

HOLY TRINITY ANGLICAN CHURCH

Baptism & Confirmation
Holy Eucharist, Eucharistic Prayer 1
Instructive Worship Service Bulletin



Sunday, February 11th, 2018
The Transfiguration of the Lord



*This is my beloved Son, with whom I am well pleased; listen to him.
Matthew 17:5*

YOU ARE MOST WELCOME HERE!

We extend a special welcome to those who are single, married, divorced, gay, filthy rich, dirt poor, yo no habla Ingles. We extend a special welcome to those who are crying newborns, skinny as rail or could afford to lose a few pounds.

We welcome you if you can sing like Andrea Bocelli or can't carry a note in a bucket. You're welcome here if you're "just browsing," just woke up, or just got out of jail. We don't care if you're more Catholic than the Pope, or haven't been in church since little Joey's Baptism.

We extend a special welcome to those who are over 60 but not grown up yet, and to teenagers who are growing up too fast. We welcome soccer moms, hockey dads, starving artists, tree-huggers, latte-sippers, paleoistas, vegetarians, junk-food eaters. We welcome those who are in recovery or still addicted. We welcome you if you're having problems or you're down in the dumps or if you don't like "organized religion;" many people have been there too.

If you blew all your offering money at the casino, you're welcome here. We offer a special welcome to those who think the earth is flat, work too hard, don't work, can't spell, or came because grandma is in town and wanted to go to church.

We welcome those who are inked, pierced, or both. We offer a special welcome to those who could use a prayer right now, had religion stuffed down your throat as a kid, or got lost in traffic and wound up here by mistake. We welcome tourists, seekers and doubters, bleeding hearts...and you!

WELCOME CARDS

If you are visiting today, please complete a Welcome Card and place it in the offering plate or hand it to one of the clergy members. Fr. Chris would like to contact you and offer a personal greeting. If you provide your email address, we will add you to our monthly newsletter distribution. And if you have a prayer request, just write it on the back. We're glad you are here!

REFRESHMENTS AFTER THE SERVICE

Please join us as we gather for refreshments downstairs after the service. We'd like to know you better!

AN ANNOTATED HOLY EUCHARIST

This booklet is designed to provide a running commentary on the Eucharist Service. The right-side section of the page contains the text from the Book of Alternative Services, while the left-side shaded column contains the commentary.

The liturgy is not something that the clergy does and the congregation watches. “Liturgy” is a Greek word that comes from the root words “for people” and “work”, so the liturgy is “the gathered work of the people.” It is something we all do together.

The first act of the drama is The Liturgy of the Word. The service begins with an opening hymn, the procession, and the opening acclamation. The opening hymn is a time for all the voices of the congregation to join as one to begin the work of the people together, so that by the time of the opening words of the service, we may respond as one gathered community. This first half of the service is based on Jewish worship, which preceded Christianity. God’s mighty acts in history are recalled through scripture, then applied to our lives in the sermon.

The second act of drama is The Liturgy of the Table. This service is known as **Holy Eucharist**; in it we commune with God and also with each other as the Body of Christ. **Eucharist** is the Greek word meaning “thanksgiving.” In the Eucharist, we give thanks for what God has done for us in Jesus Christ. The Eucharist is a service that sets aside time as we know it. The Eucharist brings both the past and the future to present reality as we remember Jesus’s life, death, and resurrection, and anticipate his coming again. The service is a drama that we all enter.

The Book of Alternative Services is an authorized service book of The Anglican Church of Canada. It contains regular services for public worship, prayers for private devotion, and much more. The Book of Alternative Services is intended to extend the tradition of the church. It is essential to the character of the Anglican Church because it holds together congregations around the world with very different personalities within the church’s broader traditions of Christian belief and practice. The BAS was published in 1985 and is based on the practices of the early church. It’s also in-line with liturgies for other denominations who have done the same.

GOT QUESTIONS?

All this information probably raises more questions than it answers. We LOVE questions!

Our clergy would be more than happy to talk to you about your questions. You can email them to rector@holytrinity.ab.ca (Fr. Chris) or assistantcurate@holytrinity.ab.ca (Rev. Heather) or call the church at 780-433-5530. Once again – WELCOME!!

It is our custom to stand, sit, or kneel at different parts of the service. We find this helpful because we worship with our bodies, not just our minds. We follow the Jewish and Christian traditions of

- standing to praise God and to pray;
- sitting in order to listen; and,
- kneeling in order to express penitence or devotion.

These postures are used to enhance an individual's experience of worship. You determine which of these postures you use during your worship experience, taking into consideration any physical limitations you may have.

The "Collect of the Day" is intended to reflect both the season of the church year and the readings for the day.

