

**THE LAST SUNDAY AFTER PENTECOST: THE REIGN OF CHRIST  
HOLY EUCHARIST**

SUNDAY, NOVEMBER 26, 2023, AT 10:30 A.M.

The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4

office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca



## WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to [theredeemer.ca/newsletters](http://theredeemer.ca/newsletters).

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Welcome to the margin. Here you will find brief commentary & explanations of our worship as it unfolds.

Today we celebrate "The Reign of Christ." Originally called "Christ the King" this feast was conceived by Pope Pius XI to address emerging ultranationalism and comment on temporal vs. divine authority. We celebrate it as the last Sunday before Advent as a way of saying that we end the year proclaiming Christ's universal sovereignty.

**Presider:** Steven Mackison

**Welcome**

**Land Acknowledgement**

**Opening Hymn:** "Canticle of the Turning" Gather #556



1. My soul cries out with a joy - ful shout that the  
2. Though I am small, my God, my all, you  
3. From the halls of power to the for - tress tower, not a  
4. Though the na - tions rage from age to age, we re -



God of my heart is great, And my  
work great things in me. And your  
stone will be left on stone. Let the  
mem - ber who holds us fast: God's



spir - it sings of the won - drous things that you  
mer - cy will last from the depths of the past to the  
king be - ware for your jus - tice tears ev - 'ry  
mer - cy must de - liv - er us from the

bring to the ones who wait. You fixed your sight on your  
 end of the age to be. Your ver - y name puts the  
 ty - rant from his throne. The hun - gry poor shall  
 con - quer-or's crush - ing grasp. This sav - ing word that our  
 ser - vant's plight, and my weak - ness you did not  
 proud to shame, and to those who would for you  
 weep no more, for the food they can nev - er  
 fore - bears heard is the prom - ise which holds us  
 spurn, So from east to west shall my  
 yearn, You will show your might, put the  
 earn; There are ta - bles spread, ev - 'ry  
 bound, 'Til the spear and rod can be  
 name be blest. Could the world be a - bout to turn?  
 strong to flight, for the world is a - bout to turn.  
 mouth be fed, for the world is a - bout to turn.  
 crushed by God, who is turn - ing the world a - round.

**Refrain**

My heart shall sing of the day you bring. Let the  
 fires of your jus - tice burn. Wipe a - way all tears, for the  
 dawn draws near, and the world is a - bout to turn!

Text: Luke 1.46-58; Rory Cooney, b.1952. Tune: STAR OF THE COUNTY DOWN; Irish traditional; arr. By Rory Cooney, b.1952 © 1990, GIA Publications, Inc.

