



ALL SAINTS' DAY:  
HOLY BAPTISM AND HOLY EUCHARIST  
SUNDAY, NOVEMBER 5, 2023, AT 10:30 A.M.

The Church of the Redeemer:  
162 Bloor St. West, Toronto, ON M5S 1M4  
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## 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 Church of the Redeemer bulletin margin notes, where you will find a brief commentary and explanation of the liturgy as it unfolds, and making it more meaningful for all.

Worship is an encounter with God in community through which we begin to be opened, transformed and healed.

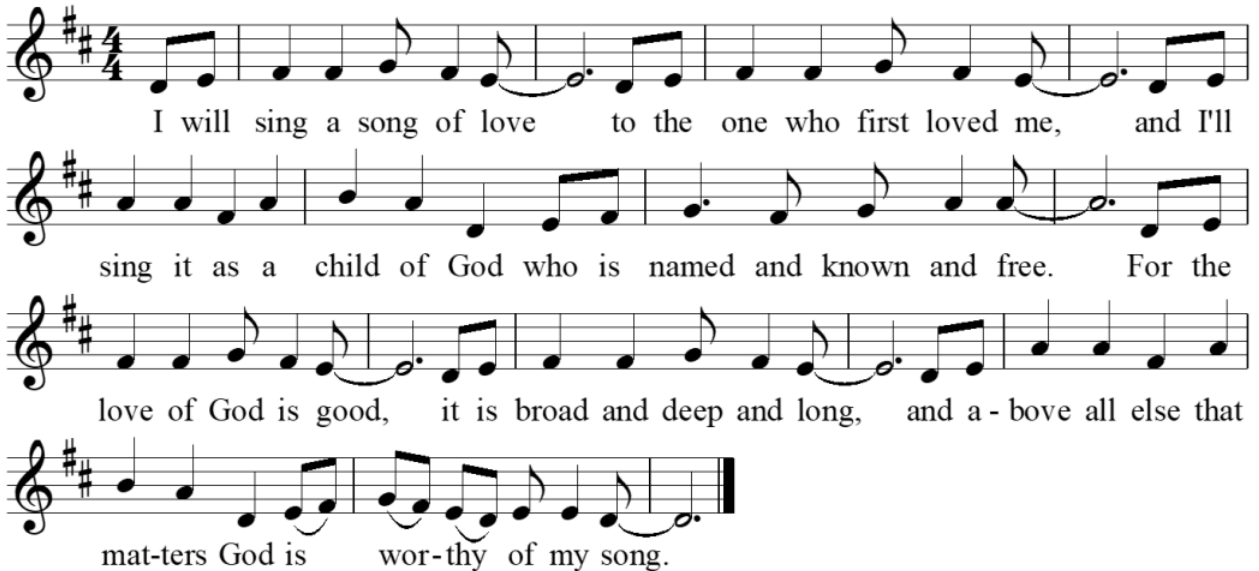
**Presider:** Steven Mackison

**Welcome**

**Land Acknowledgement**

**Opening Hymn:** “Named and Known” Gather #603

**Refrain**



I will sing a song of love to the one who first loved me, and I'll  
sing it as a child of God who is named and known and free. For the  
love of God is good, it is broad and deep and long, and a - bove all else that  
mat-ters God is wor-thy of my song.



1. And I will not sing a - lone But with earth and sky and sea, For cre-  
 2. And I'll sing with ev - 'ry soul, Ev - 'ry lan-guage, ev - 'ry race, Which pro-  
 3. And I'll sing for what is right And a - gainst all that is wrong, Be - cause  
 4. As I bring to God my joy, So I'll bring to God my pain, For there  
 5. While my life on earth still runs, May my song to God be giv'n, Till through



a - tion raised its voice well in ad - vance of me.  
 claims this world is good for God has blessed this place.  
 God is nev - er neu - tral who in - spires my song.  
 is no hurt which God re - quires me to re - tain.  
 grace I join the har - mo - ny of all in heav'n.

Text: John L. Bell (1949- ). Tune:  
 NAMED AND KNOWN, John L. Bell  
 (1949- ). © 2005, Iona Community,  
 GIA Publications, Inc., agent.

### ✠ 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.**

*Priest:* There is one body and one Spirit,

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

*Priest:* One Lord, one faith, one baptism.

