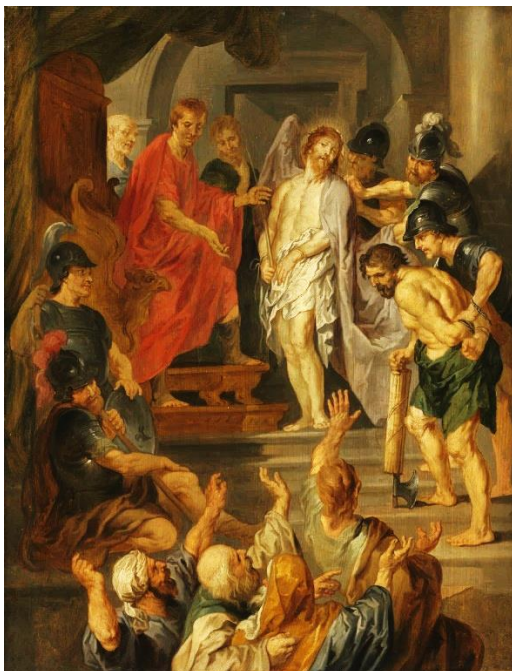


# Saint Thomas's Church

## The Fourth Sunday in Lent

Sunday, March 19, 2023

Evensong & Devotions at 5:00 pm



*Christ before Pilate*, Willem van Herp I, c. 1614  
Museum of Fine Arts, Budapest, Hungary

**Saint Thomas's Anglican Church**

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Toronto, Ontario M5S 2G5

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## Welcome!

On behalf of everyone who claims St. Thomas's as their spiritual home, we are happy you are with us, whether in person or via our livestream. If you are a visitor or newcomer, or even a longtime parishioner, but find it awkward or difficult to stand or kneel at the places indicated, remaining seated is perfectly acceptable. Please assume the posture most conducive to prayer throughout this service, or simply observe.

St. Thomas's has many peculiar ways that we cherish and are happy to share. If there seems to be no rhyme or reason for something, there might not be! But feel free to ask anyone after the service; it usually makes for entertaining conversation.

You are not obliged to engage any of us in conversation, though you should know that pretty much everyone here is happy to do so when we gather. You can always slip away without any judgement. We seem to have a lot of introverts here, so we understand the energy it takes to put yourself out there. Even if you're a raging extrovert, the experience of church can be disorienting. Relax and be yourself. Believe it or not, whether from near or far, God has led you here today. We want to honour what God is up to in your life, and we are here for you as you (re-) discover the joy and the challenge of the saving Gospel of Jesus Christ.

Fr. Nathan Humphrey, Rector



St. Thomas's relies on the generosity of those whose offerings reflect gratitude for God's own generosity to us. To make a secure gift online, simply scan the QR code with your phone's camera app, or visit [qrco.de/smokytons](http://qrco.de/smokytons). Scroll to the bottom of the webpage to fill out the online form. **We no longer pass the plate, so if you want to give the old-fashioned way, an alms basin is available in the narthex.**

**Officiant:** Fr. Beyers  
**Homilist:** The Reverend Doctor Geoffrey Ready  
**Director of Music & Organist:** Elizabeth Anderson

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**VOLUNTARY**

Psalm Prelude on 'Caithness,' Eric Robertson (b. 1948)

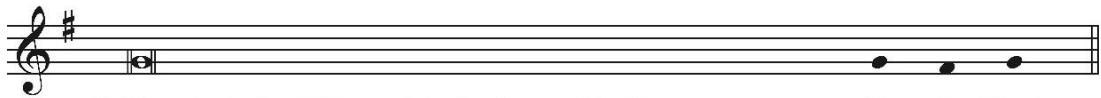
**PRECES**



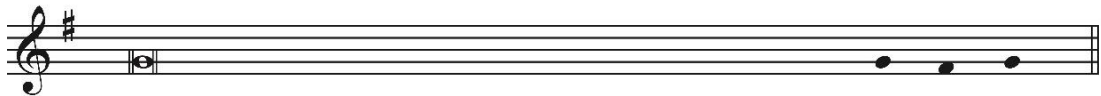
∿. O Lord, open thou our lips;      ℞. And our mouth shall show forth thy praise.