**✠ The Gathering of the Community**

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

*People:* **And also with you.**

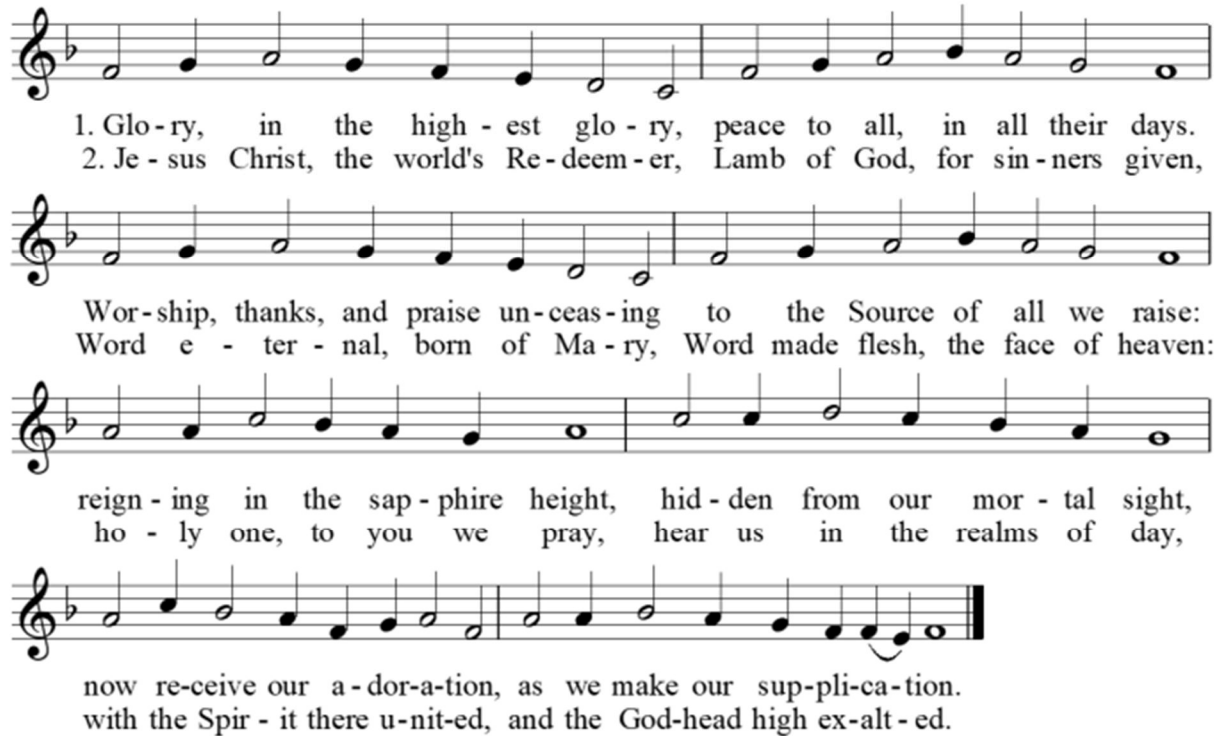
Worship begins with the Gathering. We come to this sacred place as individuals, but gather together to worship, pray, and give thanks to God as a community.

Glory to God is a hymn of praise and adoration, typically acknowledging the Father, the Son, and the Holy Spirit.

Pronounced "CALL-ect". The collect of the day is the prayer we say together that unites us in worship and praise.

Ezekiel was a prophet and a priest. His ministry began before the conquest of Judah in 587 BCE, and continued in exile in Babylon. This book is the foundation for both Jewish and Christian visionary or apocalyptic literature. In this passage he assures his people in exile of God's abiding presence among them.

## Gloria: #366 (Common Praise) "Glory, in the Highest Glory"



1. Glo - ry, in the high - est glo - ry, peace to all, in all their days.  
2. Je - sus Christ, the world's Re - deem - er, Lamb of God, for sin - ners given,  
Wor - ship, thanks, and praise un - ceas - ing to the Source of all we raise:  
Word e - ter - nal, born of Ma - ry, Word made flesh, the face of heaven:  
reign - ing in the sap - phire height, hid - den from our mor - tal sight,  
ho - ly one, to you we pray, hear us in the realms of day,  
now re - ceive our a - dor - a - tion, as we make our sup - pli - ca - tion.  
with the Spir - it there u - nit - ed, and the God - head high ex - alt - ed.

Text: Glory to God (Gloria in excelsis, Greek hymn, 2007); para. Paul Gibson (1932- ) ©. Music: Melody Geneva, 1551; harm. based on Claude Goudimel (1514-1572); rev. Alain Mabit (1953- ).  
Rev. © 1993 Réveil Publications.

### The Collect of the Day

*Priest:* Grant us, Lord God,  
a vision of your world as your love would have it:  
a world where the weak are protected, and none go hungry or poor;  
a world where the riches of creation are shared, and everyone can enjoy them;  
a world where different races and cultures live in harmony and mutual respect;  
a world where peace is built with justice, and justice is guided by love.  
Give us the inspiration and courage to build it, through Jesus Christ our Lord.

*All:* Amen.

### ✠ Proclamation of the Word

#### First Reading:

*Please be seated*

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

For thus says the Lord GOD: I myself will search for my sheep, and will seek them out. As shepherds seek out their flocks when they are among their scattered sheep, so I will seek out my sheep. I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness. I will bring them out from the peoples and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited parts of the land. I will feed them with good pasture, and the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and they shall feed on rich pasture on the mountains of Israel. I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord GOD. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice.

