

**HOLY TRINITY ANGLICAN CHURCH METCALFE, ON.  
FEBRUARY 20, 2022 Vestry Sunday  
Reverend Michael Fleming**

Fr. Michael: As we gather on this new day to celebrate our life as a community of pilgrims, we acknowledge that our house of worship is located on the unceded territory of the Anishinaabe Algonquin peoples.

People: **May we share this land which God has given us with hope, harmony and in the spirit of true reconciliation.**

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

People: **And also with you.**

Fr. Michael: Faithful God, source of every blessing, teach us to love our enemies, to bless those who curse us, to pray for those who persecute us; to turn the other cheek, to share our possessions, to give to those in need and to do to others as we would have them do to us, so that we may join that company of blessed saints who feast with you in heaven; we ask this in the name of Jesus Christ, our Lord and Saviour. Amen.  
( PCUSA 2016)

People: **Lord, help us to relax. Take from us the tension that makes peace impossible. Take from us the fears that do not allow us to venture. Take from us the worries that blind our sight. Take from us the distress that hides our joy. Help us to know that we are with you, that we are in your care, that we are in your love, that we and you are one. Amen**

Fr. Michael: Almighty God, your Son revealed in signs and miracles the wonder of your saving love. Renew your people with your heavenly grace, and in all our weakness sustain us by your mighty power; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God now and forever. Amen.

Reader: A Reading from Genesis (Genesis 45: 3-15)

Joseph said to his brothers, "I am Joseph! Is my father still living?" But his brothers were not able to answer him, because they were terrified at his presence. Then Joseph said to his brothers, "Come close to me." When they had done so, he said, "I am your brother Joseph, the one you sold into Egypt! And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you. For two years now there has been famine in the land, and for the next five years there will be no plowing and reaping. But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance.

"So then, it was not you who sent me here, but God. He made me father to Pharaoh, lord of his entire household and ruler of all Egypt. Now hurry back to my father and say to him, 'This is what your son Joseph says: God has made me lord of all Egypt. Come

down to me; don't delay. You shall live in the region of Goshen and be near me—you, your children and grandchildren, your flocks and herds, and all you have.

I will provide for you there, because five years of famine are still to come. Otherwise you and your household and all who belong to you will become destitute.'

"You can see for yourselves, and so can my brother Benjamin, that it is really I who am speaking to you. Tell my father about all the honour accorded me in Egypt and about everything you have seen. And bring my father down here quickly."

Then he threw his arms around his brother Benjamin and wept, and Benjamin embraced him, weeping. And he kissed all his brothers and wept over them. Afterward his brothers talked with him.

The Word of the Lord

People: **Thanks be to God**

Reader: Lord – amidst loud weeping, Joseph offers his revelation. Amidst silence caused by dismay, Joseph invites his estranged brothers to "come close to me." They come closer – and listen to how you worked through Joseph - sending him to preserve life... sending him before his siblings to preserve for them a remnant of earth. His brothers sold him into slavery. You made him lord of all Egypt, so that he might provide for his family and save them from poverty.

Reader: May Joseph's mercy and trust in your actions challenge us to extend mercy to others...to invite those who hurt us to come closer...to share our stories of your redeeming love... to weep and talk and begin the work of reconciliation within our families, our communities, our world. Amen (\*Courtney Veazey, Pray the Lectionary 2022)

Psalm 37:

Fr. Michael: Do not fret yourselves over evildoers nor envy the prosperity of the perverse. They will soon wither like the grass and fade away like cut flowers.

People: **Instead, trust in God and do good. Live in the land and feed on the Lord's faithfulness. If you delight yourself in God, God will give you the desires of your heart. If you put your burdens on God's shoulders, God will act on your behalf. The Lord will make your integrity to shine like the daylight, your beauty glow like the moon and the sun.**

Fr. Michael: Rest in El Shaddai, and wait patiently for the Lord to act. Do not worry if evil seems to prosper in the world. Abstain from constant rage and do not let fury consume you. You are the one who will be hurt the most if you hold on to your anger.

