

St. James Cathedral

observes

*The International Day
for the
Elimination of Racial Discrimination*

at the inaugural celebration of

"The Marley Mass"

(a service featuring the music of Bob Marley)
written by The Rev Dr. Canon Stephen Fields

with

MOKA, Caribbean Fusion Band

March 16, 2025 @4:30pm

St. James Cathedral

(@ King and Church Streets)



MOKA
CARIBBEAN FUSION BAND



Coming in from the Cold • War • Exodus

Redemption Song

Could you be loved • Three Little Birds • Get Up, Stand Up

Welcome to St. James Cathedral

This sacred land is the territory of several Indigenous Nations - the Wendat, the Haudenosaunee, and the Anishnaabe, and the Métis peoples, with special recognition to the Mississaugas of New Credit. We also acknowledge that we are on the shores of Niigaani-gichigami/Lake Ontario. This territory is governed by the Dish With One Spoon Wampum Belt Treaty, an agreement between the Haudenosaunee Confederacy and the Anishnaabe Confederacy to peaceably share and sustain the life of the Great Lakes. In the spirit of that Treaty we seek to place at the centre of our gatherings the values of respectful reciprocity, diversity, peace, responsibility, and mutual aid.

Liturgical Note:

In the context of Christian Liturgy, Israel does not refer to the current political state, but either to the historic Hebrews of the ancient Near East or, in Christian theology, to all people who put their faith and trust in Jesus Christ.

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Accessibility

A Wheelchair Accessible Washroom is located at the front of the Cathedral through the doors by the pulpit.
Assisted hearing devices are available from the sidespersons.

***As this is a very public and open space, please be aware of your personal belongings.
Do not leave them unattended in the Cathedral or in the Cathedral Centre.***

Participants in Today's Liturgy

Presider & Homilist

The Reverend Canon Dr. Stephen Fields
Vicar of St. James Cathedral & Sub-Dean of Toronto

Responder

Dr. Brainerd Blyden-Taylor
Founder, Artistic Director & Conductor, Nathaniel Dett Chorale

Assisting Clergy

The Very Reverend Dr. Stephen Hance
Rector of St. James Cathedral & Dean of Toronto

The Reverend Matthew Waterman
Assistant Curate

Reader

David Butters

Intercessor

Denise Byard

Musicians

MOKA, Caribbean Fusion Band

Acknowledgements

On completion of the first draft of the Eucharistic Prayer that forms the centrepiece of this service, I wrote The Reverend Canon Dr. Kortright Davis, Professor of Theology at Howard University School of Divinity, my mentor for more than 45 years, and the Most Reverend Colin Johnson, retired Archbishop of the Diocese of Toronto, with one request. I made it clear that draft may not always conform with “the classic rubrics” of liturgy, as was my intention since I was trying something that was different, but I welcomed their honest and rigorous reflection and critique. I wanted to ensure that I maintained the integrity of the Anglican Eucharistic tradition and theology. I am grateful for their responses which shaped what we pray today.

The lyrics and music of the mass is used with the kind permission of the publishers, FiftySix Hope Road Music Limited, Primary Wave/Blue Mountain. Anyone wishing to use this Eucharist may do so but be advised that you should comply with the relevant copyright laws in your country.

Sincerest thanks to our Bishop, The Right Reverend Andrew Asbil who not only supported the idea but also gave his permission for the Mass to be celebrated today, and to the members of MOKA, Caribbean Fusion Band who gladly accepted our invitation to lead the music at this inaugural celebration.

The Marley Mass – An Introduction

By The Reverend Canon Dr. Stephen Fields

“Given the image of him as a smiling, joint-smoking peacenik that has proliferated since his death in 1981, it’s easy to forget just how angry Bob Marley was. His music spoke to colonialism (“Small Axe”), poverty (“Them Belly Full [But We Hungry]”), the necessity of achieving political agency (“Get Up, Stand Up”), and the challenge of exercising it (“Burnin’ and Lootin’”) with a righteousness and frustration that made him as much a figurehead to punk rock as to the reggae he helped export to the world. He may have been ambivalent about politics (he once said it was pretty much the same thing as church—a way to keep people ignorant), but it wasn’t because of their underlying possibilities; it was the way the political system had been twisted by the tyranny and greed of people in power that troubled him. And if his music sounded sweet and made you want to dance, it’s because, as his sometime publicist Vivien Goldman once put it, he knew that if he hooked you with the melody, you’d have to listen to what he had to say.” (Source - primarywave.com/writer/bob-marley)

Is there a Theology of Bob Marley? Yes! In his body of work, we see a message that is both timeless and extremely relevant. His songs echo the cries of the oppressed, the call to unity, and the hope for liberation. He challenges us to see God not as a distant observer but as an active force in the struggle for justice. He invites us to embody love that is bold, transformative, and inclusive. Marley's theology is a call to action—a reminder that faith is not passive but revolutionary. It calls us to resist the "Babylon system," to stand with the oppressed, and to believe in a God who is not only with us but within us.