Therefore, thus says the Lord GOD to them: I myself will judge between the fat sheep and the lean sheep. Because you pushed with flank and shoulder, and butted at all the weak animals with your horns until you scattered them far and wide, I will save my flock, and they shall no longer be ravaged; and I will judge between sheep and sheep.

I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, the LORD, will be their God, and my servant David shall be prince among them; I, the LORD, have spoken.

*Reader:* Hear what the Spirit is saying to the Church.

Ezekiel 34.11-16, 20-24

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

*A moment of silence is observed*

## Psalm 100



BE JOYful in God, all you lands; \*  
**worship with gladness**  
**and come before God's / presence with a song.**

**Know this: the Most High is God, \***  
**who made us and claims us,**  
**who leads / us and shepherds us.**

Enter the holy gates with thanksgiving;  
go into God's temple with praise; \*  
give thanks and call up- / on the name of God.

**For our God is good,**  
**everlasting in mercy; \***  
**God's faithfulness en- / dures from age to age.**

## Second Reading:

A Reading from the Letter of Paul to the Ephesians.

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

*Reader:* Hear what the Spirit is saying to the Church.

Ephesians 1.15-23

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

*A moment of silence is observed*

To a dispersed and discouraged people, he brings a message of hope; that God, their Shepherd-King, will feed and guide, shelter and provide for them until God brings them home.

This is one of the shortest psalms of praise, but it has had one of the longest impacts on the way we worship. It has been set to music throughout the ages and is best known in the Hymn, "Praise God from Whom all blessings flow" which has been sung at the offertory in many Anglican churches for centuries.

This letter of Paul was written from prison, probably in Rome. Originally meant for the church in Ephesus, it was so inspiring and hopeful that it was circulated among many early Christian communities.

The image of God raising Christ from the dead and seating him “in the heavenly places” makes this an appropriate lesson for the Regin of Christ, the time when we ponder what true majesty really is.

This vision that Jesus shares with his disciples reminds us of the kind of servant-sovereign he is. Likewise, when we feed the hungry, care for the sick, and welcome the stranger, we are living God’s reign. This is not a political entity, but a way of being where relationships are built on love, where majesty is embodied in sacrifice, and where the sovereign is the servant of all.

## Sequence Hymn: #97 (SANC) “God is Calling through the Whisper”



1. God is call - ing through the whis - per of the Spir - it's deep - est  
 2. God is call - ing through the voic - es of our neigh - bours' ur - gent  
 3. God is call - ing through the mu - sic of sub - lime and hu - man



sighs, through the thrill of sud - den beau - ties that can catch us by sur -  
 prayers, through their long - ing for re - demp - tion and for res - cue from de -  
 arts, through the hymns of earth and an - gels, and the car - ols of our



prise. Flash of light - ning, crash of thun - der; hush of still - ness, rush of  
 spair. Place of hurt or face or need - ing; stri - dent cry or si - lent  
 hearts. Lift of joy and gift of sing - ing; days and nights our prais - es



won - der: God is call - ing can you hear? God is call - ing can you hear?  
 plead - ing: God is call - ing can you hear? God is call - ing can you hear?  
 bring - ing: God is call - ing can you hear? God is call - ing can you hear?

Text: Mary Louise Bringle, 2003. © 2006 GIA Publications, Inc. Music: W ZLOBIE LEZY. Melody Polish trad.; harm. Philip M. Young, 2005. ©, alt.

*We turn and face the Gospel as it is processed to the midst of the gathered community.  
 We do this as a sign of respect and to symbolize that  
 its message is at the centre of our lives and its truth is always before our eyes.*

### The Gospel

*Paige Souter*

**Deacon:** The Lord be with you.

**People:** **And also with you.**

**Deacon:** The Holy Gospel of our Lord Jesus Christ according to Matthew.

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

(Jesus said:) “When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?’ And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’”

Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' And these will go away into eternal punishment, but the righteous into eternal life."