*People:* **One God and Father of all.**

### The Collect of the Day

*Priest:* God of all people,  
 from every tribe and language;  
 you called true witnesses  
 who sang your praise,  
 lived your grace and worked for peace.  
 May we share their faith  
 and live by their example,  
 so that we might be a blessing  
 to the hunger of your world;  
 through Jesus Christ, whose body we are. **Amen.**

*People:* **Amen.**

### ✠ Proclamation of the Word

#### First Reading:

*Please be seated*

*Reader:* A Reading from the Revelation to John the Divine.

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, "Salvation belongs to our God who is seated on the throne, and to the Lamb!" And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshipped God, singing, "Amen! Blessing and

Once the community has gathered, the priest greets us with the exact word of Paul, known as "the Apostolic Greeting" It reminds us of God's gifts to all of us, and what we desire for each other: grace, love, and fellowship.

Pronounced "CALL-ect". The collect of the day is the prayer we say together that unites us in worship and praise. It focuses on the theme of the day and "collects" the meaning behind the readings and offers them in prayer.

This is the last book of the Bible and is in a way a summary of all scripture. It is an apocalypse, a vision which foretells the future and presents an understanding of the past. It tells of the struggle between good and evil, and the ultimate victory of Christ. The Lamb in this passage is Jesus who, at the end time, will gather his beloved into eternity.

Pronounced "sahm" the psalms are a collection of poetry, prose and song, written between 950 and 350 BC. They cover every theme and emotion, from joy and praise to lament and despair. This is a psalm of hope and assures the saints that they will lack nothing. One of the verses will be heard later in the service during The Breaking of the Bread.

glory and wisdom and thanksgiving and honour and power and might be to our God forever and ever! Amen." Then one of the elders addressed me, saying, "Who are these, robed in white, and where have they come from?" I said to him, "Sir, you are the one that knows." Then he said to me, "These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb. For this reason they are before the throne of God, and worship him day and night within his temple, and the one who is seated on the throne will shelter them. They will hunger no more, and thirst no more; the sun will not strike them, nor any scorching heat; for the Lamb at the centre of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes."

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

Revelation 7.9-17

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

*A moment of silence is observed*

### Psalm 34.1-10, 22

#### Refrain



Taste and see that God is good; hap-py are they who trust in God.

I will bless God at all times;  
my mouth will always be praising my Maker.  
I will glory in the Holy One;  
let the humble hear and rejoice. **Refrain**

Proclaim with me the greatness of the Most High;  
let us exalt God's name forever.  
I sought my God, and was answered  
and delivered from all my terror. **Refrain**

Look upon God and be radiant,  
and let not your faces be ashamed.  
I called in my affliction and was heard  
and saved from all my troubles. **Refrain**

Your angel, O God, encompasses those who fear you,  
and will deliver them.  
Taste and see that God is good;  
Happy are they who trust in the Holy One. **Refrain**

Fear God, all you saints,  
and you will lack nothing.  
The young lions lack and suffer hunger,  
but those who seek God lack nothing that is good.  
You, God, ransom each faithful servant,  
and none will be punished who trust in you. **Refrain**

## Second Reading:

**Reader:** A Reading from the First Letter of John.

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.

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

1 John 3.1-3

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

*A moment of silence is observed*

*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.

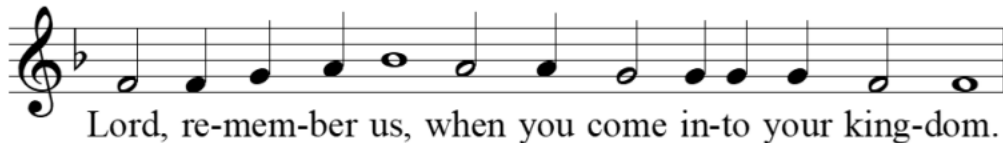
**People:** **And also with you.**

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

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

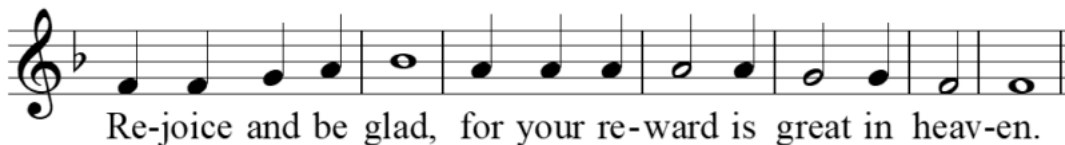
When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them:

*All sing:*



**Cantors:** Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted.

*All sing:*



**Cantors:** Blessed are the gentle, for they shall inherit the earth. Blessed are those who hunger and thirst for what is right, for they shall be satisfied.