Bob Marley's music transcends mere entertainment. It provides a theological lens through which we can explore themes of justice, redemption, liberation, and hope. His songs, deeply rooted in Rastafarian spirituality, often reflect a yearning for freedom and equality, resonating with the biblical narrative of God’s preferential concern for the oppressed.

For Christians, his work challenges us to reflect on how faith engages with the realities of oppression and the promise of redemption. Marley’s lyrics invite us to participate in God’s mission of reconciliation and freedom, inspiring us to “get up, stand up” in faith and action. His legacy endures as a call to embody love, unity, and justice in our lives and communities.

Marley’s theology, like his music, no matter the mood, compels us to dance, even as we fight for a better world.

February 6, 2025 (Bob Marley’s 80th birthday)

ORDER OF SERVICE

Band plays “Coming from the Cold” (Instrumental)

Please stand

GATHERING OF THE COMMUNITY

Presider God is here.

People **God will never forsake us.**

Presider The Reign of God is joy.

People **Thanks be to God.**

Presider The Reign of God is peace.

People **Thanks be to God.**

Presider The Reign of God is justice.

People **Thanks be to God.**

Presider What does the Lord require of us?

People **That we do justice, love kindness, and to walk humbly with God.**

Presider We hunger and thirst for justice and righteousness.

People **Let us eat the Bread of Justice. Let us drink of the Cup of Mercy.**

Let us sing and make music unto God.

Presider Joy and peace to you!

People **Justice and mercy for all. Thanks be to God.**

Please be seated

Welcome

The Very Reverend Dr. Stephen Hance

Opening Song – Coming In From the Cold

In this life, in this life, in this life

In this, oh sweet life

We're (we're coming in from the cold)

We're coming in (coming in), coming in (coming in)

Coming in (coming in), coming in (coming in)

Coming in from the cold!

It's you, it's you, it's you I'm talking to

Well, you (it's you), you (it's you), you I'm talking to now

Why do you look so sad, and forsaken?

When one door is closed, don't you know, other is open?

Would you let the system make you kill your brotherman?

No, no, no, no, no, no! No, Dread, no! Woo!

Would you make the system make you kill your brotherman?

(No, Dread, no!)

Would you make the system get on top of your head again?
(No, Dread, no!)
Well, the biggest man you ever did see was - was just a baby

In this life (in this life)
In this (in this life, oh sweet life):
Coming in from the cold!
We're coming in (coming in), coming in-a (coming in)
Coming in (coming in), ooh! (coming in)
Coming in from the cold!

THE PROCLAMATION OF THE WORD

Please be seated.

The First Reading

Amos 5:18-24

Reader

Alas for you who desire the day of the Lord! Why do you want the day of the Lord? It is darkness, not light; as if someone fled from a lion, and was met by a bear; or went into the house and rested a hand against the wall, and was bitten by a snake. Is not the day of the Lord darkness, not light, and gloom with no brightness in it? I hate, I despise your festivals, and I take no delight in your solemn assemblies. Even though you offer me your burnt-offerings and grain-offerings, I will not accept them; and the offerings of well-being of your fatted animals I will not look upon. Take away from me the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an ever-flowing stream.

Reader

Holy Word, Holy Wisdom.

People

Thanks be to God.

Gradual Song – War

Please stand

Until the philosophy which hold one race
Superior and another inferior
is finally and permanently discredited and abandoned
Everywhere is war, me say war.

That until there are no longer first class
and second class citizens of any nation
Until the color of a man's skin
is of no more significance than the color of his eyes
Me say war.

That until the basic human rights are equally
guaranteed to all, without regard to race
A dis a war.

That until that day
the dream of lasting peace, world citizenship
rule of international morality
will remain in but a fleeting illusion
to be pursued, but never attained
Now everywhere is war, war.