*Deacon:* The Gospel of Christ.

Matthew 25.31-46

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

**Homily:** Steven Mackison

## **Commissioning and Blessing of The Lay Anointers**

*The Lay Anointers gather at the front of the sanctuary.*

*Deacon:* Friends in Christ,  
we are all baptized by the one Spirit into one body,  
and given gifts for a variety of ministries for the common good.  
Today we recognize and affirm the ministry of lay anointing for which Tony  
Crosbie, Georgi Georgievski, and Sharon Kirby have offered themselves.

*The Deacon describes the ministry of lay anointing.*

*Deacon:* Tony, Georgi, and Sharon,  
you have been called to this ministry.  
Will you, as long as you are engaged in this work,  
perform it with care,  
to the honour of God and the benefit of the Church?

**Minister: I will.**

*The Deacon addresses the people.*

*Deacon:* Will you uphold Tony, Georgi, and Sharon in this ministry?

**People: We will.**

*The Priest blesses the lay anointers, saying.*

*Priest:* Let us pray.

Blessed are you, gracious God,  
our creator and redeemer.  
In every age you call people to minister in your name.  
May the work of your servants, Tony, Georgi, and Sharon,  
so build up your Church,  
that we may faithfully serve you  
and show your love in all the world.  
Blessed are you, O God,  
now and forever.

**People: Amen.**

Modelled on Jesus' ministry, healing is an ancient ministry in the church. Lay anointers minister to the sick through prayer and sacramental anointing with oil. Today we commission our lay anointers sending them out as bearers of healing and sacramental oil inviting the limitless possibilities of divine grace.

*The Deacon anoints the hands of the lay anointers, saying.*

*Deacon:* Through this holy anointing,  
may the Lord in his love and mercy uphold you  
by the grace and power of the Holy Spirit.

*People:* **Amen.**

*A symbol of anointing is presented to lay anointers, the Deacon saying,*

*Deacon:* Receive this oil, to bring Christ's healing into the world.

*The Deacon presents the lay anointers to the community.*

Since the  
Reign of  
Christ is when  
we reflect on  
our identity as  
the Church of  
the  
Redeemer, we  
offer a  
statement of  
faith for  
ourselves and  
for the whole  
church. We do  
this so that we  
may say what  
we believe,  
what  
difference  
God makes in  
the world and  
in our lives.

### **Statement of Faith**

*Priest:* We cannot merely pray to you, O God, to end war;

*All:* **For we know that you have made the world in a way  
that people must find their own path to peace  
within themselves and with their neighbours.**

*Priest:* We cannot merely pray to you, O God, to end starvation;

*All:* **For you have already given us  
the resources with which to feed the entire world,  
if we would only use them wisely.**

*Priest:* We cannot merely pray to you, O God, to root out prejudice;

*All:* **For you have already given us eyes  
with which to see the good in all people,  
if we would only use them rightly.**

*Priest:* We cannot merely pray to you, O God, to end despair;

*All:* **For you have already given us the power  
to clear away slums and to give hope,  
if we would only use our power justly.**

*Priest:* We cannot merely pray to you, O God, to end disease;

*All:* **For you have already given us great minds  
with which to search out cures and healing,  
if we would only use them constructively.**

*Priest:* Therefore we pray to you instead, O God,

*All:* **for strength, determination and willpower,  
to do instead of just pray,  
to become instead of merely to wish. Amen.**

### **Prayers of the People**

*Leader:* Saviour of the world, be present in all places of suffering, violence and pain,  
and bring hope even in the darkest night. We pray for peace on earth. Inspire us to  
continue your work of healing and reconciliation today.

*As we pause, please your prayers either silently or aloud.*



*Leader:* Your kingdom come.

*All:* **Your will be done.**

*Leader:* Lord of the Church, empower by your Spirit all Christian people, and the work of your Church in every land. Give us grace to proclaim the gospel joyfully in word and deed.