People: **Be sure that all who oppress others will be cut off. But those who patiently wait on God will surely inherit the earth! Wickedness shall last only a little while longer. Then you will look for it and it will be gone. It is the poor in spirit who will inherit the earth, who will be blessed with plenty and peace.**

Fr. Michael: It is true that evildoers hate those who work for justice. They threaten them with violence. But God laughs at the unjust, knowing that their day of reckoning is coming. The wicked wield their power to crush the poor and the needy, to slaughter those who work for justice. But their own violence shall descend upon their heads and their power shall soon be broken.

**People: It is better to have little and live justly than to be rich and wicked, for the wicked will be overthrown but God will uphold the righteous.**

Fr. Michael: God acknowledges the lives of the just, blessing them with an enduring heritage. They will survive evil times; they shall be strengthened even in famine. But those who oppose El Shaddai are like the passing beauty of meadows; they are like smoke disappearing in the wind.

**People: How you noticed how the unjust take advantage of others, how they borrow without repaying? But those with integrity give generously. They are the people whom God blesses; they will inherit the land. But those whom God opposes will lose whatever they possess.**

Fr. Michael: The steps of women and men who live with integrity are guided by the Lord, who takes great delight in their ways. Though they fall, they will rise again for El Shaddai takes hold of their hands,

**People: My Lord and God, the words of your spirit are laden with delight. As often as I hear them, my soul seems to absorb them and they enter the heart of my body like the most delicious food, bringing unbounded joy and unspeakable comfort. After hearing your words, I remain both satisfied and hungry - satisfied, for I desire nothing else; but hungry, for I crave more of your words.**

(From Swallow's Nest, A Feminist Reading of the Psalms Marchienne Vroon Rienstra)

Reader: A Reading from Paul's first letter to the church in Corinth (1 Corinthians 15: 35-50)

But someone will ask, "How are the dead raised? With what kind of body will they come?" How foolish! What you sow does not come to life unless it dies. When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else. But God gives it a body as he has determined, and to each kind of seed he gives its own body.

Not all flesh is the same: People have one kind of flesh, animals have another, birds another and fish another. There are also heavenly bodies and there are earthly bodies; but the splendor of the heavenly bodies is one kind, and the splendor of the earthly bodies is another. The sun has one kind of splendor, the moon another and the stars another; and star differs from star in splendor.

So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.

If there is a natural body, there is also a spiritual body. So it is written: "The first man Adam became a living being"; the last Adam, a life-giving spirit. The spiritual did not come first, but the natural, and after that the spiritual. The first man was of the dust of the earth; the second man is of heaven. As was the earthly man, so are those who are of the earth; and as is the heavenly man, so also are those who are of heaven. And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man.

I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

The Word of the Lord

People: **Thanks be to God**

Reader: God of goodness and mercy, of gentleness and kindness, of righteousness and faithfulness; be the light of our salvation and sustain our souls. We offer our daily tasks that consume us to you, for we accomplish nothing without your grace. We submit to your will so that we should love you with our everything and love our neighbours and even our enemies as we love ourselves. Renew us and transform us by your steadfast love into becoming one and more the people of God. Amen

Holy Gospel

Fr. Michael: The Lord be with you.

People: **And also with you.**

Fr. Michael: The Holy Gospel of our Lord and Saviour Jesus Christ according to the blessed St. Luke (St. Luke 6:27-38)

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

"But to you who are listening I say: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them. Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. Do to others as you would have them do to you.

"If you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who are good to you, what credit is that to you? Even sinners do that. And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. But love your enemies, do good to them, and lend to them without expecting to get anything back.

Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked. Be merciful, just as your Father is merciful.

"Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you.

A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you."

Fr. Michael: The Gospel of Christ.

