



## REFUGEE SUNDAY

SUNDAY, JUNE 16, 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 <https://theredeemer.ca/post-17524>.

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Today we celebrate World Refugee Sunday, held annually on the Sunday before or after June 20 (UN World Refugee Day). It is an opportunity to remember our need for prayer and action, in response to God's call to "love the stranger as yourself."

**Presider:** Susan Haig

### Welcome

### Land Acknowledgement

**Opening Song:** "Jesus, See the Traveler" (*Sara Groves*)

*Please rise as you are able and sing*

Jesus, see the traveler  
On their long hard road  
See the mother, see the father  
See the child, have mercy on the traveler

Lord make soft the strangest bed  
Rest the weary feet  
Of the mother, of the father  
Of the child, have mercy on the traveler

See the mother, see the father  
See the child, have mercy on the traveler  
See the mother, see the father  
See the child, have mercy on the traveler

### ✠ 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:* Here in this place, there are no foreigners,

*People:* **for the love of God welcomes us all.**

*Priest:* Here in this place, there are no outsiders,

*People:* **for the love of God embraces us all.**

*Priest:* Here in this place, there are no strangers,

*People:* **for the love of God unites us all.**

*Priest:* Come, let us worship God in unity and love.

### **The Collect of the Day**

*Priest:* God, we come into your presence with praise and thanksgiving.

You have searched us, known us, cared for us,  
and welcomed us as your children.

In you, we find our home.

Through the power of your Holy Spirit,  
and the inspiration of your Word,  
continue to work in us and through us.

Transform us into your image.

Make us signs of grace and hospitality to the world around us,  
so that your kingdom would come and your will would be done,  
on earth, as it is in heaven. **Amen.**

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

### **✠ Proclamation of the Word**

#### **First Reading:**

*Please be seated*

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

When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get it; it shall be left for the alien, the orphan, and the widow, so that the Lord your God may bless you in all your undertakings. When you beat your olive trees, do not strip what is left; it shall be for the alien, the orphan, and the widow.

When you gather the grapes of your vineyard, do not glean what is left; it shall be for the alien, the orphan, and the widow. Remember that you were a slave in the land of Egypt; therefore I am commanding you to do this.

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

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

Deuteronomy 24.19-22

*A moment of silence is observed*

These verses  
contain  
provisions in  
the Law for  
gleaning.  
Gleaning  
allows  
landless  
people -  
aliens,  
orphans and  
widows - to  
benefit from  
the fruits of  
the land. In  
other words,  
harvests do  
not belong  
solely to the  
land owner.  
The fruitful  
land is God's  
gift to sustain  
all of  
humanity.  
Interestingly,  
the right to  
glean is  
enshrined in  
French law to  
this day.

The psalmist envisions a divine council of the gods who rule the universe and maintain stability. In this council Yahweh (God) rises up and accuses the other gods of ignoring the rights of the weak and oppressed. Because of this lack of justice the foundations of the world are shaken and the gods, who are immortal, will die like any other creature.

Amateur carpenters know well the many uses of putty and wood filler. Like love, they cover a multitude of sins.

**Psalm 82** (George Black)

All sing

**Refrain**

Rise, O God, and rule the earth. All na-tions are yours.

God stands in the council of heaven;  
 and gives judgement in the midst of the gods:  
 "How long will you judge unjustly,  
 and show favour to the wicked?  
 Save the weak and the orphan;  
 defend the humble and needy;  
 Rescue the weak and the poor;  
 deliver them from the power of the wicked. **Refrain**

They do not know, neither do they understand;  
 they go about in darkness;  
 all the foundations of the earth are shaken.  
 Now I say to you, 'You are gods,  
 and all of you children of the Most High;  
 Nevertheless, you shall die like mortals,  
 and fall like any prince.'" **Refrain.**

**Second Reading:**

*Reader:* A Reading from First Letter from Stands on the Rock.

Above all, never stop loving each other, for like a warm blanket love covers a great number of broken ways. Open your homes to each other and share your food without grumbling. Each one of you has been given a gift, so use it to serve one another, as a good manager of the many kinds of gifts Creator gives. If your gift is speaking, then your words should come from the Great Spirit. If your gift is serving, then serve with the strength Creator gives you. In this way, the Great Spirit will be honored by everything you do through Creator Sets Free (Jesus) the Chosen One. To him belongs all power and shining-greatness to the time beyond the end of all days. Aho! May it be so!

*Above all, maintain constant love for one another, for love covers a multitude of sins. Be hospitable to one another without complaining. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belong the glory and the power for ever and ever. Amen.*

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

**All: Thanks be to God.**

1 Peter 4.8-11

*A moment of silence is observed*



Love is little, love is low,  
love will make my spirit grow.  
Grow in peace, grow in light,  
love will do the thing that’s right.