Reading and commenting on scripture goes back to the earliest services of Christianity. Following the tradition of Jewish synagogue worship, readings follow a set pattern for what will be read on Sundays and Holy Days.

10:25: Announcements

THE GATHERING OF THE COMMUNITY

Processional Hymn #5: Christ Whose Glory Fills the Skies

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

All: And also with you.

There is one body and one Spirit,

All: There is one hope in God's call to us;

One Lord, one faith, one baptism,

All: One God and Father of all.

Collect of the Day: Almighty God, on the holy mount you revealed to chosen witnesses your well-beloved Son, wonderfully transfigured: mercifully deliver us from the darkness of this world, and change us into his likeness from glory to glory; through Jesus Christ our Lord who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Children's Song & Focus: Let All Things Now Living

Let all things now liv-ing a - song of thanks - giv-ing to
God the cre - a - tor tri - um - phant - ly raise, who
fash - ioned and made us, pro - tect - ed and stayed us, who
still guides us on to the end of our days. Love's
ban - ners are o'er us; God's light goes be - fore us, a
pil - lar of fire shin - ing forth in the night, till
shad - ows have van - ished and dark - ness is ban - ished, as
for - ward we trav - el from light in - to Light.

THE PROCLAMATION OF THE WORD

Last Epiphany, Year B

The traditional date of the Transfiguration was fixed in the Roman church in 1463 at August 6, which remains in our calendar. The Revised Common Lectionary adopted the practice among some Lutheran and Methodist churches of celebrating the Transfiguration on the Sunday before Ash Wednesday. Part of the reason for this move was to reflect the narrative structure of the Gospel story, particularly as found in Mark.

2 Kings 2:1-12. We hear of the ascent to heaven of the prophet Elijah, who will appear with Jesus on the mount of Transfiguration. Chariots of fire!

Psalms 50:1-6. Echoing the first reading, this Psalm speaks of the appearance of God attended by fire and storm.

We stand for the Gospel reading

to show the importance we place on Jesus's words and actions. The Gospel book follows the Cross into the midst of the people for this reading, and all turn toward the reader.

At the announcement of the Gospel, some people sign themselves with a small cross on the forehead, the lips, and chest to signify their desire that the Gospel may live in their understanding, on their lips, and in their hearts.

The Gospels – the books of Matthew, Mark, Luke, and John – are the core texts of Christianity. They tell the story of the life, teaching, and work of Jesus, including his death, resurrection, and ascension. The Christian year is anchored in these readings. The Gospels are read over a three-year cycle.

A **sermon** follows the Gospel and serves to help us make the Word a living and transforming reality in our lives.

The Anglican Church practices believer's baptism (adults) as the norm, and also infant baptism as an expression of the belief that the principal actor in baptism is God, not the individual. Children are recognized as full members of the household of God. That is why the active commitments of parents and sponsors to bring children up in the church are crucial.

These three-fold renunciations and affirmations are very ancient. In them we repent (turn around) from our natural self-centeredness and commit to Jesus. We accept Jesus as Savior and Lord.

give the light of the knowledge of the glory of God in the face of Jesus Christ.

The Word of the Lord.

All: **Thanks be to God.**

Gospel Reading

The Lord be with you;

All: **And also with you.**

The Holy Gospel of our Lord Jesus Christ according to Mark (9:2-9).



Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, 'Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah.' He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, 'This is my Son, the Beloved; listen to him!' Suddenly when they looked around, they saw no one with them any more, but only Jesus. As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead.

The Gospel of Christ.



Gospel Acclamation:



Sermon: The Rt. Rev. Dr. Jane Alexander

THE BAPTISM & CONFIRMATION

Presentation and Examination of the Candidates

The candidates for Holy Baptism will now be presented.

Sponsor: I present Kathleen Bellerose to receive the sacrament of baptism.
Do you desire to be baptized?

Candidate: I do.

Sponsors & Parents: The candidates for Holy Baptism will now be presented.
I present Bella Bellerose/Emma Bellerose/William Olson to receive the sacrament of baptism.

Sponsors & Parents: Will you be responsible for seeing that the child you present is nurtured in the faith and life of the Christian community?

Sponsors & Parents: I will, with God's help.

Sponsors & Parents: Will you by your prayers and witness help this child to grow into the full stature of Christ?

Sponsors & Parents: I will, with God's help.

The celebrant then asks the following questions:

Sponsors & Parents: Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

Sponsors & Parents: I renounce them.

We renounce cosmic evil—evil beyond human capacity and understanding. We renounce systemic evil—social and political forces that diminish us as human beings.