∿. O God, make speed to save us;      ℞. O Lord, make haste to help us.



∿. Glory be to the Father, and to the Son, and to the      Ho - ly Ghost.



℞. As it was in the beginning, is now, and ever shall be, world without end.      A - men.



∿. Praise ye — the Lord; —      ℞. The Lord's name — be prais - ed.

PSALM 75. *Confitebimur tibi.*

VI.



- Cantor* 1 UN-TO thee, O God, do we **give** thanks :
- People* yea, unto thee **do** wē give thanks.
- 2 Thy Name also is **so** nigh :  
and that do thy **won**-drōus works de<sup>c</sup>lare.
- Cantor* 3 When I reach the appoint-**ed** time :  
I shall judge ac-**cord**-ing un-to<sup>r</sup> right.
- People* 4 Though the earth be dissolv-ed, and all the inhabiters **there**-of :  
I bear up the **pil**-lārs of it.
- Cantor* 5 I said unto the fools, ‘Deal not so **mad**-ly’ :  
and to the ungodly, ‘**Set** nōt up your<sup>r</sup> horn’.
- People* 6 Set not up your horn **on** high : and speak not **with** ä stiff neck.
- Cantor* 7 For promotion cometh neither from the east, nor from **the** west :  
nor **yet** frōm the south.
- People* 8 And why? God is **the** judge :  
he putteth down one, and setteth **up** än-o-ther.
- Cantor* 9 For in the hand of the Lord there is a cup, and the wine **is** red :  
it is full mix-ed, and he poureth **out** öf the same.
- People* 10 As for the dregs **there**-of : all the ungodly of the earth shall drink  
**them**, änd suck them<sup>r</sup> out.
- Cantor* 11 But I will talk of the God of **Ja**-cob : and praise **him** för ev-er.
- People* 12 All the horns of the ungodly also will **I** break :  
but the horns of the righteous shall **be** ëx-alt-ed.
- Cantor* Glory be to the Father, and to **the** Son : and **to** thë Ho-ly<sup>r</sup> Ghost;  
*People* As it was in the beginning, is now, and ever **shall** be : world with-  
**out** ënd. A-men.

PSALM 76. *Notus in Judaea.*

VII. 5.



- Cantor* 1 IN JU-dah **is** (-) God known :  
*People* his Name is **great** in Īs-ra<sup>e</sup>l.
- 2 At Salem is his **tab**-er-na-cle : and his **dw**ell-ing<sup>^</sup> in Sĭ-on.
- Cantor* 3 There brake he the **ar**-rows of<sup>^</sup> the bow :  
the shield, the sword, **and** the bāt-tle.
- People* 4 Glorious art thou, and **more** ma-jes-tic : than the **ev**-er-lāst-ing<sup>^</sup> hills.
- Cantor* 5 The stout of heart are spoil-ed, **they** have slept<sup>^</sup> their sleep :  
and the hands of all the men of **m**ight have fāil-ed.
- People* 6 At thy rebuke, O **God** of Ja-cob : both the chariot and **horse** are fāll-en.
- Cantor* 7 Thou, even thou **art** to<sup>^</sup> be fear-ed :  
and who may stand in thy sight when **thou** art ān-gry?
- People* 8 Thou didst cause thy judgement to be **heard** from hea-ven :  
the earth **trem**-bled ānd was<sup>^</sup> still,
- Cantor* 9 When God a-**rose** to judge-ment :  
and to help all the **meek** up-ōn earth.
- People* 10 The wrath of man shall **turn** to thy praise :  
and the remainder of **wrath** shall hōn-our<sup>^</sup> thee.
- Cantor* 11 Promise unto the Lord your **God**, and keep it : let all that are round  
about him bring gifts, even unto him that **ought** to<sup>^</sup> be fēar-ed.
- People* 12 He shall cut off the **spi**-rit<sup>^</sup> of prin-ces :  
and is terrible unto the **kings** of thē earth.
- Cantor* Glory be to the **Fa**-ther<sup>^</sup> and to<sup>^</sup> the Son : and **to** the Hō-ly<sup>^</sup> Ghost;  
*People* As it was in the beginning, is now, and **ev**-er shall be :  
world with-**out** end. Ā-men.