And until the ignoble and unhappy regimes
that hold our brothers in Angola, in Mozambique,
South Africa sub-human bondage
have been toppled, utterly destroyed
Well, everywhere is war, me say war.

War in the east, war in the west
war up north, war down south
war, war, rumours of war.

And until that day, the African continent
will not know peace, we Africans will fight
we find it necessary and we know we shall win
as we are confident in the victory.

Of good over evil, good over evil, good over evil
Good over evil, good over evil, good ever evil.

Please remain standing

Luke 4:14-21

The Gospel

Reader

The Lord be with you.

People

And also with you.

Reader

The Holy Gospel of our Lord Jesus Christ according to St. Luke.

People

Glory to you, Lord Jesus Christ.

Reader

Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone. When he 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.'

Reader The Gospel of Christ.
People **Praise to you, Lord Jesus Christ.**

Please be seated

Reflection *The Reverend Canon Dr. Stephen Fields*

Responsio *Dr. Brainerd Blyden-Taylor*

The Band plays "One Love"

One Love! One Heart!
Let's get together and feel all right.
Hear the children cryin' (One Love!);
Hear the children cryin' (One Heart!),
Sayin': give thanks and praise to the Lord and I will feel all right;
Sayin': let's get together and feel all right.

Prayer of Intercession *Please adopt a posture of prayer.*

Leader Leader: Loving God, we come to your seeking justice, freedom, and peace in our world, saying "One love, one heart, let's get together and feel all right."

Response **"One love, one heart, let's get together and feel all right."**

Leader For the day when the philosophy which hold one race superior and another inferior is finally and permanently discredited and abandoned. For justice among nations, we pray for an end to oppression and inequality. Help us to work tirelessly for fairness and equality. We pray

Response **"One love, one heart, let's get together and feel all right."**

Leader For the day there are no longer first class and second class citizens of

any nation. For those suffering under systems of injustice, poverty, and corruption, we cry out to You. Comfort the grieving, the oppressed, and the downtrodden. May we act as your hands and feet, bringing relief and hope. We pray

Response
Leader

"One love, one heart, let's get together and feel all right."

For the day when the colour of one's skin is of no more significance than the colour of their eyes. For freedom from all forms of bondage—be it physical, mental, or spiritual. Grant courage and wisdom to those seeking liberation and let us stand in solidarity with them. We pray

Response
Leader

"One love, one heart, let's get together and feel all right."

For the day when the basic human rights are equally guaranteed to all, without regard to race. For peace in our communities and across the world. Help us to sow seeds of reconciliation, understanding, and forgiveness, that we may truly live in harmony with one another. We pray

Response
Leader

"One love, one heart, let's get together and feel all right."

For the day when the dream of lasting peace not be a fleeting illusion to be pursued, but will finally be attained. For ourselves, that we may live as peacemakers, bringing your justice and mercy into our daily lives. Teach us to "get up, stand up, stand up for our rights," always rooted in Your love and truth. We pray

Response

"One love, one heart, let's get together and feel all right."

Leader

Gracious God, unite us in the spirit of love and peace, empower us, and guide us to act justly, love mercy, and walk humbly with You. We ask this through Christ, our Redeemer.

Response

"One love, one heart, let's get together and feel all right."

The Peace

Please stand.

Presider

Where there is justice,

People

there is peace.

Presider

May the peace of the Lord be always with you.

People

And also with you.

We offer each other a sign of peace.

The Band plays "One Love"

One Love! One Heart!

Let's get together and feel all right.

Hear the children cryin' (One Love!);

Hear the children cryin' (One Heart!),

Sayin': give thanks and praise to the Lord and I will feel all right;

Sayin': let's get together and feel all right.

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THE CELEBRATION OF THE EUCHARIST

Offertory Song – Exodus

Exodus!

Movement of Jah people!

Oh-oh, yeah!

Heaven will tell to let me tell you this

Men and people will fight ya down, tell me why!

(When ya see Jah light) ha-ha-ha-ha-ha!

Let me tell you if you're not wrong, then, why?

Well, everything is all right

So we gonna walk, alright!

Through the roads of creation

We the generation, tell me why!

(Trod through great tribulation), trod through great tribulation

Exodus! Alright

Movement of Jah people!

Oh, yeah! Oh, yeah! Alright!

Exodus!

Movement of Jah people! Oh, yeah!