We renounce personal evil—the innate tendency to hurt one another and damage our relationships to other people and to God.

And then we turn to Jesus Christ, and accept him as our Savior and our Lord. We declare a new way of life, not just a mental proposition.

The congregation makes a lifetime commitment to support the faith journey of each new brother and sister in being baptized.

Most Sundays, the Prayers of the People address the church, the world, the community, the suffering, and the dead. On baptismal Sundays, all our prayers focus on the candidates. The prayers remind us of all we have been commissioned to do as Christians.

Sponsors & Parents:

Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

I renounce them.

Sponsors & Parents:

Do you renounce all sinful desires that draw you from the love of God?

I renounce them.

Sponsors & Parents:

Do you turn to Jesus Christ and accept him as your Saviour?

I do.

Sponsors & Parents:

Do you put your whole trust in his grace and love?

I do.

Sponsors & Parents:

Do you promise to obey him as your Lord?

I do.

The other candidates will now be presented.

Presenters:

I present Cynthia Chiew/Thomas Higa/Janice Higa for Confirmation.

Candidates:

Do you reaffirm your renunciation of evil?

I do.

Candidates:

Do you renew your commitment to Jesus Christ?

I do.

Candidates:

Do you put your whole trust in his grace and love?

I do, and with God's grace I will follow him as my Saviour and Lord.

Please stand.

Will you who witness these vows do all in your power to support these persons in their life in Christ?

All:

We will.

Prayers for the Baptismal Candidates *(Ed Brownfield)*

All:

Let us now pray for Bella, Emma, Kathleen, and William, who are to receive the sacrament of new birth.

Deliver them, O Lord, from the way of sin and death.

Lord, hear our prayer.

All:

Open their hearts to your grace and truth.

Lord, hear our prayer.

All:

Fill them with your holy and life-giving Spirit.

Lord, hear our prayer.

All:

Teach them to love others in the power of the Spirit.

Lord, hear our prayer.

All:

Send them into the world in witness to your love.

Lord, hear our prayer.

All:

Bring them to the fullness of your peace and glory.

Lord, hear our prayer.

Bishop:

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever. **Amen.**

Into your hands, O Lord, we commend all for whom we pray, trusting in your mercy, through your Son, Jesus Christ our Lord. **Amen.**

Thanksgiving over the Water

The Lord be with you.

All: **And also with you.**

Let us give thanks to the Lord our God.

All: **It is right to give our thanks and praise.**

We thank you, Almighty God, for the gift of water. Over water the Holy Spirit moved in the beginning of creation. Through water you led the children of Israel out of their bondage in Egypt into the land of promise. In water your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life. We thank you, Father, for the water of baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptising them in the name of the Father, and of the Son, and of the Holy Spirit. Now sanctify this water by the power of your Holy Spirit, that those who are here cleansed from sin and born again, may continue for ever in the risen life of Jesus Christ our Saviour. To him, to you, and to the Holy Spirit, be all honour and glory, now and for ever. Amen.

Let us join with those who are committing themselves to Christ and renew our baptismal covenant.

The Baptismal Covenant

Do you believe in God the Father?

All: **I believe in God, the Father Almighty, Creator of heaven and earth.**

Do you believe in Jesus Christ, the Son of God?

All: **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 dead.**

Do you believe in God the Holy Spirit?

All: **I believe in God the Holy Spirit, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting.**

Will you continue in the Apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

All: **I will, with God's help.**

Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?

All: **I will, with God's help.**

Will you proclaim by word and example the good news of God in Christ?

All: **I will, with God's help.**

Will you seek and serve Christ in all persons, loving your neighbour as yourself?

All: **I will, with God's help.**

Will you strive for justice and peace among all people, and respect the dignity of every human being?

All: **I will, with God's help.**

Will you strive to safeguard the integrity of God's creation, and respect, sustain and renew the life of the Earth?

All: **I will, with God's help.**

The Apostle's Creed is the ancient creed of baptism, used in the Church (in shorter forms) since the second century. It is used today by the Roman Catholic and Anglican church and many Protestant denominations.

"Catholic" here means universal, not Roman Catholic.

These six questions and answers provide a brief summary of the life a disciple of Jesus promises to lead. The first promise comes from the Acts of the Apostles, 2:4

We promise to turn back to Jesus when - not if—we lose our way.

All Christians promise to work as active evangelists—people who both act and talk the Good News.

The baptismal font (water bowl) is kept near the entrance of a church as a symbol that baptism is the doorway to new life. Baptismal water is kept in the bowl, and some people like to dip a finger in the water and make the sign of the cross over their hearts as they enter worship, as a reminder of their baptism.