## FIRST LESSON Genesis 24.29-end

The First Lesson is written in the book Genesis, in the twenty-fourth chapter, beginning at the twenty-ninth verse.

Now Rebekah had a brother named Laban, and he hurried out to the man at the spring. As soon as he had seen the nose ring, and the bracelets on his sister's arms, and had heard Rebekah tell what the man said to her, he went out to the man and found him standing by the camels near the spring. "Come, you who are blessed by the Lord," he said. "Why are you standing out here? I have prepared the house and a place for the camels."

So the man went to the house, and the camels were unloaded. Straw and fodder were brought for the camels, and water for him and his men to wash their feet. Then food was set before him, but he said, "I will not eat until I have told you what I have to say."

"Then tell us," Laban said. So he said, "I am Abraham's servant. The Lord has blessed my master abundantly, and he has become wealthy. He has given him sheep and cattle, silver and gold, male and female servants, and camels and donkeys. My master's wife Sarah has borne him a son in her old age, and he has given him everything he owns. And my master made me swear an oath, and said, 'You must not get a wife for my son from the daughters of the Canaanites, in whose land I live, but go to my father's family and to my own clan, and get a wife for my son.'

"Then I asked my master, 'What if the woman will not come back with me?' "He replied, 'The Lord, before whom I have walked faithfully, will send his angel with you and make your journey a success, so that you can get a wife for my son from my own clan and from my father's family. You will be released from my oath if, when you go to my clan, they refuse to give her to you—then you will be released from my oath.'

"When I came to the spring today, I said, 'Lord, God of my master Abraham, if you will, please grant success to the journey on which I have come. See, I am standing beside this spring. If a young woman comes out to draw water and I say to her, 'Please let me drink a little water from your jar,' and if she says to me,

“Drink, and I’ll draw water for your camels too,” let her be the one the Lord has chosen for my master’s son.’

“Before I finished praying in my heart, Rebekah came out, with her jar on her shoulder. She went down to the spring and drew water, and I said to her, ‘Please give me a drink.’

“She quickly lowered her jar from her shoulder and said, ‘Drink, and I’ll water your camels too.’ So I drank, and she watered the camels also. “I asked her, ‘Whose daughter are you?’ “She said, ‘The daughter of Bethuel son of Nahor, whom Milkah bore to him.’

“Then I put the ring in her nose and the bracelets on her arms, and I bowed down and worshipped the Lord. I praised the Lord, the God of my master Abraham, who had led me on the right road to get the granddaughter of my master’s brother for his son. Now if you will show kindness and faithfulness to my master, tell me; and if not, tell me, so I may know which way to turn.”

Laban and Bethuel answered, “This is from the Lord; we can say nothing to you one way or the other. Here is Rebekah; take her and go, and let her become the wife of your master’s son, as the Lord has directed.”

When Abraham’s servant heard what they said, he bowed down to the ground before the Lord. Then the servant brought out gold and silver jewelry and articles of clothing and gave them to Rebekah; he also gave costly gifts to her brother and to her mother. Then he and the men who were with him ate and drank and spent the night there.

When they got up the next morning, he said, “Send me on my way to my master.” But her brother and her mother replied, “Let the young woman remain with us ten days or so; then you may go.” But he said to them, “Do not detain me, now that the Lord has granted success to my journey. Send me on my way so I may go to my master.” Then they said, “Let’s call the young woman and ask her about it.” So they called Rebekah and asked her, “Will you go with this man?” “I will go,” she said.