*All sing "Lord, remember us"*

**Cantors:** Blessed are the merciful, for mercy shall be shown to them. Blessed are the pure in heart, for they shall see God.

*All sing "Rejoice and be glad"*

**Cantors:** Blessed are the peace makers for they shall be called children of God. Blessed are those who are persecuted in the cause of right for theirs is the kingdom of heaven.

*All sing "Lord, remember us"*

This letter was written at the end of the first century. While John's name is on it, scholars do not agree on who actually wrote it. It is a love letter, describing God's abiding care for us. Like the first reading, it alludes to what awaits us at the end of time, when we will see God face to face.

This famous passage from Matthew's Gospel is called the Beatitudes, meaning blessings. It describes those who are the particular objects of God's favour. When you look at the list of those who are blessed they are an unlikely lot, but that's the point. God transforms our notions of worthiness and prizes those whom the world "rejects, despises, and ignores."

*Cantors:* Blessed are you when others revile you and persecute you, and utter all kinds of evil against you falsely for my sake.

*All sing "Rejoice and be glad," then, "Lord remember us"*

*Deacon:* The Gospel of Christ.

Matthew 5.1-12

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

**Homily:** Steven Mackison

## ✠ The Celebration of Baptism & Renewal of Baptismal Vows

*The Candidate gathers at the font with the Sponsor laying a hand upon their shoulders.*

*Priest:* In communion with the saints, we welcome, with joy, those who have come forward to reaffirm their commitment to Christ. The candidate for Baptism will now be presented.

*Sponsor:* We present Mini Singh to receive the sacrament of baptism.

*Priest:* Mini, do you desire to be baptized?

*Candidate:* I do.

*Priest:* Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

*Candidate:* I renounce them.

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

*Candidate:* I renounce them.

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

*Candidate:* I renounce them.

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

*Candidate:* I do.

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

*Candidate:* I do.

*Priest:* Do you promise to obey him as your Lord?

*Candidate:* I do.

*The congregation stands, the Priest addresses the people, saying,*

*Priest:* Will you who witness these vows do all in your power to support Mini in her life in Christ?

*People:* **We will.**

Baptism is a coming into the greater community in faith, in which we become members of one another and of Christ – it is about *who* we are in Christ, and *whose* we are: God's own. In baptism we are gathered... and sent forth, as a people of God to the world. So, baptism is not just about identity and belonging, it's also about being sent in mission and ministry.

## ✠ The Renewal of Baptismal Vows

- Priest:* Let us join with those who are committing themselves to Christ this day and renew our own baptismal covenant.  
Do you believe in God the Father?
- All:* **I believe in God, the Father almighty, creator of heaven and earth**
- Priest:* Do you believe in Jesus Christ, the Son of God?
- All:* **I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.**
- All:* **He suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again  
to judge the living and the dead.**
- Priest:* Do you believe in God the Holy Spirit?
- All:* **I believe in God the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting.**
- Priest:* Will you continue in the Apostles' teaching and fellowship, in the breaking of bread and in the prayers?
- All:* **I will, with God's help.**
- Priest:* Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?
- All:* **I will, with God's help.**
- Priest:* Will you proclaim by word and example the good news of God in Christ?
- All:* **I will, with God's help.**
- Priest:* Will you seek and serve Christ in all persons, loving your neighbour as yourself?
- All:* **I will, with God's help.**
- Priest:* Will you strive for justice and peace among all people, and respect the dignity of every human being?
- All:* **I will, with God's help.**
- Priest:* Will you strive to safeguard the integrity of God's creation, and respect, sustain and renew the life of the Earth?
- All:* **I will, with God's help.**

The words of the Baptismal Covenant come from the ancient "Apostles' Creed".

These are words that go back to the earliest of baptisms. It is a grassroots confession of faith responding to the risen Christ's command to the apostles to make disciples of all nations, and baptizing them in the name of the Father, the Son, and the Holy Spirit.

