



THE ASCENSION OF CHRIST

SUNDAY, MAY 12, 2024, 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 <https://theredeemer.ca/post-17524>.

theredeemer.ca

[instagram.com/TheRedeemerTO](https://www.instagram.com/TheRedeemerTO)

[facebook.com/TheRedeemerTO](https://www.facebook.com/TheRedeemerTO)

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.

This is the day of the Easter Season where we celebrate the ascension of Christ. It serves as a reminder of Jesus' rising into heaven on the 40th day after his resurrection.

Presider: Paige Souter

Welcome

Land Acknowledgement

Opening Hymn: #370 (Gather) "He Came Down"

Please rise and sing

1. He came down that we may have love; He
2. He came down that we may have peace; He
3. He came down that we may have joy; He

came down that we may have love; He came down that we may
came down that we may have peace; He came down that we may
came down that we may have joy; He came down that we may

have love, Hal - le - lu - jah for ev - er - more.
have peace, Hal - le - lu - jah for ev - er - more.
have joy; Hal - le - lu - jah for ev - er - more.

Text: Cameroon traditional. Tune: Cameroon traditional; transcribed and arr. by John L. Bell, b.1949, © 1990, Iona Community, GIA Publications, Inc., agent.

The Easter Greeting

Priest: Alleluia! Christ is risen.

People: **The Lord is risen indeed. Alleluia!**

Priest: May his grace and peace be with you.

All: **May he fill our hearts with joy.**

Glo-ry to God in the high-est, and peace to all peo-ple on earth. Lord God,
 heav-en-ly king, al-might-y God and Fa-ther, we wor-ship you, we give you thanks,
 we praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther,
 Lord God, Lamb of God, you take a-way the sin of the world: have mer-cy on us;
 you are sea-ted at the right hand of the Fa-ther: re-ceive our prayer.
 For you a-lone are the Ho-ly One, you a-lone are the Lord,
 you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,
 in the glo-ry of God the Fa-ther. A - men.

Music: New Plainsong, David Hurd (1950-). © 1981 GIA Publications, Inc

The “Gloria,” penned in the first century, is a timeless song of praise. It is based on the song from Luke 2:14 that the angels sang to the shepherds to announce to the whole world the glorious arrival of the Son of God.

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.

The Collect of the Day

Priest: Holy God,
 send your promised Spirit of revelation and wisdom,
 so that, in the blessed freedom of hope,
 we may witness to the grace of forgiveness
 and sing with joy to the One who makes us one. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Acts of the Apostles.

In the first book, Theophilus, I wrote about all that Jesus began to do and teach until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. While staying with them, he ordered them not to leave Jerusalem but to wait there for the promise of the Father. “This,” he said, “is what you have heard from me;

This book was written by Luke and picks up where the Gospel leaves off. It is called the “Acts of the Apostles” because its focus is on Jesus’ followers who are sent out to do Christ’s work in the world. It begins with a brief account of Jesus’ Ascension, which we celebrate today.

Notice that Jesus tells the apostles that the Holy Spirit will come to empower them in their ministry. This story will be revealed in next week's reading when we celebrate the feast of Pentecost.

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 one of the "enthronement psalms" because it speaks about God's universal reign. It is always offered today because of the phrase "God has gone up with a shout," a foreshadowing of Christ's Ascension.

for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

So when they had come together, they asked him, "Lord, is this the time when you will restore the kingdom to Israel?" He replied, "It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. They said, "Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven."

Reader: The word of the Lord.

Acts 1:1-11

All: **Thanks be to God.**

A moment of silence is observed

Psalm 47 (George Black)

All sing

Refrain

The musical notation for the Refrain of Psalm 47 is presented on a grand staff with two systems. The first system contains the lyrics "God has gone" and the second system contains "up with a shout." The melody is written in the treble clef, and the accompaniment is in the bass clef. The piece is in 3/4 time. The first system has a quarter note for "God", a quarter note for "has", and a quarter note for "gone". The second system has a quarter note for "up", a quarter note for "with", a quarter note for "a", and a quarter note for "shout." There are triplets of eighth notes in the accompaniment for the words "up with a" and "shout."

Clap your hands, all you peoples;
shout to God with a cry of joy.
For the Most High is to be feared;
the Ruler of all the earth. **Refrain**

Who subdues the people under us,
and the nations under our feet.

