

La PRESENTACIÓN de SEÑOR



THE PRESENTATION OF THE LORD IN THE TEMPLE: CANDLEMAS  
PROCESSION & HOLY EUCHARIST  
SUNDAY, FEBRUARY 4, 2024, AT 10:30 A.M.

The Church of the Redeemer:  
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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.

**Presider:** Steven Mackison

### Welcome

### Land Acknowledgement

### ✠ The Gathering

*Priest:* Light and Peace in Jesus Christ our Lord.

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

*Priest:* Dear Friends in Christ, today we gather at the temple in communion with the Holy Family, offering our sacrifices so that we may walk in the way of the one who sacrificed all for us, Jesus Christ our Lord. And just as Simeon and Anna acclaimed Jesus as the light of the world, so too, may God kindle in our hearts the desire to banish the darkness in all whose lives we touch.

*Hand-held tapers are lit from the light of the Christ candle.  
Please light the candle of the person next to you.*

*Priest:* Let us pray.  
Almighty and everliving God, you are the source of everlasting light. Pour into the hearts of your faithful people the brilliance of your eternal splendour, that we, who by these kindling flames light up this temple to your glory, may have the darkness of our souls dispelled, and so be counted worthy to stand before you in that eternal temple where you live and reign with the Son, and the Holy Spirit, God of God, Light of Light, in light and life everlasting, now and forever. **Amen.**

### The Procession

*Priest:* Let us go forth in peace. Alleluia.

*People:* **In the name of Christ. Amen. Alleluia.**

## Processional Hymn: #78 (Common Praise) "Deck Yourself, My Soul, With Gladness"

*The first three verses are sung before the Blessing of the Candles*



1. Deck your - self, my soul, with glad - ness; leave the gloom - y haunts of  
2. Lord, I bow be - fore you low - ly, filled with joy most deep and  
3. Shin - ing Sun, my life you bright - en; Ra - dian - ce, you my soul en -  
4. Je - sus, bread of life, I pray you, let me glad - ly here o -



sad - ness. Come in - to the day - light's splen - dour, there with  
ho - ly, as with tremb - ling awe and wond - er all your  
light - en. Joy, the best of all our know - ing, Foun - tain,  
bey you; nev - er to my hurt in - vit - ed, al - ways



joy your prais - es ren - der to the Lord whose grace un - bound - ed  
might - y works I pon - der - how, by mys - ter - y sur - round - ed,  
swift - ly in me flow - ing: at your feet I kneel, my Mak - er  
by your love de - light - ed: from this ban - quet let me meas - ure,



has this roy - al ban - quet found - ed; though all oth - er powers ex -  
depth no one has ev - er sound - ed, none may dare to pierce un -  
let me be a fit par - tak - er of this sac - red food from  
Lord, how vast and deep its trea - sure; through the gifts your hands have



cel - ling, with my soul he makes his dwell - ing.  
bid - den se - crets that in you are hid - den.  
heav - en, for our good, your glor - y giv - en.  
giv - en, let me be your guest in heav - en.

Text: Johann Franck (1618-1677); tr. Catherine Winkworth (1827-1878); rev. *Hymns for Today's Church*, © 1982 Hope Publishing Co. Music: SCHMÜCKE DICH. Melody Johann Crüger (1598-1662); harm. *The English Hymnal*, 1906.

### The Blessing of Candles

**Priest:** Jesus Christ is the Light of the World. Alleluia!

**People:** A light no darkness can extinguish. Alleluia!

**Priest:** Let us pray.

Almighty and everliving God, you have caused a new light to shine in our hearts in the face of your Son, Jesus Christ our Lord. Through him you give light to the world; in him, you kindle your light in our lives, by him we are guided on the paths of righteousness. Bless with your Holy Spirit these candles, that they may be to us signs of your grace in times of darkness. Enkindle in us the true faith that led Simeon to recognize you and the holy joy that led Anna to praise your name; this we ask through Jesus Christ, our Light and our Redeemer. **Amen.**

*All sing verse 4 of the above hymn*

Today we are celebrating Candlemas, also known as the Presentation of the Lord. This commemorates the presentation of the baby Jesus at the Temple 40 days after his birth. The candles are a symbol of Christ, whose birth illuminated the world's darkness. On Candlemas, we pause to bless the candles we are holding.

The Procession is where those who will lead us in the service, move to the back of the church (the "narthex") and arrive at the front (the "chancel"). It is symbolic of our journey through this earthly life.

Pronounced "CALL-ect," the Collect of the Day is the prayer that calls us together in worship and praise.

Malachi means "messenger" and there has been much debate about the identity of the messenger. Is it Malachi? Is it Elijah? Is it a priestly messiah? The Gospels of Matthew, Luke, and Mark pair this verse with Isaiah as they tell the story of John the Baptist. Taken on its own terms, Malachi offers a message of hope and restoration for those who follow the Torah.