*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:* Shining Light tells the Good Story of Creator Sets Free.

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

A scroll keeper, one who was skilled in his knowledge of tribal law, came to Creator Sets Free (Jesus) to test him and trap him in his words. “Wisdomkeeper,” he said. “What path must I walk to have the life of the world to come that never fades away, full of beauty and harmony?” He answered him, “What is written in our tribal law about this? Tell me, how do you see it?” The scroll keeper spoke from the words of the law, “You must love the Great Spirit from deep within, with the strength of your arms, the thoughts of your mind, and the courage of your heart, and you must love your fellow human beings in the same way you love yourselves.” “You have answered well,” Creator Sets Free (Jesus) said back to him. “If you walk this path you will live.”

But the scroll keeper, wanting to look good to others, asked him, “Who are my fellow human beings?” Creator Sets Free (Jesus) answered him with a story. “There was a man walking the road from Village of Peace (Jerusalem) to Moon Village (Jericho). On the way he was attacked by thieves, who beat him, stripped him of his clothes, and left him bleeding to death. “Now it happened that a holy man was on the same road, not far behind. When he saw the man, he went around him on the other side of the road. Not far behind him was another man, also from the tribe holy men are chosen from.

*Just then a lawyer stood up to test Jesus. ‘Teacher,’ he said, ‘what must I do to inherit eternal life?’ He said to him, ‘What is written in the law? What do you read there?’ He answered, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.’ And he said to him, ‘You have given the right answer; do this, and you will live.’*

*But wanting to justify himself, he asked Jesus, ‘And who is my neighbour?’ Jesus replied, ‘A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side.*

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.

One of the most famous and well-known of Jesus’ parables, the Good Samaritan has entered the language to describe someone who responds with practical compassion to another person who is in great need. The message of the parable is clear and unambiguous. But if we stay with the parable we discover more about compassion, strangers and neighbours.

When he saw the wounded man, he did the same thing as the holy man. “Then a man from High Place (Samaria), who was also walking the road, saw the wounded man. Even though he was not a Tribal Member but a mixed blood despised by the tribal people, he felt pity for the man. He helped him by pouring good medicine on his wounds and wrapping them in a cloth. He put the man on his own animal and took him to a lodging house to care for him. “The next day, when the man of High Place (Samaria) was leaving, he gave from his own money pouch to the keeper of the lodging house. ‘Use this to care for him,’ he said, ‘and when I return, I will give you anything more that is needed.’” Creator Sets Free (Jesus) then looked at the scroll keeper and said, “Which one of these three acted as a fellow human being to the man who was attacked by the thieves?” The scroll keeper answered, “The one who had pity on him.” “Go,” Creator Sets Free (Jesus) said, “and walk in the same way.”

*So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, “Take care of him; and when I come back, I will repay you whatever more you spend.” Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?’ He said, ‘The one who showed him mercy.’ Jesus said to him, ‘Go and do likewise.’*

The purpose of the sermon is to gather the themes of the readings into one and articulate what they meant for those about whom they were written and what they mean for us, today.

*Priest:* The Gospel of Christ.

Luke 10.25-37

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

**Sermon:** Paul Maclean

*A moment of silence is observed.*

*Priest:* Together we say:

**All:** I believe in Almighty God,  
who guided the people in exile and in exodus,  
the God of Joseph in Egypt and Daniel in Babylon,  
the God of foreigners and immigrants.  
I believe in Jesus Christ, a displaced Galilean,  
who was born away from his people and his home,  
who fled his country with his parents when his life was in danger.  
When he returned to his own country  
he suffered under the oppression of Pontius Pilate,  
the servant of a foreign power.  
Jesus was persecuted, beaten, tortured and unjustly condemned to death.  
But on the third day Jesus rose from the dead,  
not as a scorned foreigner but to offer us citizenship in God's kingdom.  
I believe in the Holy Spirit,  
the eternal immigrant from God's kingdom among us,  
who speaks all languages, lives in all countries, and reunites all races.  
I believe that the Church is the secure home for foreigners  
and for all believers.  
I believe that the communion of saints begins  
when we embrace all God's people in all their diversity.

### Prayers of the People

*Leader:* We recall that Jesus was a refugee. His parents fled with him to a different country seeking safety as those in authority sought to end his life.

God our refuge, we hold in our hearts those who flee their homes seeking safety in a new place. With courage they face fear, uncertainty, discomfort and hardship. May all nations and peoples be filled with a spirit of compassion and grace to welcome them with open arms.