*As we pause, please your prayers either silently or aloud.*

*Leader:* Your kingdom come.

*All:* **Your will be done.**

*Leader:* Great Physician, stretch out your hand to bring comfort, wholeness and peace to all who suffer in body, mind, or spirit. Give strength and wisdom to the caregivers and healing and comfort to the sick.

*As we pause, please your prayers either silently or aloud.*

*Leader:* Your kingdom come.

*All:* Your will be done.

*Leader:* God of all creation, open our ears to hear your voice as you speak through your creation. Give us the wisdom and resolve to do our part to bring healing and wholeness to the whole earth.

*As we pause, please your prayers either silently or aloud.*

*Leader:* Your kingdom come.

*All:* **Your will be done.**

*Leader:* God, giver of all good gifts, we thank you for human love and friendship and for all the ways you sustain us and enrich our lives. Bless those who provide for our daily needs. Guide and enable all who lead and serve this community. Grant that we may seek the peace and welfare of this place.

*As we pause, please your prayers either silently or aloud.*

*Leader:* Your kingdom come.

*All:* **Your will be done.**

*Leader:* Conqueror of death, remember for good those whom we love but see no longer. Comfort those who mourn and help us to live this day in the sure and certain hope of your eternal victory.

*As we pause, please your prayers either silently or aloud.*

*Leader:* Your kingdom come.

*All:* **Your will be done.**

*Leader:* God our shepherd,  
may every breath we take be for your glory,  
may every footstep show you as our way,  
that, trusting in your presence in this world,  
we may further your kingdom here on earth.

*All:* **Amen.**

In the prayers of the people, we offer to God our cares and concerns, our joys and hopes, praying for the church, the world, the sick, the suffering, and those whom we love but see no more. Please feel free to say aloud the names of those people, places and situations who are in need of prayer.

The peace is mentioned several times throughout the New Testament and has been a part of Christian worship since the second century. It is a gesture that we offer our neighbour - a kiss, a hug, a handshake - that is meant to suggest that we are reconciled with one another.

## The Peace

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

*People:* And also with you.

## The Offering

Please support the ministries of Church of the Redeemer



Or place your gift in the offering plate as it is passed

Your support allows us to be witnesses to God's love on our corner of Bloor and Avenue Road—now, and in the future.

Thank you for joining us today.

The offering is our opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

## Offertory Hymn: #114 (Common Prayer) "Helmsley"

1. Lo, he comes with clouds de - scend - ing, once for fa - voured  
 2. Ev - ery eye shall now be - hold him, robed in dread - ful  
 3. Now re - demp - tion, long ex - pect - ed, see in sol - emn  
 4. Yea, a - men, let all a - dore thee, high on thine e -

sin - ners slain; thou - sand thou - sand saints at - tend - ing  
 maj - es - ty; all who set at nought and sold him,  
 pomp ap - pear; all his saints, on earth re - ject - ed,  
 ter - nal throne; Sa - viour, take the power and glo - ry;

swell the tri - umph of his train: hal - le - lu - jah, hal - le -  
 pierced, and nailed him to the tree, deep - ly griev - ing, deep - ly  
 thrill the trum - pet sound to hear: hal - le - lu - jah, hal - le -  
 claim the king - dom for thine own: O come quick - ly! O come

lu - jah, hal - le - lu - jah! God ap - pears on earth to reign.  
 griev - ing, deep - ly griev - ing, shall the true Mes - si - ah see.  
 lu - jah, hal - le - lu - jah! See the day of God ap - pear!  
 quick - ly! O come quick - ly! Hal - le - lu - jah! Come, Lord, come!

## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* Gracious God,  
you gather us before your throne of glory,  
and feed us with the life of Jesus.  
Receive all we offer you this day  
and fill us with the hope to which you have called us.  
This we pray, in the name of the Sovereign One,  
Jesus Christ, our Redeemer. **Amen.**

The bread,  
wine and  
money offered  
at the Altar  
represent our  
lives, our  
work, our  
recreation, our  
families and  
our  
community. In  
other words,  
we offer to  
God all that  
we have and  
all that we do.