So they sent their sister Rebekah on her way, along with her nurse and Abraham's servant and his men. And they blessed Rebekah and said to her, "Our sister, may you increase to thousands upon thousands; may your offspring possess the cities of their enemies." Then Rebekah and her attendants got ready and mounted the camels and went back with the man. So the servant took Rebekah and left.

Now Isaac had come from Beer Lahai Roi, for he was living in the Negev. He went out to the field one evening to meditate, and as he looked up, he saw camels approaching. Rebekah also looked up and saw Isaac. She got down from her camel and asked the servant, "Who is that man in the field coming to meet us?"

"He is my master," the servant answered. So she took her veil and covered herself.

Then the servant told Isaac all he had done. Isaac brought her into the tent of his mother Sarah, and he married Rebekah. So she became his wife, and he loved her; and Isaac was comforted after his mother's death.

Here endeth the First Lesson.

### **THE MAGNIFICAT**

Fauxbourdons, Carolus Andreas (16<sup>th</sup> Century)

My soul doth magnify the Lord, / and my spirit hath rejoiced in God my Saviour.  
For he hath regarded / the lowliness of his handmaiden.  
For behold, from henceforth / all generations shall call me blessed.  
For he that is mighty hath magnified me; / and holy is his Name.  
And his mercy is on them that fear him / throughout all generations.  
He hath showed strength with his arm; /  
he hath scattered the proud in the imagination of their hearts.  
He hath put down the mighty from their seat, /  
and hath exalted the humble and meek.  
He hath filled the hungry with good things; /  
and the rich he hath sent empty away.  
He remembering his mercy / hath holpen his servant Israel;  
As he promised to our forefathers, / Abraham and his seed for ever.

Glory be to the Father, and to the Son, / and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be, / world without end. Amen.



## SECOND LESSON Mark 15.1-21

The Second Lesson is written in the Gospel according to Saint Mark, in the fifteenth chapter, beginning at the first verse.

Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, made their plans. So they bound Jesus, led him away and handed him over to Pilate.

“Are you the king of the Jews?” asked Pilate. “You have said so,” Jesus replied. The chief priests accused him of many things. So again Pilate asked him, “Aren’t you going to answer? See how many things they are accusing you of.” But Jesus still made no reply, and Pilate was amazed.

Now it was the custom at the festival to release a prisoner whom the people requested. A man called Barabbas was in prison with the insurrectionists who had committed murder in the uprising. The crowd came up and asked Pilate to do for them what he usually did.

“Do you want me to release to you the king of the Jews?” asked Pilate, knowing it was out of self-interest that the chief priests had handed Jesus over to him. But the chief priests stirred up the crowd to have Pilate release Barabbas instead. “What shall I do, then, with the one you call the king of the Jews?” Pilate asked them.

“Crucify him!” they shouted.

“Why? What crime has he committed?” asked Pilate.

But they shouted all the louder, “Crucify him!” Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified. The soldiers led Jesus away into the palace (that is, the Praetorium) and called together the whole company of soldiers. They put a purple robe on him, then twisted together a crown of thorns and set it on him. And they began to call out to him, “Hail, king of the Jews!” Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him. And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.

A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross.

Here endeth the Second Lesson.

**NUNC DIMITTIS**


Fauxbourdons, Carolus Andreas (16<sup>th</sup> Century)

Lord, now lettest thou thy servant depart in peace, / according to thy word.  
For mine eyes have seen thy salvation, /  
which thou hast prepared before the face of all people;  
To be a light to lighten the Gentiles, / and to be the glory of thy people Israel.  
Glory be to the Father, and to the Son, / and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be, /  
world without end. Amen.