Who chooses our inheritance for us,
the pride of Jacob beloved of God. **Refrain**

God has gone up with a shout,
the Most High with the sound of the ram's-horn.
Sing praises to God, sing praises;
sing praises to our Sovereign sing praises. **Refrain**

For God rules over all the earth;
sing praises with all your skill.
God reigns over the nations;
God sits upon the highest throne. **Refrain**

The nobles of the peoples have gathered together
with the people of the God of Abraham.
The rulers of the earth belong to God,
to the One who is highly exalted. **Refrain**

Second Reading:

Reader: A Reading from 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, 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 perceive 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: The word of the Lord.

All: Thanks be to God.

Ephesians 1:15-23

A moment of silence is observed

Sequence Song: "Live Forever" (*Billy Joe Shaver / Eddie Shaver*)

Led by the choir

I'm gonna live forever, I'm gonna cross that river

I'm gonna catch tomorrow now

You're gonna wanna hold me, just like I always told ya

You're gonna miss me when I'm gone

Nobody here will ever find me

But I will always be around

Just like the songs I leave behind me

I'm gonna live forever now

You fathers and you mothers, be good to one another

Please try to raise your children right

Don't let the darkness take 'em, don't make 'em feel forsaken

Just lead 'em safely to the light

When this old world is blown asunder

And all the stars fall from the sky

Remember someone really loves you

We'll live forever you and I

I'm gonna live forever, I'm gonna cross that river

I'm gonna catch tomorrow now

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.

Paul sent this letter to the church in Ephesus, and likely to many other newly-formed churches in other places. He begins by assuring the people of his prayers for them, then goes on to describe the theological implications of what God has done in Jesus' Ascension and how it is meant to transform our faith.

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

This is the end of Luke's Gospel. It focusses on the Ascension. Jesus shows his followers how he is the Messiah, the one who has come to fulfil the scriptures. He then blesses them and ascends into heaven. If you look back at today's first reading you will see how Luke's Gospel and the Book of Acts are companion volumes in the story of God's saving work in Jesus and through us.

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.**

Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am sending upon you what my Father promised, so stay here in the city until you have been clothed with power from on high."

Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. While he was blessing them, he withdrew from them and was carried up into heaven. And they worshiped him and returned to Jerusalem with great joy, and they were continually in the temple blessing God.

Priest: The Gospel of Christ.

Luke 24:44-53

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

Homily: Steven Mackison

A moment of silence is observed.

Ascension Litany/Prayers of the People

Please rise

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.

Let our prayers rise up.

Leader: On this day of the Ascension of Christ, let us pray with amazement, wonder, awe, astonishment. Joining Christ who intercedes for all the world before God, let us offer our prayers to God.

O God, we stand amazed; for Christ ascended from the earth in order to be everywhere at once. We are in awe; for in leaving, Jesus has not left us alone. We thank you, O God, for the life of your Son. Turn our eyes continually to see, to gaze with wonder at your miraculous ways.

Leader: O God of wonder,

All: **Let our prayers rise up.**

Leader: Turn the eyes of your people to see signs of Jesus everywhere. Show us where he is working for freedom, peace, and justice.

Leader: O God of wonder,

All: **Let our prayers rise up.**

Leader: Turn the eyes of your church to see the places in which Christ dwells with those who are marginalized, victims of violence and war, and experiencing poverty, housing and food insecurity. Help us to see the body of Christ, wounded and yet bright with the light of the Spirit.

Leader: O God of wonder,

All: **Let our prayers rise up.**

Leader: Turn the eyes of the leaders of nations to envision a new world in which peace and harmony reign. Turn the eyes of all in power to see the oppressed and the needy. For all who live by your inner sight, we give thanks.

Leader: O God of wonder,

All: **Let our prayers rise up.**

Leader: Turn the eyes of all gathered here to see beyond this place. Help us to look toward our glorified Lord, and then to look back anew.

Leader: O God of wonder,

All: **Let our prayers rise up.**

We pause for one minute at this time to offer our prayers aloud or silently.

Leader: O God, keep us in the spirit of amazement. Keep us believing when we cannot see; keep us hoping while we wait; keep us looking for your presence. Fix our eyes on the glorious one who ascended to intercede, who will come in greatest glory, Jesus Christ our Lord. **Amen.**

The Peace

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

People: **And also with you.**

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.

When Jesus appeared to his disciples after the resurrection, his first words to them were "Peace be with you." We share the peace with our neighbour as a sign that we are reconciled with one another and with God. You can share the peace through a nod, a handshake, or by raising your hand in the peace symbol.

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 Eucharist is a sacramental act of worship where we partake of bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." This means that Jesus is 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, and is a radically open table to which all people are invited and welcome to participate in.