### The Great Thanksgiving



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



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



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

*Priest:* It is indeed right, our duty and our joy,  
that we should at all times and in all places  
give thanks and praise to you, almighty and merciful God,  
through our Saviour Jesus Christ.  
And so, with all the choirs of angels,  
with the church on earth and the all the hosts of heaven,  
we praise your name and join in their unending hymn:

The  
Eucharistic  
Prayer today  
is ELCIC  
Prayer 8.

### Sanctus:

*All sing*



Ho-ly, ho-ly, ho-ly, ho - ly, ho-ly Lord God of hosts.



Heav-en and earth are filled with your glo - ry. Ho - san-na



in the high-est. Bless-ed is He who comes in the name of the

Lord, of the Lord. Ho - san - na in the high-  
est, ho - san-na in the high-est.

Music: Grayson Warren Brown (b.1948), *A Mass for a Soulful People*. © 1979  
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Eucharist is a Greek word that means “thanksgiving.” It is a sacramental act of worship. A sacrament is “an outward and visible sign of an inward and spiritual grace.” This means that Jesus is somehow present to us in this ritual act, not by “magic,” but through the mystery of God’s revealing himself in a unique way when we partake of this sacred meal of bread and wine.

*Priest:* God of our weary years, God of our silent tears,  
you have brought us this far along our journey,  
lifting us up from the dust even when we have fallen short of your glory.

In times of bitterness you did not abandon us,  
but guided us into the path of love and light.  
In every age you sent angels  
to whisper your message of love without measure.  
In every age, you sent your prophets  
to make known your loving will for all humanity.

The cry of the poor has become your own cry;  
and our hunger and thirst for justice is your own desire,  
which you have entrusted to our fragile wills and restless hearts.  
In the fullness of time, you sent your son to preach good news to the afflicted,  
to break bread with the outcast and the despised,  
and to ransom those in bondage to prejudice and sin.

In the night in which he was betrayed, our Lord Jesus took bread,  
and gave thanks; broke it and gave it to his disciples, saying:  
“Take and eat; this is my body given for you.  
Do this in remembrance of me.”

After supper, he took the cup of wine, gave you thanks,  
and offered it for all, saying:

“This cup is the new covenant in my blood,  
shed for you and for all people for the forgiveness of sin.  
Do this for the remembrance of me.”

For as often as we eat of this bread and drink from this cup,  
we proclaim this truth:

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

*Priest:* Send your Holy Spirit, our advocate, to fill the hearts  
of all who share this bread and cup with courage and wisdom,  
to pursue love and justice in all the world.

Join our prayers and praise  
with your prophets and martyrs of every age,  
that, rejoicing in the hope of the resurrection,  
we might live in the freedom and hope of your Son.  
Through him, with him, in the unity of the Holy Spirit,  
all glory and honour is yours, almighty Father, now and forever. **Amen.**

## The Lord's Prayer

*Priest:* *People:*



As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,  
 your king-dom come, your will be done, on earth as in heav-en.  
 Give us to-day our dai-ly bread. For-give us our sins  
 as we for-give those who sin a-gainst us.  
 Save us from the time of trial and de-liv-er us from e-vil.  
 For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A-men.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

When asked by his disciples how to pray, Jesus gave them these simple words ...

## The Breaking of the Bread

*Priest:* Creator of all, you gave us golden fields of wheat,  
 whose many grains we have gathered and made into this one bread.

*People:* **So may your Church be gathered  
 from the ends of the earth into your kingdom.**

*Priest:* The gifts of God for the People of God.

*People:* **Thanks be to God.**

## Fraction Hymn: "The Kingdom of God"



The king-dom of God is jus-tice and peace and joy in the Ho-ly  
 El rei-no de Dios es rei-no de paz, jus-ti-cia y a-le-  
 Spir-it. Come, God, and o-pen in us the gates of your king-dom.  
 grí-a. Ven, Dios, y a-bre en mí las puer-tas del rei-no.