Yeah-yeah-yeah, well! Uh!
Open your eyes
(And look within)
Are you satisfied?
(With the life you're living), uh!
We know where we're going, uh!
We know where we're from
We're leaving Babylon
We're going to our Fatherland

Exodus!
Movement of Jah people! Oh, yeah!
(Movement of Jah people!) Send us another brother Moses!
(Movement of Jah people!) From across the Red Sea!
(Movement of Jah people!) Send us another brother Moses!
(Movement of Jah people!) From across the Red Sea!
(Movement of Jah people!)

Exodus! Alright! Ooh, ooh!
Movement of Jah people! Oh yeah!
Exodus!
Exodus! Alright!
Exodus! Now-now! Now-now!
Exodus!

Prayer over the Gifts

Presider Gracious God, we bring these gifts to your altar, symbols of our labor and love. Bless them to build your kingdom of justice, where the oppressed find dignity, where hearts and nations are reconciled; and where every soul is released to live in your freedom. Transform our offerings and we who give them that we may be instruments of your grace in this broken world. Through Christ, who is our peace, we pray.

People **Amen.**

The Great Thanksgiving

Presider The Lord is here

People **We are here.**

Presider Lift your hearts and lips in praise.

People **We lift them to God with joy.**

Presider

Let us give thanks.

People

It is always good to come together in praise and thanksgiving, with joyful expectation of your reign that is and is to come.

Please adopt a posture of prayer

Presider

Blessed are you, gracious God, creator of heaven and earth; we give you thanks and praise through Jesus Christ our Lord, for you created us in your image. As you called your prophets of old, you call us in our time to proclaim the good news of your justice, peace, and love.

We find ourselves in a jungle, where our feet are not bound but we are not free, yet we remember your promise that justice will roll down like waters, righteousness like an ever-flowing stream, and that the lion and lamb will lie down together. Knowing that until the philosophy which holds one race superior and another inferior is finally and permanently discredited and abandoned, there will be always be war, injustice, inequality and in equity, we join our voices with angels and archangels and all the company of heaven singing the "Redemption Song" of our emancipation from mental slavery and of your power to set us free.

Band plays the opening bars of "Redemption Song".

All

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest.

Presider

As your Christ approached his final stand against injustice and every form of evil and sin, we join with those who followed him saying,

All

Blessed is the One who comes in the name of the Lord, the One who enfleshed justice, peace, and love, and now calls us to unity and action. Hosanna in the highest.

Band repeats the opening bars of "Redemption Song".

Presider

Holy God, from the day your Son, who came that all may have life in all its fullness, announced that your Spirit had anointed him to bring good news to the least, the last, and the lost, he was pursued by his adversaries. When he recalled how the prophets, Elijah and Elisha, restored the child of the poor woman in Sidon and healed the leper, Naaman the Syrian, he was rejected by his own people. Later, he was falsely accused, arrested, tried, and condemned to death. On the cross,

he opened his arms to all and for all. In his resurrection we celebrate his victory over death and rejoice in his promise of a new creation.

People

“Let's get together and feel all right.”

Presider

On the night he was betrayed, he took bread, gave thanks, broke it, and gave it to his disciples, saying: "Take, eat; this is my body, given for you. Do this in remembrance of me."

This bread is the Bread of Justice,

People

It is the Bread of Life.

Presider

After supper, he took the cup, gave thanks, and gave it to them, saying: Drink this, all of you. This is my blood of the new covenant, shed for you and for many for the forgiveness of sins. Whenever you drink it, do this in remembrance of me."

This cup is the Cup of Mercy,

People

It is the Cup of Liberation.

Presider

Through his body and blood, you call us to be one in love, to seek justice, and to live in peace. We lift our voices with all creation, singing songs of freedom and proclaiming the mystery of our faith for we know that Christ has died. Christ is risen. Christ will come again.

People

“Let's get together and feel all right.”

Presider

With this bread and cup, we remember your saving act of Redemption and the promise of your Reign. Send your Holy Spirit, upon these gifts and upon us. As we eat and drink at this table, empower us for the work ahead. May we commit ourselves to your revolution of love and resolve not provide comfort for those whose belly is full but are intent on keeping others hungry. May we stand firm and strong, not complicit with the oppressor, but with those who defend the poor, rescue the marginalized, and liberate the oppressed. Until that day when we all come together to sit at your heavenly banquet, help us to continue to work for the time when your will is done on earth as it is in heaven.