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

## Homily - LIFE TOGETHER

When I moved back to Ottawa in the Spring of 1970, there were so many things I had on my “to-do list” - enrol in the History programme at Carleton, check out the local grocery stores and entertainment venues and look for a church to attend. My Dad had begun playing organ at a couple of churches in the city but I wasn't too keen on joining a church where I would be seen as the organist's son – there's nothing wrong with being that, it's just that it gets a little tiresome after a while to be always referred to as “our choirmaster Bob's boy”! I heard of a congregation in Centretown which had a rep for being dynamic, progressive and cutting-edge liturgically which was precisely the sort of community I was looking for. One Sunday, I went to St. John's Elgin Street and took part in the worship and, over coffee afterwards, was introduced to a number of people, including the Incumbent priest, Borden Purcell. When Borden heard that I was thinking about seminary, he was all over me like a wet shirt, extolling the virtues of Trinity College in Toronto, his alma mater and how St John's and Trinity would be a fantastic introduction to the “new Church” of the 70's – little did he realize I think that Trinity in that day was THE bastion of Anglican orthodoxy in both theology and liturgy. Borden soon called over another priest to carry on the indoctrination and introduced me to Paul Busing.

It turned out that he had been the priest in Dorval, a small town not too far from where I grew up on the island of Montreal, but we had never met. As he left us, Borden said, “You'll find Paul very interesting – he was a student and friend of Bonhoeffer's you know!” I guess I looked rather blankly at Paul who got it immediately - “You have no idea who Borden's talking about, have you?” he asked. I confessed to my ignorance and Paul just sorta shrugged his shoulders and said, “That's OK...it was a long time ago” and we left it at that. Over the years, and especially when I became the priest-in-charge of St. John's in the early 1980s, I got to know Paul and his wife Erika well and what a story was woven around them – Paul's real name was Wolfgang Busing and he had been a student at a seminary in Finkenwalde in Germany in the 1930's as the Nazis were beginning to inflict themselves upon the German people. The head of the seminary was a young Lutheran pastor by the name of Dietrich Bonhoeffer who had some very radical ideas about what the relationship between the Church and Naziism should have been and the place of the church in the world. As Hitler tightened his grip on the nation, the seminary was shut down and it looked like Wolfgang and his young bride were fated to go to one of the newly constructed concentration camps because of Erika's ancestry- her great-grandmother was one quarter Jewish and thus under the Aryan Laws subject to all the indignities and horrors reserved for the children of Israel in Germany, including extermination. Bonhoeffer arranged for them to escape to England where Wolfgang became Paul and was to become the liaison through the offices of Bishop Bell of Chichester between the Church of England and the German Confessing Church and his mentor Bonhoeffer. The more I went to St. John's the more I liked Paul and one day I asked him about Bonhoeffer and whether he had written anything – running to his small office, Paul grabbed a slim volume, handed it to me and said, “It's not as theological and academic as some of his other things, but it's the best intro to Dietrich the theologian and the man I know.”

The book was titled, LIFE TOGETHER and was the blueprint for a true Christian community which Bonhoeffer had instituted among the seminarians. I read and reread this incredible vision of church as community and family and have owned at least four copies since borrowing Paul's – I've given all my copies away because I believe that what Bonhoeffer dreamed of for his church in dark days of war and hatred still rings as a clarion call to and for the Church today. Bonhoeffer was to suffer the very fate that was set out for Paul and Erika – towards the end of the war, he was arrested for his collaboration in one of the assassination plots against Hitler, imprisoned and eventually shot by the Gestapo. I often wonder how much greater an impact Dietrich would have had had he survived the war, but the volumes that he did write remain as beacons of light and hope for a church which wanders a bit, wondering who she is and what she's here for!

I tell you this on Vestry Sunday because when we meet in an hour or so, we are coming together as two entities – first, the family of men, women and children bound to one another in Jesus Christ and secondly, as an institution governed by certain rules and regulations which give the fellowship shape and form.