The psalmist tells the story of travelling to the Temple and the longing to be in God's presence.

## The Collect of the Day

*Priest:* God of love,  
you gave your Son  
to be a light for revelation to the Gentiles  
and for glory to your people Israel.  
With Simeon and Anna  
and all who hail redemption's happy dawn,  
may we sing your praise and proclaim salvation  
in Jesus Christ, your Word made flesh. **Amen.**

*Please extinguish your tapers*

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

*Reader:* A Reading from the Book of the Prophet Malachi.

The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: "If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die." Then the Lord replied to me: "They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable. But any prophet who speaks in the name of other gods, or who presumes to speak in my name a word that I have not commanded the prophet to speak - that prophet shall die."

*Reader:* This is the word that God has made known to us.

Malachi 3.1-4

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

*A moment of silence is observed*

### Psalm 84 (Paraphrase): "I Love Your House" (Douglas Cowling)

The musical notation consists of three staves of music in G major (one sharp) and 4/4 time. The melody is simple and hymn-like. The lyrics are written below the notes.

I love your house O God, your praise my heart will  
sing, the spar - row finds a home, the swal - low has a  
nest where she may lay her young, and by your al - tar rest.

Happy are they who dwell with you and always sing your praise.  
Happy the ones who strengthen, Lord, with hearts set on your ways.  
In lonely valleys they will find a place of pools and springs,  
and as they climb to Zion's heights, they see the King of Kings.

*A moment of silence is observed*

## Second Reading:

*Reader:* A Reading from the Letter to the Hebrews.

Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

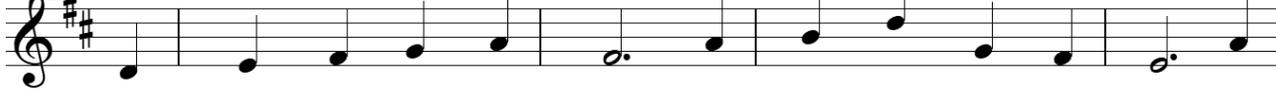
*Reader:* This is the word that God has made known to us.

Hebrews 2.14-18

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

*A moment of silence is observed*

**Sequence Hymn: #439 (Common Praise) "Blest Are the Pure in Heart"** *Please rise and sing*



1. Blest are the pure in heart, for they shall see our God; the
2. The Lord, who left the heavens our life and peace to bring, to
3. still to the low - ly soul his pres - ence doth im - part, and
4. Lord, we thy pres - ence seek; may ours this bless - ing be: give



se - cret of the Lord is theirs, their soul is Christ's a - bode.  
dwell in low - li - ness with us, our pat - tern and our King,  
for a dwell - ing and a throne choos - eth the pure in heart.  
us a pure and low - ly heart, a tem - ple fit for thee.

Text: St. 1, 4, John Keble (1792-1866), alt.; st. 2-3, Mitre Hymn Book, 1836, alt. Music: Melody Johann Balthasar König (1691-1758); adapt. William Henry Havergal (1793-1870); desc. Derek Holman (1931-2019) ©.

*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

*Priest:* The Lord be with you.

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

*Priest:* The Holy Gospel of our Lord Jesus Christ according to Luke.

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

When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, 'Every firstborn male shall be designated as holy to the Lord'), and they offered a sacrifice according to what is stated in the law of the Lord, 'a pair of turtle-doves or two young pigeons.'

Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death

In taking on human nature in Jesus, God makes clear that true liberation comes from Godself who understands firsthand the challenges and trials of humanity.

The Sequence Hymn/Song (from the Latin sequentiae, "following") is a hymn/song that is sung after the second reading and before the reading of the Gospel.

Through the eyes of faith one sees the world and God's actions in it differently. Simeon and Anna, both believers in God's promises to Israel, see God's unifying and liberating work active in the infant Jesus.

before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying, 'Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel.'

And the child's father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, 'This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too.'

There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband for seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshipped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favour of God was upon him.

*Priest:* The Gospel of Christ.

Luke 2.22-40

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

**Homily:** Paige Souter

*A moment of silence is observed*

**The Nicene Creed**

*Please rise*

*Priest:* Let us confess our faith, as we say,

*All:* **We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father. With the Father and the Son he is worshipped and glorified. He has spoken through the prophets.**

Each week throughout Epiphany we say a different Statement of Faith, sometimes called a Creed. The Nicene Creed (pronounced "nigh-SEEN") was written in the 4th century by the church council in Nicea (ancient Greek city) as an attempt to speak the faith with one voice amidst many conflicting thoughts and ideas. We speak these words to unite with other Christians, today and in ages past.