Offertory Hymn: #456 (Gather) "Lord, You Give the Great Commission"

All sing



1. Lord, you give the great com - mis - sion: "Heal the sick and
 2. Lord, you call us to your ser - vice: "In my name bap -
 3. Lord, you make the com - mon ho - ly: "This my bod - y,
 4. Lord, you show us love's true meas - ure: "Fa - ther, what they
 5. Lord, you bless with words as - sur - ing: "I am with you

preach the word." Lest the Church ne - glect its mis - sion,
 tize and teach." That the world may trust your pro - mise,
 this my blood." Let us all, for earth's true glo - ry,
 do, for - give." Yet we hoard as pri - vate treas - ure
 to the end." Faith and hope and love re - stor - ing,

And the Gos - pel go un - heard, Help us wit - ness
 Life a - bun - dant meant for each, Give us all new
 Dai - ly lift life heav - en - ward, Ask - ing that the
 All that you so free - ly give. May your care and
 May we serve as you in - tend, And, a - mid the

to your pur - pose With re - newed in - teg - ri - ty: With the
 fer - vour, draw us Clos - er in com - mun - i - ty:
 world a - round us Share your chil - dren's lib - er - ty:
 mer - cy lead us To a just so - ci - e - ty:
 cares that claim us, Hold in mind e - ter - ni - ty:

Spir - it's gifts em - power us For the work of min - is - try.

Text: Jeffrey Rowthorn, b.1934, © 1978. Tune: ABBOT'S LEIGH. Cyril V. Taylor (1907-1991), © 1942, 1970, Hope Publishing Co.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Eternal God,
 our Saviour Jesus Christ
 has promised to be with us until the end of time.
 Accept all we offer you this day,
 and renew us in his transfigured life;
 for the sake 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;
we give you thanks and praise
through Jesus Christ our Lord,
who after his glorious resurrection
appeared to his disciples,
and in their sight ascended into heaven
to prepare a place for us;
that where he is, there we might also be,
and reign with him in glory.
Therefore we praise you with angels and archangels
and with all the company of heaven,
who forever sing this hymn
to proclaim the glory of your name.

Sanctus: #732 (Common Praise)



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 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.

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 body 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 forever.

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,



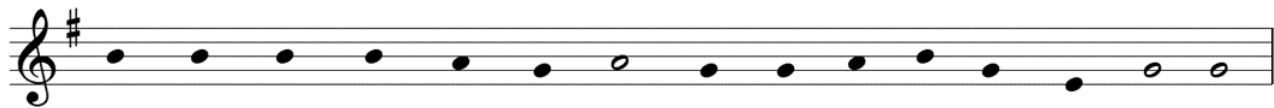
your king - dom come, your will be done, on earth as in heav - en.



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.

The Lord's Prayer is the crux of Christian faith and worship because it was given to us by Jesus himself. Found in both Matthew 6 and Luke 11, it is a prayer of beauty and simplicity, addressing all that is sacred in our relationship with God and with one another. At this moment you are praying these words in communion with more than 2.5 billion Christians around the world.

The Breaking of the Bread

Priest: Lord, we have died with you on the cross.

All: **Now we are raised to new life.**

Priest: We were buried in your tomb.

All: **Now we share in your resurrection.**

Priest: Live in us, that we may live in you.

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

People: **Thanks be to God.**

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

Fraction Hymn: #245 (Common Praise) “O Lord Most High, Eternal King”

All sing



1. O Lord most high, e - ter - nal king by thee re-
2. As - cend - ing to the sap - phire throne, thou claim'st the
3. Be thou our joy, O migh - ty Lord, as thou wilt
4. O ris - en Christ, as - cend - ed Lord, all praise to



deemed thy praise we sing. The bonds of death are burst by thee, and
king - dom as thine own; and an - gels won - der when they see how
be our great re - ward; let all our glo - ry be in thee both
thee let earth ac - cord, who art, while end - less a - ges run, with



grace has won the vic-to-ry.
changed is our hu-man-i-ty.
now and through e-ter-ni-ty.
Fa - ther and with Spir-it, one. Al - le-lu - ia!

Text: Latin (Aeternae Rex altissime, 10th cent?); st. 1-3, tr. John Mason Neale (1818-1866), and others; rev. F. Bland Tucker (1895-1984), alt.; st. 4, tr. attrib. Laurence Housman (1865-1959). St. 1-3 rev. © 1982 The Church Pension Fund. Music: Percy Carter Buck (1871-1947). © Oxford University Press.