While not being mutually exclusive, the church as institution and as community sometimes seem to conflict just because of the natures involved. Today, I want to share with you some of the insights which I have gleaned from Dietrich's little book which hopefully will help us to use our time as institution in a pastoral way so that we will never forget that, as Sister Sledge once sang, "We are family".

The original intent was to summarize the entire book, but I have decided to simply share the insights from the first chapter which he titled, COMMUNITY. In it, Bonhoeffer develops the theme which spans not only the rest of the book but the rest of his life. I have an idea of what I want to do with the rest of LIFE TOGETHER but will hold off on speaking of that until I've really figured it out. So ...stay tuned!

"How good and pleasant it is when kindred spirits live together in unity" - with these words from Psalm 133, Dietrich launches us into the future. Immediately, he writes that "The Christian cannot simply take for granted the privilege of living among other Christians. Jesus Christ lived in the midst of his enemies. In the end, all his disciples abandoned him. On the cross he was all alone, surrounded by criminals and the jeering crowd. He had come with the express purpose of bringing peace to the enemies of God. So, Christians too belong not to the seclusion of a cloistered life, but in the midst of enemies."

He saw the Church's place as being the scattered ones, called to spread the seed of the gospel throughout the world. He sees this work as coming from the strength and imagination of a group of committed and caring persons who exist solely through and by the grace of God: "It is by God's grace that a congregation is permitted to gather visibly around God's word and sacrament in this world...the physical presence of other Christians is a source of incomparable joy and strength to the believer ...(and) the believer need not feel any shame when yearning for the physical presence of other Christians, as if one was still living too much in the flesh...therefore, the believer praises the Creator, the Reconciler and the Redeemer, God the Father, Son and Holy

Spirit for the bodily presence of other Christians.” In the times through which we are presently moving, these words speak with such clarity to the longing many of us have felt for a long time when we have not been able to gather as a family, to share stories, to share common breath. For Dietrich, one of the greatest dangers facing his church, and in extension the whole holy, catholic and apostolic church is a complacency and an unwarranted certainty that it will always exist, always be around.

Having warned us of how fragile Christian community can be, Dietrich now defines what a community is: he says, “Christian community means community through Jesus Christ and in Jesus Christ. There is no Christian community that is more than this, and none that is less than this... What does this mean? First, a Christian needs others for the sake of Jesus Christ. It means second, that a Christian comes to others only through Jesus Christ. It means, third, that from eternity we have been chosen in Jesus, accepted in time and united for eternity.” The community is where the Word lives and from which the Word becomes real through the sharing of the gospel good news sister to brother, brother to sister. So, Christians need other Christians to speak the word to them as bearers and proclaimers of the divine spark.

“The goal”, he says, “of all Christian community is to encounter one another as bringers of the message of salvation. As such, God allows Christians to come together and grants them community (which) springs solely from the biblical and reformation message of the justification of humans through grace alone. The longing of Christians for one another is based solely on this message.”

Now, he enters the heart of the matter: “When God had mercy on us, when God revealed Jesus Christ to us as our brother, when God won our hearts by God’s own love, our instruction in Christian love began at the same time. When God was merciful to us, we learned to be merciful to one another. When we received forgiveness instead of judgment, we too were made ready to forgive one another. What God did to us we then owed to others. The more we received, the more we were able to give and the more meagre our love for one another, the less we were living in God’s mercy and love. Thus God taught us to encounter one another as God has encountered us in Christ. . I have community with others and will continue to have it only through Jesus. The more genuine and deep our community becomes, the more everything else between us will recede, and the more clearly and purely will Jesus Christ and his work become the one and only thing that is alive between us. We have one another only through Christ, but through Christ we really do have one another.