## Prayers for the Candidate

*Priest:* Let us now pray for Mini who is to receive the sacrament of new birth.

*Sponsor:* Open her heart to your grace and truth.

*People:* **Lord, hear our prayer.**

*Sponsor:* Fill her with your holy and life-giving Spirit.

*People:* **Lord, hear our prayer.**

*Sponsor:* Teach her to love others in the power of the Spirit.

*People:* **Lord, hear our prayer.**

*Sponsor:* Send her into the world in witness to your love.

*People:* **Lord, hear our prayer.**

*Sponsor:* Bring her to the fullness of your peace and glory.

*People:* **Lord, hear our prayer.**

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

*All:* **Amen.**

## Thanksgiving over the Water

*Water is poured into the font.*

*Priest:* The Lord be with you.

*All:* **And also with you.**

*Priest:* Let us give thanks to the Lord our God.

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

*Priest:* We thank you, Almighty God, for the gift of water. Over water the Holy Spirit moved in the beginning of creation. Through water you led the children of Israel out of their bondage in Egypt into the land of promise.

In water your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit.

Therefore in joyful obedience to your Son, we celebrate our fellowship in him in faith. Now sanctify this water by the power of your Holy Spirit, that all who have passed through the waters of baptism may continue for ever in the risen life of Jesus Christ our Saviour. To him, to you, and to the Holy Spirit, be all honour and glory, now and for ever.

*People:* **Amen.**

This part of the Baptism is called *The Thanksgiving over the Water*. You will notice that the structure is similar to the Great Thanksgiving prayer in the Eucharist. It recalls the waters of creation, the Exodus, and the baptism of Jesus in the Jordan River. In this prayer we ask God "that those who are baptized may be buried and raised with Christ and reborn by the Holy Spirit.



## The Baptism

*The Priest then pours water over the Candidate saying,*

**Priest:** Mini, I baptize you in the name of the Father,  
and of the Son, and of the Holy Spirit.

**People:** Amen.

*The Priest makes the sign of the cross on the candidate's forehead saying,*

**Priest:** I sign you with the cross, and mark you as Christ's own for ever.

*The Priest prays over the newly baptized, saying,*

**Priest:** Heavenly Father,  
we thank you that by water and the Holy Spirit  
you have bestowed upon Mini the forgiveness of sin,  
and have raised her to the new life of grace.  
Sustain her, O Lord, in your Holy Spirit.  
Give her an inquiring and discerning heart,  
the courage to will and to persevere,  
a spirit to know and to love you,  
and the gift of joy and wonder in all your works.

**People:** Amen.

## The Giving of the Light

*A candle is given to the newly baptized, the priest saying,*

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

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

**Priest:** Let us welcome the newly baptized.

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

*The priest presents the newly baptized to the community.*

## The Peace

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

**People:** And also with you.

We baptize people in the name of God – a Trinity of Father, Son, and Holy Spirit - because baptism is about identity. We believe that just as God has revealed who God really is, Mini will discover their identity as a child of God, beginning with this sacred act.

The newly baptized are presented with a lighted candle as a sign of their new life in Jesus Christ, the light of the world.

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 "Offertory Hymn" is sung when we offer our gifts to God as an expression of thanks for all that we have been given. Our financial gifts, as well as bread and wine are brought before the altar as a symbol that in offering what sustains us, we might be a blessing to others.

## 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.

## Offertory Hymn: "St. Osmund"



1. Lord, en - throned in heaven - ly splen - dour, first be - got - ten
2. Here our hum - blest hom - age pay we; here in lov - ing
3. Though the low - liest form doth veil thee as of old in
4. Pas - chal Lamb, thine of - fering fin - ished once for all when
5. Life - im - part - ing heaven - ly Man - na, strick - en Rock with



from the dead, thou a - lone, our strong de - fend - er, lift - est up thy  
rev - er - ence bow; here for faith's dis - cern - ment pray we, lest we fail to  
Beth - le - hem, here as there thine an - gels hail thee, branch and flower of  
thou wast slain, in its full - ness un - di - min - ished shall for ev - er  
stream - ing side, heaven and earth with loud hos - san - na wor - ship thee, the



peo - ple's head. Al - le - lu - ia, Je - sus, true and liv - ing bread!  
know thee now. Al - le - lu - ia, thou art here, we ask not how.  
Jes - se's stem. Al - le - lu - ia, we in wor - ship join with them.  
more re - main. Al - le - lu - ia, cleans - ing souls from ev - ery stain.  
Lamb who died, Al - le - lu - ia, risen, as - cend - ed, glo - ri - fied!