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.

Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.

Communion Hymn: #702 (Gather) "The Love of the Lord"

All sing



1. All that I count-ed as gain now I con - sid - er as loss,
2. Rich-es and hon - ors will fade, earth - ly de - light dis - ap - pear,
3. Sil - ver and gold have I none, no land to count as my home, yet
4. Faith is the wealth I pos - sess Find-ing its source in my God:



emp - ty and worth-less to me in the light of the love of the Lord.
fade like the grass of the field in the light of the love of the Lord.
wealth be-yond meas-ure I own in the light of the love of the Lord.
faith in the prom-ise of Christ is my life and my love of the Lord.

Refrain



What more could bring us hope than to know the pow'r of his life? What



more could bring us peace than to share in his suf-f'ring and death? What



more could be our fi-nal wish than to live in the love of the Lord?

Text and tune: Michael Joncas, b. 1951. © 1988, GIA Publications, Inc.

Motet: Ascendit Deus (Peter Philips)

Ascendit Deus in jubilatione, et Dominus in voce tubae. Dedit dona hominibus. Alleluia.
Dominus in caelo paravit sedem suam. Alleluia.

God is gone up with a merry noise, and the Lord with the sound of the trumpet. God gave gifts to all. Alleluia. Our God hath prepared his seat in heaven. Alleluia.

Motet comes from the Latin "motectum" meaning movement and refers to the movement of the various voices in this form of vocal composition.

Prayer after Communion

Priest: Eternal Giver of love and power,
your Son Jesus Christ has sent us into the world
to preach the gospel of his kingdom.
Confirm us in this mission,
and help us to live the good news we proclaim;
through 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.**

Announcements

Departing Hymn: Rise up! (*Donna Lynne Fernie / Lauri Conger / Lorraine Segato / Steven D. Webster / William Taylor Bryans*)
All rise and sing

(Rise up rise up) Oh rise and show your power
(Rise up rise up) We're dancing into the sun
(Rise up rise up) It's time for celebration
(Rise up rise up) Spirits time has come

We want lovin' we want laughter again
We want heartbeat
We want madness to end, we want dancin'
We want to run in the streets
We want freedom to live in this peace
We want power, we want to make it okay
Want to be singin' at the end of the day
Children to breathe a new life
We want freedom to love who we please

(Rise up rise up) Oh rise and show your power
(Rise up rise up) Everybody is dancing into the sun
(Rise up rise up) It's time for celebration
(Rise up rise up) Spirits time has come

Talkin' 'bout the right time to be workin' for peace
Wantin' all the tension in the world to ease
We wantin' love while walking on the streets
We want to be free, we want that be free

This closing prayer is called the "Doxology", which comes from the Greek word "doxalogia" meaning "words of glory." This expression of praise proclaims that worshipping God together has made a difference in our lives.

Talking about a new way
Talking about changes and names
Talking about building the land of our dreams
His tightrope's gotta learn how to bend
We're makin' new plans
We're gonna start it again

(Rise up rise up) Oh rise and show your power
(Rise up rise up) Everybody is dancing into the sun
(Rise up rise up) It's time for celebration
(Rise up rise up) Spirits time has come

(Rise up rise up) Oh rise and show your power
(Rise up rise up) Everybody is dancing into the sun
(Rise up rise up) It's time for celebration
(Rise up rise up) Spirits time has come

The Dismissal

Priest: Let us go in peace to love and serve God. Alleluia! Alleluia!

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

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.

FURTHER CREDITS FOR THIS BULLETIN

All Liturgical Texts unless otherwise noted excerpted from the Book of Alternative Services © 2004 by the General Synod of the Anglican Church of Canada. All rights reserved. Reproduced under license from ABC Publishing, Anglican Book Centre, a ministry of the General Synod of the Anglican Church of Canada, from Anglican Liturgical Library. Further copying is prohibited.

Cover image courtesy of Church of the Redeemer. The Collect of the Day is adapted from "Prayers for an Inclusive Church" (2009).

Prayers of the People are adapted from: Intercessions for Christian People, Gail Ramshaw.

All music, not in the public domain, is reproduced under OneLicense.net #A-707061

WORSHIP WITH US

EASTERTIDE

Sunday May 12 (Ascension)

7:00 PM – Be Still (in the Church and through YouTube)
(Church is open from 6:30 PM)

8:00 PM – Compline (on Zoom only)

Sunday May 19 (Pentecost)

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

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

8:00 PM – Compline (on Zoom only)