For Bonhoeffer, true community exists when the individual needs, wants and desires of the Christians who constitute it are subordinated to the needs and desires of the whole body of the fellowship. For Dietrich, the greatest danger facing the community is when the “ideals” of individuals displaces the common longings of all members and dissension threatens the unity which is theirs (and ours) because of our unity in Christ. Every parish, every congregation I have ever been a part of has had moments when the good of the whole fades through the coercion and the force of individuals who seek not the health of the whole body of Christ, but of their own need for control. We are constantly in danger of falling off the cliff because, as he puts it, “community is not an

ideal we have to realize, but rather a reality created by God in Christ in which we may participate. The more clearly we learn to recognize that the ground and strength of our community is in Jesus Christ alone, the more calmly we will think about our community and pray and hope for it. Part of the process of becoming a true community is the constant striving to become a spiritual rather than a self-centered one; a community in which the Spirit of God takes the lead, where agape ( the service of love) is the heart and core of our life together. Much of the rest of the chapter focuses on the differences between a community which is "spiritual" in nature in that it is guided and fed by the Holy Spirit, as opposed to one which, in his words, is "emotional" which is created and sustained by human desires, human visions only. This shows itself in part in how a community decides who is "in" and who is to be an "outsider" – He warns us that "the exclusion of the weak and insignificant, the seemingly useless people from everyday Christian life in community may actually mean the exclusion of Christ, for in the poor sister or brother, Christ is knocking at the door." The clue to the genuineness of our community is this: "Jesus Christ alone is our unity. He is our peace. We have access to one another, joy in one another, community with one another through Christ alone." Thus does Dietrich conclude the broad strokes and theology of what a true Christian community is – centered in the word and sacraments with all bound to one another through the power of the Spirit in the unity of Christ through the grace-given love of the Father. The rest of the book looks at how a community spends its time together, its time apart and its time in agape service to one another, the wider community in which it finds itself and in the world.

The deeper I read, and the deeper I will continue to read, the more I realize how prophetic this Lutheran pastor was and still could be whose heart and core he articulated and which might be our watchword, "How good it is when sisters and brothers live together in unity." That is my hope, my dream for you, for us and for the Church of Jesus Christ. Amen

Fr. Michael: Faith means betting your life that something is true. We are the inheritors of that truth and now we join all those who, for nearly two thousand years have affirmed your truth as we say,

**People: I believe in one God the Father Almighty, creator of heaven and earth  
I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power  
of the Holy Spirit and born of the Virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father He will come again  
to judge the living and the dead.  
I believe in the Holy Spirit,  
the holy catholic Church,**



**the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen**

Fr. Michael: God of wonder and mystery, God of the stars and the universe, God of winding ways and straight paths... we gather this day in gratitude for the gift of your constant presence, your trustworthy guidance and your daring risk-taking for us. You dare to care for us, despite our challenge in caring for others. You dare to walk with us, despite our fickleness.

People: **Take our hands and hearts and lead us into your kingdom, Lord.**

Fr. Michael: On our journey towards the stars and the guiding points you put before us, you continue to lead us forward, guiding us by the teachings of Jesus to seek after justice, love, kindness and to walk humbly in your loving shadow.

People: **Take our hands and hearts and lead us into your Kingdom, Lord.**

Fr. Michael: As we struggle with the political wrangling of this world, the wars waged for both justice and greed, the violence committed daily against the innocent, let alone the pain of broken relationships and loss, you remain steadfast in your care and devotion for us and your entire creation. It is almost too much to take in sometimes. And even in our moments of doubt and disbelief, our struggle to understand and our constant misunderstanding and our all-out ignorance of your ways, you remain constantly present to us.