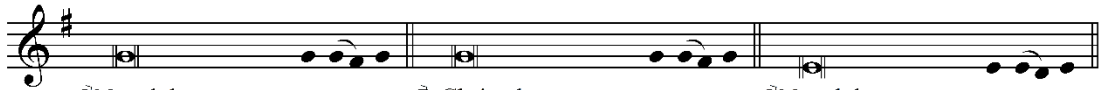
**APOSTLES' CREED**

I believe in God  
**the Father Almighty,**  
**Maker of heaven and earth:**  
**And in Jesus Christ his only Son our Lord,**  
**Who was conceived by the Holy Ghost,**  
**Born of the Virgin Mary, Suffered under Pontius Pilate,**  
**Was crucified, dead, and buried:**  
**He descended into hell;**  
**The third day he rose again from the dead;**  
**He ascended into heaven,**  
**And sitteth on the right hand of God the Father Almighty;**  
**From thence he shall come to judge the quick and the dead.**  
**I believe in the Holy Ghost; The holy Catholic Church;**  
**The Communion of Saints; The Forgiveness of sins;**  
**The Resurrection of the body, And the Life everlasting. Amen.**

## THE SALUTATION AND LESSER LITANY



Ÿ.The Lord be\_\_ with\_\_ you; R̄.And with thy\_\_ spi - rit. Ÿ.Let us pray.



Ÿ.Lord, have mercy up-on us. R̄.Christ, have mercy up-on us. Ÿ.Lord, have mercy up-on us.

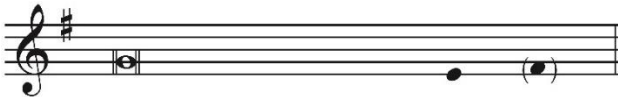
## THE LORD'S PRAYER

*The Lord's Prayer is chanted on a monotone, the Officiant beginning,*

Our Father

**who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.**

## THE RESPONSES



Ÿ. O Lord, show thy mercy up-on us;

R̄. And grant us thy salva-tion.

Ÿ. O Lord, save **the** King,

R̄. And mercifully hear us when we call up-on thee.

Ÿ. Endue thy ministers with righ-teous-ness.

R̄. And make thy chosen people joy-ful.

Ÿ. O Lord, save thy peo-ple.

R̄. And bless thine inhe-ri-tance.

Ÿ. Give peace in our time, O Lord;

R̄. And evermore mightily defend us.

Ÿ. O God, make clean our hearts with-**in** us;

℞. And take not thy Holy Spirit **from** us.

### THE COLLECT OF THE DAY

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, world without end. **Amen.**

### SEASONAL COLLECT

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. **Amen.**

### COLLECT FOR PEACE

O God, from whom all holy desires, all good counsels, and all just works do proceed:

Give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. **Amen.**

### COLLECT FOR AID AGAINST ALL PERILS

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour Jesus Christ. **Amen.**

## A LENTEN PROSE

**Refrain**

*Cantor* | *All*

Hear us, O Lord, have mer - cy up - on us:

for we have sin - ned a - gainst\_\_\_ thee.

**Verse 1**

*Lower Voices*

To thee, re - deem - er,\_\_\_ on thy throne of glo - ry:

lift we our weep - ing eyes in ho - ly plead - ings:

lis - ten O Je - su, to our sup - pli - ca - tions.

**Refrain**

*All*

Hear us, O Lord, have mer - cy up - on us:

for we have sin - ned a - gainst\_\_\_ thee.

**Verse 2**

*Upper Voices*

O thou chief Cor - ner - stone, Right Hand of the

Fa - ther: Way of Sal - va - tion, Gate of Life Ce - le - stial:

cleanse thou our sin - ful souls from all de - file - ment.

**Refrain***All*

Hear us, O Lord, have mer - cy up - on us:

for we have sin - ned a - gainst\_\_ thee.

**Verse 3***Lower Voices*

God, we im - plore thee, in thy glo - ry seat - ed:

bow down and heark - en to thy weep - ing chil - dren:

pi - ty and par - don all our grie - vus tres - pass - es.

**Refrain***All*

Hear us, O Lord, have mer - cy up - on us:

for we have sin - ned a - gainst\_\_ thee.

