant us courage to work for justice for all people.  
As we unlearn the habits of racism, discrimination, and prejudice,  
give us grace to draw deeply  
from the prophetic witness of those who resisted injustice  
by the power of your Spirit.  
Give us grace to follow them to freedom. Amen.**

### **The Peace**

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

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.



*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.*

**Offertory Hymn: #631 (Common Praise) "The Kingdom of God is Justice and Joy" All sing**



1. The king-dom of God is jus-tice and joy,  
 2. The king-dom of God is mer-cy and grace;  
 3. The king-dom of God is chal-lenge and choice:  
 4. God's king-dom is come, the gift and the goal,



for Je-sus re-stores what sin would de-stroy.  
 the cap-tives are freed, the sin-ners find place.  
 be-lieve the good news, re-pent and re-joice!  
 in Je-sus be-gun, in heav-en made whole.



God's pow-er and glo-ry in Je-sus we know,  
 The out-casts are wel-comed God's ban-quet to share,  
 God's love for us sin-ners brought Christ to his cross,  
 The heirs of the king-dom shall an-swer the call,



and here and here - af-ter the king-dom shall grow.  
 and hope is a - wak-ened in place of de - spair.  
 our cris - is of judge-ment for gain and for loss.  
 and all things cry "Glo - ry!" to God All - in - All.

Text: Byrn Austin Rees (1911-1983). © Mrs. Olwen A. Scott. Music: PADERBORN. Melody German trad.; *Catholisch-Paderbornisches Gesangbuch*, 1765; harm. attrib. Sydney Hugo Nicholson (1875-1947), *Hymns Ancient and Modern, 2<sup>nd</sup> Supplement*, 1916. Harm. © Hope Publishing Co.

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") 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 Holy Eucharist**

**Prayer Over the Gifts**

*Priest:* God of mercy and grace, the eyes of all wait upon you, and you open your hand in blessing. Fill us with good things at your table, so that we may come to the help of all in need, through Jesus Christ, our redeemer and Lord. **Amen.**

**The Great Thanksgiving**



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



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



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

*Priest:* It is truly right, and good and joyful,  
to give you thanks,  
all-holy God,  
source of life and fountain of mercy.  
Because in the mystery of the Word made flesh,  
you have caused a new light to shine in our hearts,  
to give the knowledge of your glory  
in the face of your Son Jesus Christ our Lord.  
Therefore, joining with angels and archangels  
and with the faithful of every generation,  
we lift our voices with all creation as we sing:

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.

### Sanctus

Ho-ly, ho-ly, ho-ly, ho-ly, ho-ly Lord God of hosts.  
Heav-en and earth are filled with your glo - ry. Ho - san - na  
in the high - est. Bless-ed is He who comes in the name  
of the Lord, of the Lord. Ho - san - na in the  
high - est, ho - san - na in the high - est.

Music: Grayson Warren Brown (b.1948), *A Mass for a Soulful People*. © 1979 North American Liturgy Resources, 10802 N. 23<sup>rd</sup> Ave., Phoenix, AZ 85029. All Rights Reserved.

*Priest:* Blessed are you,  
gracious God,  
creator of the universe and giver of life.  
You formed us in your own image  
and called us to dwell in your infinite love.  
You gave the world into our care  
that we might be your faithful stewards  
and show forth your bountiful grace.

*Priest:* But we failed to honour your image  
in one another and in ourselves;  
we would not see your goodness in the world around us;  
and so we violated your creation,  
abused one another,  
and rejected your love.  
Yet you never ceased to care for us,  
and prepared the way of salvation for all people.

Through Abraham and Sarah  
you called us into covenant with you.  
You delivered us from slavery,  
sustained us in the wilderness,  
and raised up prophets  
to renew your promise of salvation.  
Then, in the fullness of time,  
you sent your eternal Word,  
made mortal flesh in Jesus.

Born into the human family,  
and dwelling among us,  
he revealed your glory.  
Giving himself freely to death on the cross,  
he triumphed over evil,  
opening the way of freedom and life.

On the night before he died for us,  
Our Savior Jesus Christ took bread,  
and when he had given thanks to you,  
he broke it, and gave it to his friends, and said:  
“Take, eat:  
This is my Body which is given for you.  
Do this for the remembrance of me.”

As supper was ending, Jesus 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 poured out for you and for all  
for the forgiveness of sins.  
Whenever you drink it,  
do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

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

The  
Eucharistic  
Prayer today is  
Prayer 1 from  
Enriching Our  
Worship 1 of  
the Episcopal  
Church. The  
Preface is  
taken from  
from  
Washington  
National  
Cathedral  
HBCU  
(Historically  
Black and  
Coloured  
Universities)  
Sunday  
Service  
February 11  
2024.