People: **Take our hands and hearts and lead us into your Kingdom, Lord.**

Fr. Michael: We pray this day for peace in our world, the kind of peace which celebrates the diversity of all human persons. We pray for our diocesan family, remembering especially today our Ottawa Pastoral Counselling Centre and Sharon York, Executive Director, as well as their staff and clients. For members of our Parish Ministry Committee and for the Peace Latvian Lutheran Church and their pastor Sylvia Zalts-Sipolins. In our parish family, we begin by offering to you from the depth of our inner hearts where your peace dwells secure the names of those for whom we pray .... and for those who have asked us as a community to hold them in prayer, especially Marjorie, Roy, Irene, Howard, Sarah, Zachariah, Kirsten, Jeanette and Cheryl. We pray with particularity this morning for our parish family as we gather in Vestry to dream your dreams and see visions of who you wish us to be and to become. We pray for those who are lonely, that you might lead us to reach out to them and offer our friendship and your love; we pray for the hungry, that you might lead us to offer them both the bread of this world and your bread of life; we pray for the lost, that you might lead us to offer to walk through the darkness with them into your marvellous light.

People: **Take our hands and hearts and lead us into your Kingdom, Lord.**

Fr. Michael: And lastly, we pray for ourselves that we might continue on this journey, learning the lessons you offer, seeking the fullness of your perfection and live as you

would have us live among both friends and enemies. These prayers and hopes we offer in confidence and gratitude for your love and presence.

People: **Take our hands and hearts and lead us into your Kingdom, Lord.**

Fr. Michael: Sisters and brothers, God is love and in that love we are invited to walk and breathe. Let us now lay our hearts before the Lord.....

People: **God of grace, forgive our ingratitude for all the blessings which we have received. Help us to live the lives we proclaim. God of peace, forgive our impatience with the actions of our neighbours and those who do not share our visions and our dreams. God of love, forgive our intolerance of those who do not share our faith journey. God of forgiveness, forgive our reluctance to offer a word of forgiveness. Help us to live the lives we so easily proclaim. God of hope, accept our repentance as a sweet-smelling offering to you along with our commitment to service for others. Amen**

Fr. Michael: God, you are our strength, the light by which we walk, the truth by which we talk. You are our hope, the promise to which we hold, the story that must be told. You are the peace that this world cannot provide, that overcomes our pride. You are our God the One whose name we praise and to whom our hands are raised and the One from whom our forgiveness flows. For this, we thank you and thank you that your presence calms the troubled seas of life. Praise you today and always. Amen

Fr. Michael: Almighty and everliving God, source of all wisdom and understanding, be present with those of this parish as we move towards our Vestry meeting today. Give us your guidance for the renewal and faithful service of the people who claim Holy Trinity as their spiritual home. May we seek your honour and glory and may we shine as a beacon of hope and concern for all who come near to us this day and always. Amen.

People: **Mighty God, thank you that you hear and answer our prayers. Hear our prayers and be in the midst of our worship today. Thank you that your presence calms the troubled seas of life and speaks peace to our souls. Give us clear minds and peaceful hearts as we gather today. According to your abundant mercy, create us anew into a living hope by the resurrection of Jesus. May we live in the light of your salvation, experiencing the freedom that is ours through you and in you; we ask this in the name of Jesus, our Redeemer, Friend and Brother. Amen** (from Connectus)

Fr. Michael: Everlasting God, we give thanks to you this day, we bless your name together. You alone are good and your love is steadfast and endures for all time. Your faithfulness endures from generation to generation and as we gather today, you have filled our minds and our mouths with praise for you. Guard our thoughts and our hearts that we may glorify you in every aspect of our lives.

Fr. Michael: You are the Name above all other names, the King above all kings. Blessing and glory, wisdom and thanksgiving, honour and power and strength be to you our God for ever and ever. Amen. (from Connectus)

Fr. Michael: Christ has no body now on earth but ours, no hands but ours, no feet but ours. Ours are the eyes through which Christ's compassion is to look out upon the world. Ours are the feet with which he is able to go about doing good. Ours are the hands with which he is to bless now. And that blessing of God, Father, Son and Holy Spirit, be with us this day, this week and always. Amen (St. Teresa of Avila)

Announcements, and Celebrations Vestry Meeting - 11:30 Today  
February 27 Sunday Service will be back in Holy Trinity at 10:30 am

**Worship follows the Holy Eucharist in the Book of Alternative Services.  
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