Through Christ, with Christ, and in Christ, in the unity of the Holy Spirit, all praise and glory are yours, Creator God, Power of the Most High, now and forever. So, until that day, we sing with all God's children, the Redemption Song.

Band repeats the opening bars of “Redemption Song”.

Presider
All

As our Saviour taught us, let us pray,
Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power, and the glory
are yours, now and for ever. Amen.

Silence

The Breaking of the Bread

Presider

God of justice and mercy, you prepare a banquet for us in your kingdom.

All

Happy are those who eat the Bread of your Justice and drink of the Chalice of your Mercy.

Redemption Song

Old pirates, yes, they rob I;
Sold I to the merchant ships,
Minutes after they took I
From the bottomless pit.
But my hand was made strong
By the hand of the almighty.
We forward in this generation
Triumphantly.

Won't you help me sing
these songs of freedom
Are all I ever have:
Redemption songs
Redemption songs

Emancipate yourselves from mental slavery;
None but ourselves can free our minds.
Have no fear for atomic energy,
'Cause none of them can stop the time
How long shall they kill our prophets,
While we stand aside and look
Oh! Some say it's just a part of it:
We've got to fulfill de book.

Won't you help me sing
these songs of freedom
Are all I ever have:
Redemption songs
Redemption songs
Redemption songs

The Communion

Presider These are the gifts of God, and they are for the people of God.

People **Thanks be to God.**

All are welcome to receive Holy Communion or a blessing on the pavement. Gluten-free hosts are available upon request. It is not permitted to dip the bread in the wine for health reasons.

*If you choose not to receive communion, you are welcome to come forward for a blessing. Simply cross your hands over your chest to indicate this to the priest. Or you may remain in your seats and reflect on the music as the band plays. **Please follow the directions of the sidespersons. Thank you.***

Communion Song – Could You Be Loved

Could you be loved and be loved?
Could you be loved and be loved?

Don't let them fool ya
Or even try to school ya! Oh, no!

We've got a mind of our own
So go to hell if what you're thinking is not right!
Love would never leave us alone
Ay, in the darkness there must come out the light

Could you be loved and be loved?
Could you be loved, wo now, and be loved?

Love your brotherman
(Could you be, could you be, could you be loved?)
(Could you be, could you be loved?)
(Could you be, could you be, could you be loved?)
(Could you be, could you be loved?)

Don't let them change ya, oh

Or even rearrange ya

Oh, no
We've got a life to live
They say, "Only, only
Only the fittest of the fittest shall survive"
Stay alive, eh
Could you be loved and be loved?
Could you be loved, wo now, and be loved?

Say something (Could you be, could you be, could you be loved?)
(Could you be, could you be loved?)
Say something, say something
(Could you be, could you be, could you be loved?)
Say something (Could you be, could you be loved?)

Communion Song – Three Little Birds

Don't worry about a thing
'Cause every little thing gonna be alright
Singing, "Don't worry about a thing
'Cause every little thing gonna be alright"

Rise up this morning, smiled with the rising sun
Three little birds pitch by my doorstep
Singing sweet songs of melodies pure and true
Saying, "This is my message to you-ou-ou"

Singing, "Don't worry about a thing
'Cause every little thing gonna be alright"
Singing, "Don't worry about a thing" (Don't worry)
"Cause every little thing gonna be alright"

Prayer after Communion

Please stand.

Presider Let us pray.

God of justice, peace, and freedom, we thank you for feeding us with the body and blood of Christ, a foretaste of your Reign that is and is to come. Strengthen us to walk in the way of justice, to sow peace in a troubled world, and to proclaim freedom for all who are bound. May your Spirit guide us to live as witnesses of your love, until all creation is restored in Christ our Savior.

People **Amen.**

The Blessing

Presider May the God who created you in love and made you free, the Son who redeemed you and set you free, and the Holy Spirit who sustains and keeps you free, bless, preserve, and guide you this day and always.