Text: George Hugh Bourne  
(1840-1925). Music: Healey  
Willan (1880-1968). © 1994  
Waterloo Music Co. Ltd.

# ✠ The Holy Eucharist

## Prayer Over the Gifts

*Priest:* Holy and mighty God,  
we give you thanks for the triumph of Christ in the lives of the saints.  
Receive all we offer you this day,  
and help us, like them, to run our course with faith,  
that we may come to your eternal kingdom.  
We ask this in the name  
of Jesus Christ our Lord. **Amen.**

## 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:* Blessed are you, gracious God, creator of heaven and earth;  
in the multitude of your saints you have surrounded us  
with so great a cloud of witnesses, that we, rejoicing in their fellowship,  
may run with patience the race that is set before us,  
and together with them receive the crown of glory that never fades away.  
Therefore with angels and archangels  
and all who have served you in every age,  
we raise our voices to proclaim the glory of your name:

## Sanctus: #732 (Common Praise)

*All sing*



Ho-ly, ho-ly, ho-ly Lord, God of pow-er and might, heav'n and earth are



full of your glo-ry. Ho - san-na in the high-est, ho - san-na in the high-est.



Blessed is he who comes in the name of the Lord, Ho - san-na in the high-est, ho-



san-na in the high-est.

Music: Community Mass, Richard Proulx (1937-2010). © 1971, 1977 GIA Publications, Inc.

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 Sanctus (from the Latin word "holy") is an ancient hymn that is always sung during the Eucharistic Prayer. It is adapted from Isaiah-6.3, describing the prophet's vision of the throne of God, and from Matthew 21.9, where the people called out "Hosanna!" when Jesus entered Jerusalem.

The Eucharist, also known as Communion, is a sacramental act of worship where we partake of the bread and wine. 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 Godself in a unique way when we partake of the bread and wine. This is a two thousand year old ritual, instituted by Jesus at the Last Supper with his disciples. It is a radically open table to which all people are invited and welcome to participate in.

*Priest:* We give thanks to you, Lord our God,  
for the goodness and love  
you have made known to us in creation;  
in calling Israel to be your people;  
in your Word spoken through the prophets;  
and above all in the Word made flesh,  
Jesus your Son.  
For in these last days you sent him  
to be incarnate from the Virgin Mary,  
to be the Saviour and Redeemer of the world.  
In him, you have delivered us from evil,  
and made us worthy to stand before you.  
In him, you have brought us  
out of error into truth,  
out of sin into righteousness,  
out of death into life.

On the night he was handed over  
to suffering and death,  
a death he freely accepted,  
our Lord Jesus Christ took bread;  
and when he had given thanks to you,  
he broke it, and gave it to his disciples, and said,  
"Take, eat:  
this is my body which is given for you.  
Do this for the remembrance of me."

After supper he took the cup of wine;  
and when he had given thanks, he gave it to them, and said,  
"Drink this, all of you:  
this is my blood of the new covenant,  
which is shed for you and for many  
for the forgiveness of sins.  
Whenever you drink it,  
do this for the remembrance of me."  
Therefore, Father, according to his command,

*All:* **we remember his death,  
we proclaim his resurrection,  
we await his coming in glory;**

*Priest:* and we offer our sacrifice of praise and thanksgiving  
to you, Lord of all;  
presenting to you, from your creation,  
this bread and this wine.  
We pray you, gracious God,  
to send your Holy Spirit upon these gifts,  
that they may be the sacrament  
of the body of Christ  
and his blood of the new covenant.

*Priest:* Unite us to your Son in his sacrifice,  
that we, made acceptable in him,  
may be sanctified by the Holy Spirit.

In the fullness of time,  
reconcile all things in Christ,  
and make them new, and bring us to that city of light  
where you dwell with all your children;  
through Jesus Christ our Lord,  
the firstborn of all creation, the head of the Church,  
and the author of our salvation;  
by whom, and with whom, and in whom,  
in the unity of the Holy Spirit,  
all honour and glory are yours, almighty Father, now and for ever.