*Priest:* Remembering his death and resurrection,  
 we now present to you from your creation  
 this bread and this wine.  
 By your Holy Spirit may they be for us  
 the Body and Blood of our Savior Jesus Christ.  
 Grant that we who share these gifts  
 may be filled with the Holy Spirit  
 and live as Christ's Body in the world.  
 Bring us into the everlasting heritage of your children,  
 that with all your saints, past, present, and yet to come,  
 we may praise your Name for ever.

Through Christ and with Christ and in Christ,  
 in the unity of the Holy Spirit, to you be honour, glory, and praise,  
 for ever and 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.

## 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.

*All:* **Thanks be to God.**

## Agnus Dei from the Afro Caribbean Mass *(Fred Onovwerosuoke)*

*All sing*

Lamb of God who take away all sins,  
Have mercy on me.

Lamb of God who take away all sins,  
Have mercy on me.

Grant us grace.

Lord, have mercy on us.

## 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.*

Agnus Dei (pronounced "On-yoose Day-e") is a Latin phrase meaning "Lamb of God," and has been sung in countless forms since the late seventh century. The phrase was originally 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.

Communion Hymn: #682 (Gather) "God has Chosen Me"

All sing

1. God has cho - sen me, God has cho - sen me to  
 2. God has cho - sen me, God has cho - sen me to  
 3. God is call - ing me, God is call - ing me in

bring good news to the poor. God has cho - sen me,  
 set a - light a new fire. God has cho - sen me,  
 all whose cry is un - heard. God is call - ing me,

God has cho - sen me to bring new sight to those  
 God has cho - sen me to bring to birth a new  
 God is call - ing me to raise up the voice with no

searching for light. God has cho - sen me, cho - sen me:  
 king - dom on earth. God has cho - sen me, cho - sen me:  
 pow - er or choice. God is call - ing me, call - ing me:

**Refrain**

And to tell the world that God's king - dom is near, to re -  
 move op - pres - sion and break down fear, yes, God's

time is near, God's time is near, God's time is near.

Text: Bernadette Farrell (1957-). Tune: Bernadette Farrell (1957-.) © 1990, Bernadette Farrell, published by OCP Publications.

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

**Motet:** "To Sit and Dream" (*Rosephanye Powell / Langston Hughes*)

To sit and dream, to sit and read,  
 To sit and learn about the world  
 Outside our world of here and now--  
 Our problem world--  
 To dream of vast horizons of the soul  
 Of dreams made whole,  
 Unfettered, free--help me!  
 All you who are dreamers, too,  
 Help me make our world anew.  
 I reach out my hands to you.

## Prayer after Communion

*Please rise as you are able*

*Priest:* Gracious God,  
in this meal you have drawn us to your heart,  
and nourished us at your table with food and drink,  
the body and blood of Christ.  
Now send us forth to be your people in the world,  
and to proclaim your truth this day and evermore,  
through Jesus Christ, our Saviour and 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*

## Departing Hymn: #484 (Common Praise) "In Christ There is No East or West"

*All rise and sing*



1. In Christ there is no east or west, in  
2. In Christ shall true hearts ev - ery - where their  
3. Join hands, dis - ci - ples of the faith, what -  
4. In Christ now meet both east and west, in



Christ no south or north, but one great fel - low -  
high com - mun - ion find, whose ser - vice is the  
e'er your race may be; who serves my God in  
Christ meet south and north; all faith - ful souls are



ship of love through - out the whole wide earth.  
gold - en cord close - bind - ing hu - man kind.  
truth and love is sure - ly kin to me.  
joined in one through - out the whole wide earth.

Text: John Oxenham (1852-1941), alt., © Reprinted by permission of Desmond Dunkerley.

Music: MCKEE. Melody: African American spiritual; adapt. Henry Thacker Burleigh (1866-1949). Adapt. © Estate of Henry Thacker Burleigh.

## The Dismissal

*Priest:* Let us go into the world to build God's kingdom. Alleluia!

*All:* Thanks be to God. Alleluia!

The Doxology (from the Greek "doxologia" 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.

In the dismissal we are charged to go out beyond the four walls of the church to serve the Lord in a world that desperately needs God's peace and love.

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## FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People and the Prayer of Lament is adapted from the Church of England, Liturgical Resources for Black History Month.  
The Prayer Over the Gifts and Prayer after Communion is adapted from the Alternative Collects for Years, A, B, and C of the Revised Common Lectionary.

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## WORSHIP WITH US

**Sunday February 8 (Celebration of Black History)**

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

**8:00 PM** – Compline (on Zoom only)

**Monday February 9 to Saturday February 14**

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

**Wednesday February 11**

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

**Sunday February 15 (Transfiguration Sunday)**

**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)