*Please add your prayers silently or aloud.*

*Leader:* Loving God,

**All:** Hear and have mercy.

*Leader:* We pray for families and persons who face impossible choices. We pray for parents who make the difficult decision to take their children away from their homes and communities, for children who leave parents who are unable to travel, and for families that must separate and find different paths to safety. May they travel safely, find a safe and welcoming place to rest, and quickly be reunited with their loved ones.

*Please add your prayers silently or aloud.*

*Leader:* Loving God,

**All:** Hear and have mercy.

The Statement of Faith is an adaptation of the apostle's Creed which dates back to the 2nd century. Together we make this statement to affirm our belief in God as Trinity: perfect unity in diversity, and perfect diversity in unity, embodied in god the creator, Jesus the Redeemer, and the Holy Spirit who sanctifies all things. This was crafted with Refugee Sunday in mind.

In the prayers of the people, we offer to God our cares and concerns, our joys and hopes, praying for the church, the needs of the world around us, the sick, the suffering, and those whom we love but see no more.

*Leader:* We pray for refugees and displaced peoples who are too often treated as a stranger not worthy of respect or love, and are threatened with confinement and deportation. May we see all refugees as fellow human beings deserving of protection, treated with dignity and welcomed with hospitable hearts.

*Please add your prayers silently or aloud.*

*Leader:* Loving God,

**All: Hear and have mercy.**

*Leader:* We pray for those living in refugee camps and for those whose housing is inadequate and insufficient for privacy or proper hygiene. We pray for those waiting to resettle in new countries. May an abundance of humanitarian relief and resettlement resources be provided and may the agencies working to meet these demands, including the PWRDF and AURA be sustained, encouraged, and strengthened.

*Please add your prayers silently or aloud.*

*Leader:* Loving God,

**All: Hear and have mercy.**

*Leader:* We pray for an end to the causes of displacement and migration that have led to the refugee crises in our world: climate change, war, economic disparity, and repressive regimes. May we be advocates for peace, acting with courage and strength to be people of compassion and justice.

*Please add your prayers silently or aloud.*

*Leader:* Loving God,

**All: Hear and have mercy.**

*Leader:* God our refuge, we know that you love all people. Help us to be the instruments of your love and peace in the world. Help us to be a hospitable and compassionate community welcoming and supporting refugees and all in need.

**All: Amen.**

## **The Peace**

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

**People: And also with you.**

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.

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: #584 (Common Praise) "The Church of Christ in Every Age"

All sing



1. The church of Christ in ev - ery age, be - set by  
2. A - cross the world, a - cross the street, the vic - tims  
3. Then let the ser - vant church a - rise, a car - ing  
4. For he a - lone, whose blood was shed, can cure the  
5. We have no mis - sion but to serve in full o -



change but Spir - it - led, must claim and test its  
of in - jus - tice cry for shel - ter and for  
church that longs to be a part - ner in Christ's  
fe - ver in our blood, and teach us how to  
be - dience to our Lord: to care for all, with -



her - i - tage and keep on ris - ing from the dead.  
bread to eat, and nev - er live un - til they die.  
sac - ri - fice, and clothed in Christ's hu - man - i - ty.  
share our bread and feed the starv - ing mul - ti - tude.  
out re - serve, and spread his lib - er - at - ing word.

Text: Fred Pratt Green (1903-2000). © 1971 Hope Publishing Co. Music: HERONGATE. Melody Essex trad.; adapt. and arr. Ralph Vaughan Williams (1872-1958). Arr. © Oxford University Press.

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

## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* God of the widows and orphans, of immigrants and refugees, you have promised food for the hungry and relief to all who bear heavy burdens. May we who hunger for your justice find the nourishment we need to do your will. This we pray in Jesus' name. **Amen.**

The Eucharist (Greek for "thanksgiving") is a sacramental act of worship where we share bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." Also known as "Communion" it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

### 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.**

The Eucharistic Prayer today is Prayer 1 from The Book of Alternative Services of The Anglican Church of Canada.

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:* It is indeed right that we should praise you, gracious God, for you created all things. You formed us in your own image: in diversity you created us. When we turned away from you in sin, you did not cease to care for us, but opened a path of salvation for all people. You made a covenant with Israel, and through your servants Abraham and Sarah gave the promise of a blessing to all nations. Through Moses and Miriam you led your people from bondage into freedom; through the prophets you renewed your promise of salvation. Therefore, with them, and with all your saints who have served you in every age, we give thanks and raise our voices to proclaim the glory of your name.

**Sanctus: #201 (Gather)**

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. Bless-ed 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: *Mass of Remembrance*, Marty Haugen, © 1987, GIA Publications, Inc.