**All:** We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.

## Prayers of the People

**Leader:** As we gather in prayer, you are invited to add your petitions and thanksgivings, silently, or aloud. Repeating the words of Simeon, ‘*we have seen your salvation*’, our response is: ‘**We put our hope in your unfailing love.**’

**Leader:** Lord, you are without equal. You see all of our troubles, all the wars and conflict that trouble our planet. We pray for the wounded and dying in Gaza. We pray for the thousands of families dealing with heart wrenching loss. It is incomprehensible for us to imagine their anguish. We pray for the Israeli and Palestinian hostages that they soon be restored to their families. We pray for a lasting ceasefire in the Middle East, in Ukraine and in South Sudan. Turn our weapons of war into ploughshares for peace.

*A silence is observed, please add your own prayers, silently or aloud.*

**Leader:** We have seen your salvation.

**All:** **We put our hope in your unfailing love.**

**Leader:** We pray for peacemakers everywhere that they not grow weary in the face of resistance. May they rise up from every nation, from politicians to aid workers, from people of all faiths including us here in this room.

*A silence is observed, please add your own prayers, silently or aloud.*

**Leader:** We have seen your salvation.

**All:** **We put our hope in your unfailing love.**

**Leader:** We pray for those living on street vents and bus shelters and encampments throughout the city. Uphold the broken, in body, soul and mind, who long for a place to call home. Help all those in dire straights, whose backs are up against the wall. Open our hearts and wallets to share the good we have with them. Open our eyes to see the good in them. Help us to see them as family.

*A silence is observed, please add your own prayers, silently or aloud.*

**Leader:** We have seen your salvation.

**All:** **We put our hope in your unfailing love.**

**Leader:** We pray for the church. Help us to be present in the world the way Christ is, engaged in the struggles of others, as well as our own, with love, discernment, grace and humility. Teach us how to lean into your Holy Spirit to become merciful, faithful and kind.

*A silence is observed, please add your own prayers, silently or aloud.*

**Leader:** We have seen your salvation.

**All:** **We put our hope in your unfailing love.**

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.

*Leader:* We pray for those who are ill. We pray for those who care for people who cannot care for themselves. Give them the patience and encouragement they need. We pray for those who have recently died. We commit them to your faithful and everlasting care.

*A silence is observed, please add your own prayers, silently or aloud.*

*Leader:* We have seen your salvation.

*All:* **We put our hope in your unfailing love. Amen.**

## **The Peace**

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

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

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.

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: "Christ, Be Our Light"

All sing

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.



1. Long-ing for light, we wait in dark-ness. Long-ing for  
2. Long-ing for peace, our world is trou-bled. Long-ing for  
3. Long-ing for food, man - y are hun - gry. Long-ing for  
4. Long-ing for shel - ter, man - y are home-less. Long-ing for  
5. Man - y the gifts, man - y the peo - ple, man - y the



truth, we turn to you. Make us your own,  
hope, man - y de - spair. Your word a - lone  
wa - ter, man - y still thirst. Make us your bread,  
warmth, man - y are cold. Make us your build - ing,  
hearts that yearn to be - long. Let us be ser - vants



your ho - ly peo-ple, light for the world to see.  
has pow'r to save us. Make us your liv - ing voice.  
bro - ken for oth-ers, shared un - til all are fed.  
shel - ter - ing oth-ers, walls made of liv - ing stone.  
to one an - oth-er, mak - ing your king - dom come.

## Refrain



Christ, be our light! Shine in our hearts. Shine through the dark -



ness. Christ, be our light! Shine in your Church gath-ered to -



day.

Text: Bernadette Farrell, b.1957. Tune: Bernadette Farrell, b.1957 © 1993, 2000, Bernadette Farrell. Published by OCP.

## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* Almighty God,  
accept the joyful offering of your Church,  
and grant that your Son may shine in us  
as the light that lightens every nation.

We ask this in the name of the same Jesus Christ our Lord. **Amen.**

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.

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

## 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 right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendour of your radiance. Countless throngs of angels stand before you to serve you night and day, and, beholding your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your name, as we sing:

## Sanctus:

*All sing*

Ho - ly, Ho - ly, Ho - ly Lord, Ho - ly God of

Power and might. Heaven and Earth are full of your glo - ry, glo-ry to You O

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

Ho - san - na in the high - est.

*Priest:* We acclaim you, holy Lord, glorious in power; your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation. Father, you loved the world so much that in the fullness of time you sent your only Son to be our Saviour. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfil your purpose he gave himself up to death and, rising from the grave, destroyed death and made the whole creation new. And that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all. When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end:

At supper with them, he 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."