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The Fraction Hymn (from the Latin "fractio" meaning "to break") is a hymn sung during the Eucharist when the priest breaks the consecrated bread.

## The Giving and Receiving of Communion

*Priest:* Dear friends, I invite you in this moment, wherever you may be,  
to receive Christ, in communion with the saints,  
and the gathering of God's people, unseen and yet present with us now.

*For those of us participating at home, it is a strange experience to be invited to Communion  
– not through the physical bread and wine we can touch and taste –  
but a Spiritual Communion with the God who comes to meet us wherever we are.*

*There are no special words or prayers for this, all the Church has ever thought necessary is genuine true  
desire, lively faith, and genuine love. Come honestly before God the way you know how.  
You may wish to pray quietly this prayer to help you:*

*One:* Lord, you stand at the door of my heart and knock.  
You wait for me and only I can let you in.  
I believe and trust in you and ask you now to fill me with your presence.  
Feed me with your body and unite me in your blood,  
that I may be your blessing to a world in need. Amen.

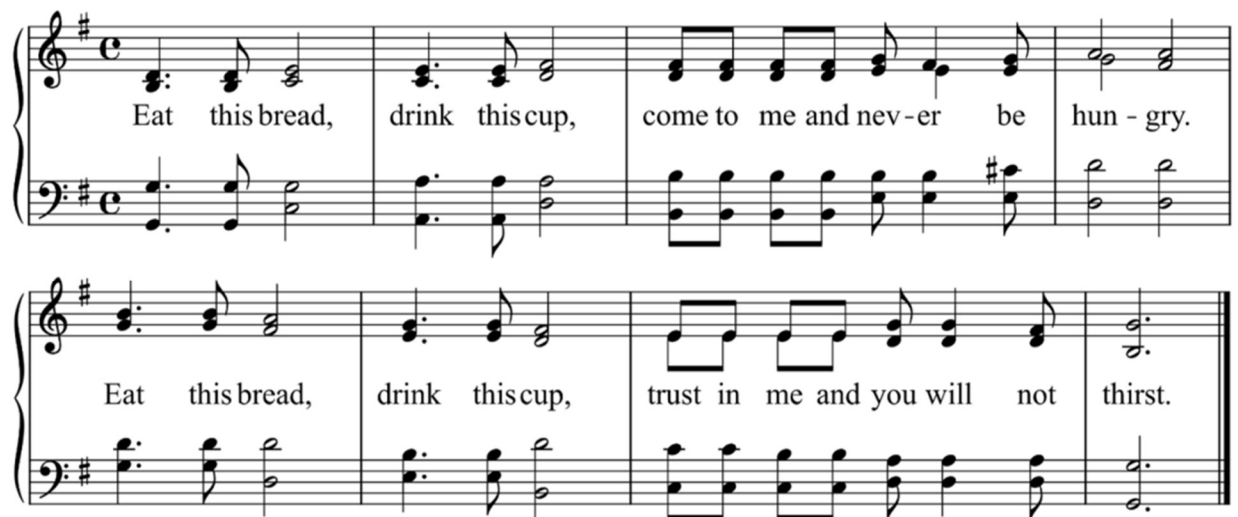
## The Communion



*All in the church are invited to come forward to receive communion.  
If you need a gluten-free wafer, please indicate this to the priest.*

*If you would like to receive a blessing rather than communion, please cross  
your arms as shown in the picture and the clergy will be pleased to offer you  
a blessing.*

## Communion Hymn: #838 (Gather) "Eat this Bread"



Eat this bread, drink this cup, come to me and nev-er be hun - gry.

Eat this bread, drink this cup, trust in me and you will not thirst.

Text: John 6; adapt. by Robert J. Batistini (1942-), and the Taizé Community. Tune: Jacques Berthier (1923-1994) © 1984, Les Presses de Taizé, GIA Publications, Inc., agent.