*Priest:* Holy God, source of life and goodness, all creation rightly gives you praise. In the fullness of time, you sent your Son Jesus Christ, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He healed the sick and ate and drank with outcasts and sinners; he opened the eyes of the blind and proclaimed the good news of your kingdom to the poor and to those in need. In all things he fulfilled your gracious will. On the night he freely gave himself to death, 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." Gracious God, his perfect sacrifice destroys the power of sin and death; by raising him to life you give us life for evermore. Therefore we proclaim the mystery of faith.

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

*Priest:* Recalling his death, proclaiming his resurrection, and looking for his coming again in glory, we offer you, Father, this bread and this cup. Send your Holy Spirit upon us and upon these gifts, that all who eat and drink at this table may be one body and one holy people, a living sacrifice in Jesus Christ, our Lord. Through Christ, with Christ, and in Christ, in the unity of the Holy Spirit, all glory is yours, almighty Father, now and for ever. **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 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.**

## Agnus Dei: #207 (Gather)

*All sing*

Lamb of God, you take a - way the sin of the world: have  
 mercy on us. **2** world: grant us peace, grant us peace.

*To repeat*

*Last time*

Music: *Mass of Remembrance*, Marty Haugen, © 1987, GIA Publications, Inc

The Lord's Prayer, found in both Matthew and Luke, 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.

Agnus Dei (pronounced "On-yoose Day-e") is a Latin phrase meaning "Lamb of God," and has been sung since the late seventh century. The phrase was spoken by John the Baptist in reference to Jesus.

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.

## 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 #544 (Common Praise) "Can I See Another's Woe"

*All sing*



1. Can I see an - oth - er's woe, and not be in sor - row too? Can I  
2. Can I see a fall - ing tear, and not feel my sor - row's share? Can a  
3. Think not thou canst sigh a sigh, and thy Mak - er is not by; think not  
4. O! God give to us his joy that our grief he may de - stroy: till our



see an - oth - er's grief, and not seek for kind re - lief?  
par - ent see a child weep, nor be with sor - row filled?  
thou canst weep a tear, and thy Mak - er is not near.  
pain and sor - row leave, God doth sit by us and grieve.

**Motet: “Verleih uns Frieden”** (*Felix Mendelssohn / Martin Luther*)

Verleih uns Frieden gnädiglich,  
Herr Gott, zu unsern Zeiten;  
Es ist doch ja kein ander nicht,  
Der für uns könnte streiten,  
Denn du, unser Gott, alleine.

*Grant us peace graciously,  
Lord God, in our time;  
there is indeed no other  
who could fight for us  
than you, our God, alone.*

**Prayer after Communion**

*Priest:* Eternal God,  
comfort of the afflicted and healer of the broken,  
you have fed us this day at the table of life and hope.  
Lead us in the ways of gentleness and peace,  
that we may find our home in you  
This we pray in the name of Christ our Lord.

*All:* **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**

*Please rise as you are able*

*Please be seated*

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

The “Doxology” (from the Greek word “doxalogia”) means “words of glory.” This expression of praise proclaims that worshipping God together has made a difference in our lives.

# Concluding Hymn: #658 (Gather) "Bring Forth the Kingdom"

*All rise and sing*



1. You are salt for the earth, O peo-ple: Salt for the  
2. You are a light on the hill, O peo-ple: Light for the  
3. You are a seed of the Word, O peo-ple: Bring forth the  
4. We are a blest and a pil - grim peo-ple: Bound for the



King-dom of God! Share the fla - vour of life, O peo - ple:  
Cit - y of God! Shine so ho - ly and bright, O peo - ple:  
King-dom of God! Seeds of mer - cy and seeds of jus - tice:  
King-dom of God! Love our jour - ney and love our home - land:



Life in the King - dom of God!  
Shine for the King - dom of God!  
Grow in the King - dom of God!  
Love is the King - dom of God!

## Refrain



Bring forth the King-dom of mer - cy, Bring forth the



King-dom of peace; Bring forth the King-dom of jus - tice,



Bring forth the Cit - y of God!

Text: Marty Haugen, b. 1950. Tune: Marty Haugen, b. 1950. © 1986, GIA Publications, Inc.

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.

## The Dismissal

*Priest:* Go in peace to love and serve the Lord. Alleluia!

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



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## FURTHER CREDITS FOR THIS BULLETIN

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## WORSHIP WITH US

### **Sunday June 16 (Refugee Sunday)**

**7:00 PM** – Be Still (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)

### **Sunday June 23 (National Indigenous Day of Prayer)**

**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)