Water recalls the mighty acts of God as recorded in Scripture: Creation, Exodus, the baptism of Jesus—acts that reflect and echo each other.

Water is an element of physical birth, and here it is claimed as an element of spiritual birth. Through it we are “born again.”

This action admits all who are baptized to Holy Communion.

Olive oil, consecrated by the Bishop (“Chrism”), is used to anoint the newly baptized, as King were once anointed in Israel.

The light of the Paschal (Easter) candle is shared with the newly baptized.

In the *Peace*, we affirm our reconciliation with one another as preparation for receiving communion (See Matthew 5:23-24.) After the visitors left the service, the early Christians would greet each other with “the kiss of peace.” Today we shake hands or hug. There are no set words to use in greeting each other. “Peace,” “God’s peace,” and “Peace be with you” are all commonly used.

Now we come to the second act in the drama with “*The Celebration of the Eucharist*”. It is based on Jewish fellowship meals, particularly in the Passover observance. (See Exodus 12 to understand this part of our Biblical history.)

The second act begins with the *Offertory*. Here we give back to God from the gifts God has given us.

Our stewardship offering is the first of four actions in the Eucharist. Just as scripture tells us that Jesus took, blessed, broke, and gave the bread and wine, so this first of our four actions is for the priest to take the bread and wine. When we gather together we remember Jesus.

Guests are invited, but certainly not required, to participate in making this offering.

The Baptism *(Please be seated)*

Bella Ashley Bellerose/Emma Elizabeth Anne Bellerose/Kathleen Elizabeth Bellerose/William Harvey Olson, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

I sign you with the cross, and mark you as Christ’s own for ever.

Prayer after Baptism: Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon these your servants the forgiveness of sin, and have raised them to the new life of grace. Sustain them, O Lord, in your Holy Spirit. Give them inquiring and discerning hearts, the courage to will and to persevere, spirits to know and to love you, and the gift of joy and wonder in all your works. **Amen.**

Hymn #354: Come, Thou Fount of Every Blessing

The Giving of Light

Receive the light of Christ, to show that you have passed from darkness to light.

All: **Let your light so shine before others that they may see your good works and glorify your Father in heaven.**

Let us welcome the newly baptized.

All: **We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.**

The Confirmation

Let us now pray for these persons who have renewed their commitment to Christ.

Almighty God, we thank you that by the death and resurrection of your Son Jesus Christ you have overcome sin and brought us to yourself, and that by the sealing of your Holy Spirit you have bound us to your service. Renew in these your servants the covenant you made with them at their baptism. Send them forth in the power of that Spirit to perform the service you set before them; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Strengthen, O Lord, your servant Cynthia Chiew/Thomas Higa/Janice Higa with your Holy Spirit; empower them for your service; and sustain them all the days of their life. **Amen.**

Almighty and everliving God, let your fatherly hand ever be over these your servants; let your Holy Spirit ever be with them; and so lead them in the knowledge and obedience of your word, that they may serve you in this life, and dwell with you in the life to come; through Jesus Christ our Lord. **Amen.**

The Peace

The peace of the Lord be always with you.

All: **And also with you.**

THE CELEBRATION OF THE EUCHARIST

Offertory Hymn #465: Here in This Place New Light is Streaming

Prayer over the Gifts: Holy God, receive all we offer you this day, and bring us to that radiant glory which we see in the transfigured face of Jesus Christ our Lord. **Amen.**

The bread and the wine remain bread and wine, but they are not unchanged. The significance of the bread and wine for those partaking of them changes radically. The elements of communion become the outward signs of inward grace. That grace, or gift from God, is Jesus' real presence in the Eucharist through the power of the Holy Spirit.

The *Sanctus* (Holy, holy holy) recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the Sanctuary.

The priest prays for the Holy Spirit to bring the Real Presence of Jesus into the bread and the wine.

Through repeating the words and actions of Jesus's last meal with his disciples, we ourselves join the story and make it our own. We don't just watch the drama or listen to it unfold, but we enter into the story as we too take the bread and wine, and eat and drink.

A sacrament is an outward and visible sign of an inward and spiritual grace. Here we are reminded that we receive this sacrament not for our benefit alone, but to strengthen us to do the work of the Lord in the world.

One requirement for the celebration of the Eucharist in the Anglican Church is the use of the words Jesus used at the Last Supper, as recorded in Scripture. This prayer combines elements from Matthew and Luke.

Eucharistic Prayer 1

The Lord be with you.

All: **And also with you.**

Lift up your hearts.

All: **We lift them to the Lord.**

Let us give thanks to the Lord our God.