**Motet: O God, thou art my God** (*Henry Purcell*)

O God, thou art my God: early will I seek thee.  
My soul thirsteth for thee, my flesh also longeth after thee  
in a barren and dry land, where no water is

Thus have I looked for thee in holiness, that I might behold thy power and glory.

For thy loving kindness is better than life itself. My lips shall praise thee.

As long as I live will I magnify thee on this manner, and lift up my hands in they name.  
Because thou hast been my helper, therefore under the shadow of thy wings will I rejoice.  
Hallelujah!

~*Psalm 63*

**Prayer after Communion**

*Priest:* God almighty and all loving,  
you have made us one in the body and blood of your Son,  
that we might proclaim his reign to all peoples.  
Grant us purity of intention and clarity of purpose  
that we may do your will in your world.  
This we ask in the name of Jesus Christ, our Lord. **Amen.**

**The Doxology**

*Priest:* Glory to God,  
*All:* **whose power working in us can do infinitely more than we can ask or imagine.  
Glory to God from generation to generation,  
in the Church and in Christ Jesus for ever and ever. Amen.**

**The Dedication of the Votive Candle Box**

*This votive candle box is presented to be set apart for the service of Christ's holy Church.*

*Priest:* All things come from you, O Lord;  
*People:* **And from your own gifts do we give to you.**

*Priest:* Prosper the work of our hands;  
*People:* **Prosper our handiwork.**

*Priest:* Show your servants your works;  
*People:* **And your splendour to their children.**

*Priest:* Let us pray.  
Almighty God, we thank you that you have put it into the hearts of your people to make offerings for your service, and have been pleased to accept their gifts. Be with us now and bless us as we set apart this votive candle box to your praise and glory and in honour of the gifts of the parish liturgical animator through Jesus Christ our Lord. **Amen.**

*We continue in prayer.*

*Priest:* O God, whose blessed Son has sanctified and transfigured the use of material things: Receive this votive candle box which we offer for the use of this community. Grant that the candles lit here may bring solace to the grieving, hope to the despairing and that with the light of your peace, it may proclaim your love,

This closing prayer is called the "Doxology," which literally means "the right words." We say this prayer to, for, and with, one another to proclaim that worshipping God together has made a difference in our lives.

benefit your Church, and minister grace and joy to those who use it; through Jesus Christ our Lord. **Amen.**

*Priest:* We bless your Name, O Lord, because it has pleased you to enable your servants to offer our gifts for your worship. Remember us for good, and grant that all who benefit from this gift may show their thankfulness to you by using it in accordance with your will; through Jesus Christ our Lord. **Amen.**

## Announcements

**Departing Hymn: #486 (Gather) "The King of Glory"**

*All sing*

### Refrain



The King of glo-ry comes, the na-tion re-joic-es. O-pen the gates be-fore him,



lift up your voic-es.



1. Who is the king of glo - ry; how shall we call him?
2. In all of Gal - i - lee, in cit - y or vil - lage,
3. Sing then of Da - vid's Son, our Sav - iour and broth - er;
4. He gave his life for us, the pledge of sal - va - tion,
5. He con - quered sin and death; he tru - ly has ris - en,



He is Em-man - u - el, the prom-ised of a - ges.  
He goes a - mong his peo-ple cur - ing their ill-ness.  
In all of Gal - i - lee was nev - er an-oth-er.  
He took up - on him-self the sins of the na-tion.  
And he will share with us his heav - en - ly vi-sion.

Text: Willard F. Jabusch, (1930-2018). © 1966, 1984. Tune, King of Glory, Israeli; harm. By Richard Proulx (1937-2010). © 1986, GIA Publications, Inc.

## The Dismissal

*Deacon:* Go forth in the name of Christ. Alleluia!

*People:* **Thanks be to God. Alleluia!**

### FURTHER CREDITS FOR THIS BULLETIN

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In the dismissal we affirm that we are now strengthened and nurtured to be sent out into the many circumstances of our lives to be agents of God's grace.