Father, we now celebrate the memorial of our redemption. Recalling Christ's death and descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

*People:* **We praise you, we bless you,  
we give thanks to you and we pray to you, Lord our God.**

*Priest:* Father, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the body and blood of your Son Jesus Christ. Grant that all who share this bread and this cup may become one body and one spirit, a living sacrifice in Christ to the praise of your name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, matriarchs, prophets, apostles, and martyrs, and all the saints who have found favour with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord. Through Christ, and with Christ, and in Christ, all honour and glory are yours, almighty God and Father, in the unity of the Holy Spirit, for ever and ever.

*All:* **Amen.**

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. Given 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 Lord's Prayer

<i>Priest:</i>	<i>People:</i>
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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.

## The Breaking of the Bread

*Priest:* We break the bread of life, and that life is the light of the world.

*People:* **God here among us, light in the midst of us, bring us to light and life.**

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

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

**Agnus Dei:** (*Fred Onovwerosuoke*)

Lamb of God who take away all sins,  
 Have mercy on me.  
 Lamb of God who take away all sins,  
 Have mercy on us.  
 Lord have mercy on us,  
 Grant us Grace.

February is Black History Month. Today we highlight a movement from American composer Fred Onovwerosuoke's Afro Caribbean Mass setting. Onovwerosuoke's music captures the styles he has researched and catalogued on travels throughout Africa, South America and the Caribbean islands, and blends it with Western classical traditions.

## 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: #124 (Common Praise) "Stay, My Child, My Body Sharing" *All sing*



1. Stay, my child, my bo - dy shar - ing. Girl-hood's peace from me is torn;
2. Grow, my child, in bo - dy cho - sen by the God who made the earth;
3. Sleep, my child, for love sur-rounds us; we have not been left a - lone.
4. Wake, my child, the world is cry - ing, calls you, e - vil's power to cross;
5. Go, my child, God's grace pro - tect you, shape your liv - ing, fill your breath;



well I know a moth - er's fear - ing, hope mis - car - ried, joy still-born.  
mine the an - swer, in con - fu - sion, young, un - rea - dy to give birth.  
Though dis - grace and shame may hound us, Jo - seph stays and shields his own.  
o - pens you to ear - ly dy - ing, moth - er-hood's most dread - ed loss.  
by its power to re - sur - rect you, break the grip of fear and death.



Lul-la-by, lul-la-by, God has heard a moth - er's cry, lul-la - by.  
Lul-la-by, lul-la-by, God a - waits a ba - by's cry, lul-la - by.  
Lul-la-by, lul-la-by, Word of God in ba - by's cry, lul-la - by.  
Lul-la-by, lul-la-by, pain of God in moth - er's cry, lul-la - by.  
Lul-la-by, lul-la-by, hope for all in moth - er's cry, lul-la - by.

Text: Anna Briggs (1947- ).  
Music: DANIEL'S. Daniel Charles  
Damon (1955- ). Text and music  
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Sharing bread and wine is the enactment of a two thousand year old ritual instituted by Jesus. It reminds us of three core elements of our spiritual tradition. Firstly, a radically open table to which all people are invited and welcomed; secondly, just as Jesus lived for others, we are inspired to see our own lives as a gift to be shared; and thirdly, the resurrection affirms the counter-intuitive wisdom that it is in letting go of what we are afraid to lose that we are transformed and made new.

This setting of the biblical Nunc dimittis text is taken from the "St. Paul's Service" canticles written by Howells in 1950. He wrote that the great spaces of St Paul's influenced the music, since the cathedral's long echo meant that harmonic changes could take place in "more spacious ways" than if it was a less reverberant building.

Canticle, from the Latin "canticulum" meaning "little song," is derived from Biblical texts other than the Psalms.

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.

**Canticle:** Nunc dimittis (*Herbert Howells*)

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

### **Prayer after Communion**

*Please rise*

*Priest:* God for whom we wait,  
you fulfilled the hope of Simeon,  
who did not die till he had welcomed the Messiah.  
Complete in us your perfect will,  
that we in Christ may share in your eternal kingdom;  
for he is Lord for ever and 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  
forever and ever. Amen.**

### **Announcements**

*Please be seated*

*During announcements hand-held tapers will be lit.  
Please light the candle of the person next to you.*

### **Departing Canticle: "Go Now in Peace..."**

*Please rise and sing*

### **The Dismissal**

*Priest:* Followers of Jesus, inspired by the Holy Spirit,  
serve the world God loves. Alleluia!

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

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### **FURTHER CREDITS FOR THIS BULLETIN**

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## **WORSHIP WITH US**

### **Sunday February 4 (Presentation of the Lord - Candlemas)**

**2:00 PM** – Staying Connected (on Zoom only)

**8:00 PM** – Compline (on Zoom only)

### **Sunday February 11 (The Last Sunday After the Epiphany: Transfiguration Sunday)**

**9:00 AM** – Spiritual Communion (on Zoom only)

**10:30 AM** – Holy Eucharist (in the Church and through YouTube)

**7:00 PM** – Taizé Eucharist (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)