People **Amen.**

Closing Song – Get Up, Stand Up

All Get up, stand up. Stand up for your rights
Get up, stand up. Don't give up the fight
Get up, stand up. Stand up for your rights
Get up, stand up. Don't give up the fight

Preacherman, don't tell me
Heaven is under the Earth
I know you don't know
What life is really worth
It's not all that glitters is gold
'Alf the story has never been told
And now you see the light
Stand up for your rights

Get up, stand up. Stand up for your rights
Get up, stand up. Don't give up the fight
Get up, stand up. Stand up for your rights
Get up, stand up. Don't give up the fight

You see, most people think
Great God will come from the skies
Take away everything
And make everybody feel high
But if you know what life is worth
You will look for yours on Earth
And now you see the light
You stand up for your rights

Get up, stand up
Stand up for your rights
Get up, stand up
Don't give up the fight
Get up, stand up
Stand up for your rights!
Get up, stand up
Don't give up the fight!

Dismissal

Presider

Let us do justice, love kindness, and walk humbly with your God.

People

One love, one heart, let's get together and feel all right.

***THEOLOGICAL PERSPECTIVES / BIBLICAL CONNECTIONS ON MARLEY'S SONGS
USED IN THE LITURGY***

COMING IN FROM THE COLD - *A Call to Grace and Belonging*

This song reflects themes of redemption, grace, and inclusion, speaking to those who feel marginalized or rejected. Marley's lyrics echo the Gospel's message of welcoming the outcast and broken-hearted (Luke 15:1-7), much like the Prodigal Son's return (Luke 15:11-32). The refrain, "*It's you, it's you I'm talking to,*" mirrors God's personal call to each individual, inviting them out of despair and into hope (Matthew 11:28). The song reminds us that God's grace calls us in from the "cold" of sin, isolation, and injustice, offering healing, community, and love.

WAR – *A Prophetic Cry for Justice*

Based on Haile Selassie's speech to the United Nations General Assembly on October 4, 1963, this song is a powerful condemnation of racial injustice and oppression, aligning with the biblical call for justice (Amos 5:24, Micah 6:8). The refrain, "*Until the philosophy which holds one race superior and another inferior is finally and permanently discredited and abandoned,*" reflects the vision of equality in Christ (Galatians 3:28). Like the prophets of old, Marley calls for action, reminding believers that peace and justice are central to the Reign of God. (Luke 4:18). The song challenges Christians to actively work toward a world where all people are treated with dignity and love

ONE LOVE - *The Call to Unity and Reconciliation*

This song is an anthem of love, unity, and hope, mirroring Jesus' teachings on reconciliation (John 17:21). It envisions a world where divisions are healed, and love overcomes hatred, aligning with God's desire for harmony (Ephesians 4:3). Paul urged the early church to break down walls of hostility (Ephesians 2:14-16), and Marley echoes this call, inviting all to embrace the love that binds humanity together. In a world marked by racial, social, and economic divisions, "One Love" is a prophetic call to reconciliation, urging people to unite in peace.

EXODUS - *A Journey Toward Liberation*

Inspired by the Israelites deliverance from Egypt (Exodus 14), this song speaks to both spiritual and physical liberation, mirroring the Christian journey toward salvation (Galatians 5:1). Marley's call to "*move out of Babylon*" reflects a deeper spiritual exodus from systems of oppression, embodying the hope of God's ultimate reign. The song invites reflection on God's liberating power, reminding believers that faith requires action, perseverance, and trust in divine guidance. Like the Israelites, we are called to journey toward a promised land—whether physical, spiritual, or social—trusting in God's plan for deliverance.

REDEMPTION SONG - *Freedom Through Christ*

A meditation on suffering, freedom, and hope, this song calls for spiritual liberation, much like Paul's teaching in Romans 12:2, "*Be transformed by the renewing of your mind.*" The opening line, "*Emancipate yourselves from mental slavery,*" echoes Jesus' promise of true freedom (John 8:36) and the redemptive work that releases humanity from sin (Galatians 5:1). Marley's song is a prayerful anthem, reminding believers of their responsibility to live in the freedom Christ has won and to work for the liberation of others. True freedom, as Scripture teaches, is not just political or physical but also spiritual, calling us to reject destructive ideologies and embrace God's truth.

COULD YOU BE LOVED - *The Nature of Divine Love*

This song celebrates unconditional love, warning against distortions of its true meaning. It echoes 1 John 4:7-8, which calls believers to love as God loves, and challenges listeners to reflect on their capacity to receive and give genuine love. "*Don't let them fool you, or even try to school you,*" cautions against worldly influences that distort the essence of love. The Bible teaches that love is both a gift from God and a calling for God's people: "*We love because God first loved us*" (1 John 4:19). This song reminds us that God's love is unearned and freely given, inviting us to embrace it fully.