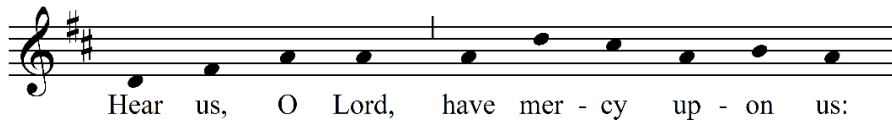
**Verse 4***Upper Voices*

Sins oft com - mit - ted\_\_ now we lay be - fore thee:

with true con - tri - tion, now no more we veil\_\_ them:

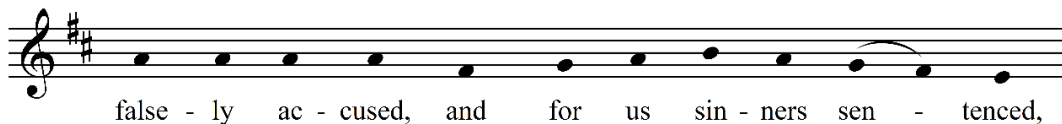
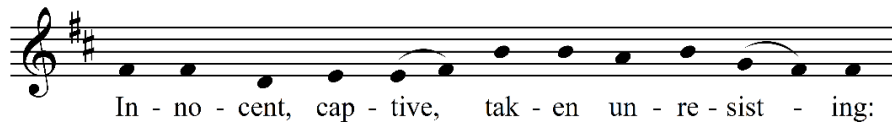
grant us, Re - deem - er, lov - ing ab - so - lu - tion.

**Refrain**  
*All*

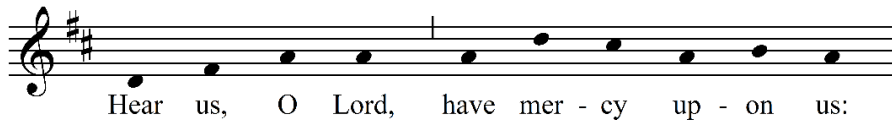


**Verse 5**

*Lower Voices*



**Refrain**  
*All*



## CONCLUDING PRAYERS

*The Officiant says selected prayers, following which all say the General Thanksgiving.*

Almighty God, Father of all mercies,

**We thine unworthy servants do give thee most humble and hearty thanks For all thy goodness and loving-kindness To us and to all men; We bless thee for our creation, preservation, and all the blessings of this life; But above all for thine inestimable love In the redemption of the world by our Lord Jesus Christ; For the means of grace, And for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, That our hearts may be unfeignedly**

**thankful, And that we show forth thy praise, Not only with our lips, but in our lives; By giving up ourselves to thy service, And by walking before thee in holiness and righteousness all our days; Through Jesus Christ our Lord, To whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.**

### **A PRAYER OF SAINT CHRYSOSTOM**

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. **Amen.**

### **THE GRACE**

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. **Amen.**

*2 Corinthians 13.14*

*The People sit.*

### **HOMILY**

**HYMN 118** – Come, let us to the Lord our God

- 1 Come, let us to the Lord our God  
With contrite hearts return;  
Our God is gracious, nor will leave  
The desolate to mourn.
- 2 His voice commands the tempest forth  
And stills the stormy wave;  
And though his arm be strong to smite,  
'Tis also strong to save.



- 3 Long hath the night of sorrow reigned;  
The dawn shall bring us light;  
God shall appear, and we shall rise  
With gladness in his sight.
- 4 Our hearts, if God we seek to know,  
Shall know him, and rejoice;  
His coming like the morn shall be,  
Like morning songs his voice.
- 5 As dew upon the tender herb,  
Diffusing fragrance round;  
As showers that usher in the spring,  
And cheer the thirsty ground:
- 6 So shall his presence bless our souls,  
And shed a joyful light;  
That hallowed morn shall chase away  
The sorrows of the night.