All: **It is right to give our thanks and praise.**

It is indeed right that we should praise you, gracious God, for you created all things. You formed us in your own image: male and female you created us. When we turned away from you in sin, you did not cease to care for us, but opened a path of salvation for all people. You made a covenant with Israel, and through your servants Abraham and Sarah gave the promise of a blessing to all nations. Through Moses you led your people from bondage into freedom; through the prophets you renewed your promise of salvation. Therefore, with them, and with all your saints who have served you in every age, we give thanks and raise our voices to proclaim the glory of your name.

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

Holy God, source of life and goodness, all creation rightly gives you praise. In the fullness of time, you sent your Son Jesus Christ, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He healed the sick and ate and drank with outcasts and sinners; he opened the eyes of the blind and proclaimed the good news of your kingdom to the poor and to those in need. In all things he fulfilled your gracious will. On the night he freely gave himself to death, our Lord Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, 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." Gracious God, his perfect sacrifice destroys the power of sin and death; by raising him to life you give us life for evermore. Therefore we proclaim the mystery of faith.

All f
We pro-claim your Death, O
Lord, and pro-fess your Res-ur-rec-tion un-
til you come a-gain, un-til you come a-gain.

Recalling his death, proclaiming his resurrection, and looking for his coming again in glory, we offer you, Father, this bread and this cup. Send your Holy Spirit upon us and upon these gifts, that all who eat and drink at this table may be one body and one holy people, a living sacrifice in Jesus Christ, our Lord. Through Christ, with Christ, and in

Some of our communion is set aside each week to take to the sick and shut-ins. If you or someone you know would like to have communion brought to them, you can ask the priest to make arrangements. When you can't come to church, the church can come to you.

We partake in the Eucharist and are spiritually nourished, but it is not for our benefit alone. Communion enables us to return to the world with renewed vigor for proclaiming the Gospel in our words and in our lives. In the Eucharist, Christ's presence both nourishes us and challenges us. As the celebration ends, we are charged to "Go in Peace to love and serve the Lord." The Eucharist is therefore not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us.

The final act of our common worship is the dismissal. It is not an afterthought, but an integral part of the service; in fact, the word "Mass" comes from the Latin words "missa est" - "you are sent". Jesus's final action on earth was to send his followers into the world to make disciples, baptizing them and teaching them to obey all that he commanded.

You are sent. Go!

Anthem: Gracious Spirit, Dwell with Me, K. Lee Scott

1. Gracious Spirit, dwell with me,
I would gracious be;
help me know Thy grace to see,
I would be like Thee;
and, with words that help and heal,
Thy life would mine reveal;
and, with actions, bold and meek
for Christ my Savior speak.

2. Truthful Spirit, dwell with me,
I would truthful be;
help me now Thy truth to see,
I would be like Thee;
and, with wisdom kind and clear,
Thy life in mine appear;
and, with actions lovingly,
speak Christ's sincerity.

3. Holy Spirit, dwell with me,
I would holy be;
show thy mercy tenderly,
make me more like thee;
separate from sin I would
and cherish all things good,
and whatever I can be
give Him who gave me Thee.

4. Mighty Spirit, dwell with me,
I would mighty be,
help me now thy power to see,
I would be like Thee;
'gainst all weapons hell can wield,
be Thou my strength and shield;
let Thy word my weapon be,
Lord, Thine the victory.

Prayer after Communion: Holy God, we see your glory in the face of Jesus Christ. May we who are partakers of his table reflect his life in word and deed, that all the world may know his power to change and save. We ask this in his name. **Amen.**

The Doxology:

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 Blessing

Christ our Lord, to whom kings bowed down in worship and offered gifts, reveal to you his glory and pour upon you the riches of his grace; and the blessing of God almighty, Father, Son and Holy Spirit be among you and remain with you now and always.

Recessional Hymn #375: At The Name of Jesus

Go in peace to love and serve the Lord.

All: Thanks be to God.

Postlude



**The flowers on the altar today are given to the glory of God
and in loving memory of Janet Walter from
her children: Jan, Ric, and Dana.**

Holy Trinity Anglican Church
10037 84 Ave. NW Edmonton, AB T6E 2G6
780-433-5530 holytrinity.ab.ca

The Rt. Rev. Dr. Jane Alexander, *Bishop of the Diocese of Edmonton*
The Ven. Dr. Christopher A. Pappas, *Rector*
The Rev. Heather Liddell, *Assistant Priest*
The Rev. Allan Bonertz, *Honorary Assistant*
The Rev. Robin Walker, *Honorary Assistant*
Dr. John Brough, DMus, ARCCO, *Director of Music*
Ms. Cari Astleford, MMus, *Organ Scholar*