THREE LITTLE BIRDS - *Trust in God's Providence*

With its reassuring refrain, “*Don't worry about a thing,*” this song echoes Jesus' teaching on trust (Matthew 6:25-34). Marley's lyrics reflect a childlike faith in God's provision, reminding believers to cast their cares on God (1 Peter 5:7). Just as Jesus assured his followers that God provides for the birds of the air and the flowers of the field, this song calls us to rest in divine faithfulness. In a world filled with anxiety, Marley's message serves as a gentle yet profound reminder that God is in control and that faith allows us to find peace in His care.

GET UP, STAND UP - *Faith in Action*

This anthem of resistance calls for justice, reflecting the biblical mandate to defend the oppressed (Isaiah 1:17). Marley's lyrics challenge believers to embody their faith through action, aligning with James 2:17: “*Faith by itself, if it has no works, is dead.*” Like Jesus confronting injustice (Luke 4:18-19), this song urges us to stand for righteousness and truth. It echoes the prophetic tradition of speaking truth to power and reminds Christians of their duty to advocate for justice, ensuring that faith is not just a belief but a call to transformative action in the world.

The Reverend Canon Dr. Stephen Fields, a native of Barbados, was ordained to the office of Deacon in 1981 in New York and Priest in 1983 in Barbados. He is a graduate of Codrington College and the University of the West Indies, The General Theological Seminary, and The Graduate Theological Foundation, where he received the Doctor of Ministry degree with a concentration in Transformational Leadership. After serving in Barbados for 11 years, he was called to Toronto in 1993. He has served as the Associate Priest at St. Michael & All Angels, Incumbent at The Church of St. Stephen, Downsview, and Holy Trinity Church, Thornhill. His most recent appointment was as Sub-Dean and Vicar of St. James Cathedral in September 2021. Within the Diocese of Toronto, Stephen has served on numerous councils, committees, and working groups. A strong advocate for the marginalized, Stephen was the Founding Coordinator of the Black Anglicans Coordinating Committee, and within the wider Anglican community, he has chaired and co-coordinated several projects and international gatherings. His extensive contributions to the church and the community have led to him receiving many awards, and he has been featured in several publications, including “Who’s Who in Black Canada.” Stephen was appointed an Honourary Canon of St. James Cathedral in Toronto in 2004.

Dr. Brainerd Blyden-Taylor is the Founder, Artistic Director and conductor of The Nathaniel Dett Chorale, Canada’s first professional chamber choir dedicated to the creation and performance of Afrocentric music of all styles. Born in Trinidad & Tobago, Brainerd immigrated to Canada in 1973. He founded The Chorale in 1998, in response to a musical void in Canada; there had never before been a professional ensemble dedicated to the dissemination of Afrocentric choral music. The response that The Chorale has received in Canada and the United States since its inception has certainly given credence to Mr. Blyden-Taylor’s vision. Brainerd has conducted several university, youth and concert choirs, most notably completing a 25year tenure with The Orpheus Choir of Toronto. In addition, he works frequently as a guest conductor, having appeared with organizations such as the Toronto Symphony Orchestra, Symphony Nova Scotia, Hannaford Street Silver Band, Nova Scotia Youth Choir, Ontario Youth Choir, Central Manitoba Youth Choir and the New Brunswick Choral Federation Youth Sing. He has also worked as artistic director and advisor for the Algoma Festival Choir, the Nova Scotia Mass Choir and the Chatham-Kent Roots Festival.

MOKA is the Toronto Based Caribbean Fusion Band Lead by Garth Kurtis Blackman, performing music of the Caribbean, Latin America and beyond.

Save the Date: Sunday, June 15, 2025 @ 4:30pm – *Jazz Vespers with KALABASH*



The Cathedral Church of St. James

Diocese of Toronto • Anglican Church of Canada

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Suffragan Bishops

The Right Reverend Riscylla Shaw

The Right Reverend Kevin Robertson

Rector of St. James Cathedral & Dean of Toronto

The Very Reverend Dr. Stephen Hance

Sub-Dean & Vicar

The Reverend Canon Dr. Stephen Fields

Assistant Curate

The Reverend Matthew Waterman

Vicar of St. Bartholomew, Regent Park

The Reverend Dr. Walter Hannam

Director of Music & Organist

Thomas Bell

Honorary Verger

Paul D. Seddon, ODT