*ST BERNARD*  
*arranged from Tochter Sion, Cologne, 1741*

*Rev. John Morison, 1781*

*The People kneel at the sound of the Sanctus bells.*

## **DEVOTIONS**

O Salutaris Hostia (Hymn 237, Part 2)

*VERBUM SUPERNUM*

- 5 O Saving Victim, opening wide  
The gate of heaven to man below:  
Our foes press on from every side;  
Thine aid supply, thy strength bestow.
- 6 All praise and thanks to thee ascend  
For evermore, Blest One in Three;  
O grant us life that shall not end  
In our true native land with thee. Amen.

**MOTET**

‘Ich aber bin elend,’ Johannes Brahms (1833-1897)

Ich aber bin elend, und mir ist wehe; Herr, Herr Gott, barmherzig und gnädig und geduldig, und von großer Gnade und Treue, der du beweisest Gnade in tausend Glied, und vergibst Missetat, Übertretung und Sünde, und vor welchem niemand unschuldig ist; Herr Gott, deine Hilfe schütze mich.

But I am afflicted and in great sorrow; Lord, Lord God, who art gracious and of steadfast mercy, who art rich in love and all goodness, Thou who dost show Thy mercy to thousands, and forgivest sinfulness, trespasses and offences, and before whom no man stands innocent; God, with Thy mercy look on me.

(from Psalm 69 and Exodus 34)

Tantum Ergo Sacramentum (Hymn 234, Part 2)

*PANGE LINGUA*

- 5 Therefore we, before him bending,  
this great sacrament revere:  
types and shadows have their ending,  
for the newer rite is here;  
faith, our outward sense befriending,  
makes our inward vision clear.
- 6 Glory let us give and blessing  
to the Father and the Son,  
honour, might, and praise addressing,  
while eternal ages run;  
ever too his love confessing,  
who, from both, with both is One. Amen.

Thou gavest them Bread from hea-ven;  
**Containing in itself all sweet-ness.**

## COLLECT OF CORPUS CHRISTI

O God, who in a wonderful sacrament hast left unto us a memorial of thy passion: Grant us so to reverence the holy mysteries of thy Body and Blood, that we may ever know within ourselves the fruit of thy redemption; who livest and reignest with the Father in the unity of the Holy Ghost, one God, world without end. **Amen.**

**PSALM 117**—Laudate Dominum; *Tone VI*

*Antiphon:*

*Cantor*

*People*



Let us a - dore Christ our Lord, in the most Ho - ly Sac - ra - ment.

*Tone VI*



O PRAISE the Lord, all ye **na**-tions : laud him, **all** yē peo-ples.

For his merciful kindness is ever more and more to-**wards** us :  
and the truth of the Lord endureth for **ev**-ēr. Praise the<sup>^</sup>Lord.

Glory be to the Father, and to **the** Son : and to thē Ho-ly<sup>^</sup>Ghost;

As it was in the beginning, is now, and ever **shall** be :  
world with-**out** end. A-men.

*All repeat the Antiphon from the beginning.*

*The People rise at the sound of the Sanctus bells.*

## THE REVEREND DOCTOR GEOFFREY READY

Fr Geoffrey Ready was born in Canada and grew up in the greater Toronto area. After theological studies in Ottawa and at Holy Cross Orthodox School of Theology in Boston, he served overseas for 12 years, first in Northern Ireland and then in France.

Fr Geoffrey directs the Orthodox Christian Studies programme at Trinity College and teaches in Orthodox Liturgy, Scripture, and Pastoral courses. Fr Geoffrey received his doctorate in liturgical theology at the Toronto School of Theology, University of Toronto. He also serves as priest-in-charge of Holy Myrrhbearers Orthodox Mission [www.myrrhbearers.ca](http://www.myrrhbearers.ca), an English language mission. He produces a popular podcast on Orthodox liturgy and life, “Enacting the Kingdom,” along with Fr Yuri Hladio, and represents the Archdiocese of Canada of the Orthodox Church in America on the Canadian Council of Churches' Commission for Faith and Witness.

Fr Geoffrey is married to Jolan and has three boys.

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