*All:* **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.

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Give to us by Jesus himself, it is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.



## The Breaking of the Bread

*Priest:* “I am the bread of life,” says the Lord.  
“Whoever comes to me will never be hungry;  
whoever believes in me will never thirst.”

*People:* **Taste and see that the Lord is good;  
happy are they who trust in him!**

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

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

The Fraction Song (from the Latin “fractio” meaning “to break”) is a sung during the Eucharist when the priest breaks the consecrated bread.

## Fraction Hymn/Song - Gather 809 “There is one Lord”

The musical score is written for piano in 3/4 time, with a key signature of one flat (B-flat). It consists of two systems of music. The first system has four measures with the lyrics: "There is one Lord, one faith, one bap - tis - m,". The second system also has four measures with the lyrics: "There is one God who is Fa - ther of all." The melody is primarily in the right hand, with a simple accompaniment in the left hand. The piece concludes with a double bar line and repeat dots.

Text: Ephesians 4; Taizé Community, 1984. Text: Jacques Berthier (1923-1994). © 1984, Les Presses de Taizé, GIA Publications, Inc., agent.

## 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: Common Prayer #592 "Fulda"



1. Where cross the crowd - ed ways of life, where cries of tribe and  
2. In haunts of wretch - ed - ness and need, on shad - owed thresh - olds,  
3. From chil - dren's wound - ed help - less - ness, from all our sib - ling's  
4. The cup of wa - ter given for you still holds the fresh - ness  
5. O Jes - us from the moun - tain - side make haste to heal these  
6. till all the world shall learn your love, and fol - low where your



race re - sound, a - mid the noise of self - ish strife, O  
dark with fears, from paths where hide the lures of greed, we  
grief and toil, from fam - ished souls, from sor - row's stress, your  
of your grace; yet long the mul - ti - tudes to view the  
hearts of pain. A - mong these rest - less throngs a - bid; O  
feet have trod; till glor - ious from your heaven a - bove shall



Christ, your word of love is found.  
catch the vi - sion of your tears.  
heart has nev - er known re - coil.  
strong com - pas - sion of your face.  
tread the cit - y's streets a - gain.  
come the cit - y of our God.

Text: Frank Mason North (1850-1935), alt. © The Sisterhood of St. John the Divine. Music: William Gardiner (1770-1853), Sacred Melodies, 1815.

### Motet: Sing Me to Heaven (Daniel Gawthrop / Jane Griner)

In my heart's sequestered chambers lie truths stripped of poet's gloss. Words alone are vain and vacant and my heart is mute. In response to aching silence memory summons half-heard voices, and my soul finds primal eloquence, and wraps me in song.

If you would comfort me; sing me a lullaby. If you would win my heart; sing me a love song.

If you would mourn me and bring me to God; sing me a requiem, sing me to heaven.

Touch in me all love and passion, pain and pleasure. Touch in me grief and comfort, love and passion, pain and pleasure.

Sing me a lullaby, a love song, a requiem. Love me, comfort me, bring me to God. Sing me a love song, sing me to heaven.

## Prayer after Communion

*Priest:* Lord of hosts,  
we praise your glory reflected in your saints.  
May we who share at this table  
be filled with the joy of your eternal kingdom,  
where Jesus is Lord, now and for ever. **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.**

## Announcements

### Departing Hymn: "When the Saints Go Marching In"

*All sing*

We are travelling in the footsteps of those who've gone before  
and we'll all be reunited on new and sunlit shore

Oh when the saints go marching in. Oh when the saints go marching in  
Oh, Lord I want to be in that number When the saints go marching in

And when the sun begins to shine. And when the sun begins to shine  
Oh, Lord I want to be in that number When the sun begins to shine

Oh, when the trumpet sounds a call. Oh, when the trumpet sounds a call  
Oh, Lord I want to be in that number. When the trumpet sounds a call

Some say this world of trouble is the only one we need  
but I'm waiting for that morning when the new world is revealed.

## The Dismissal

*Deacon:* Go forth into the world, rejoicing in the power of the Spirit! Alleluia!

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

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.

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.

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### FURTHER CREDITS FOR THIS BULLETIN

The cover image is courtesy of <https://www.stthomasmore.org/event/all-saints-day-6/>.

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