



THE PRESENTATION OF THE LORD IN THE TEMPLE: CANDLEMAS

PROCESSION & HOLY EUCHARIST

SUNDAY, FEBRUARY 2, 2025, 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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Candlemas, dating to the 4th century, is one of the oldest Christian feast days. It marks the end of 40 days of celebration of Christmas. Traditionally, and before electricity, people brought candles to church to be blessed for use in the coming year.

As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more meaningful for worship.

Presider: Paul MacLean

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: #111 (Sing a New Creation) "In a Deep, Unbounded Darkness"

All rise and sing



1. In a deep, un-bound-ed dark - ness long be - fore the first light shone,
2. Though our world is ev - er - chang - ing, you are cons - tant, firm, and sure,
3. Joy trans - forms our lips to boast - ing on - ly in your match - less grace,
4. God of Hag - ar, God of Sar - ah, God of no - mad A - bra - ham,



you, O God, bey - ond all mer - it, worked a won - der faith makes known:
faith - ful to your cov - enant prom - ise. Trust - ing you, we live se - cure,
send - ing Christ to dwell a - mong us, Word made flesh in time and space:
God of Mir - iam, God of Mos - es, Fier - y Pil - lar, great I AM:



in your mer - cy, in your mer - cy,
sing - ing prais - es, sing - ing prais - es
Friend and Sav - iour, Friend and Sav - iour,
lead us home - ward, lead us home - ward



you em - braced us as your own ev - er - more and ev - er - more.
long as heart and breath en - dure, ev - er - more and ev - er - more.
in whose life we glimpse your face ev - er - more and ev - er - more.
to the love - feast of the Lamb ev - er - more and ev - er - more.

Text: Anon. Chinese; trans. Francis P. Jones 1953; adapt. Mary Louise Bringle, 2012. Text © 2012 GIA Publications, Inc. Music: Melody plainsong, Mode 8 (12th cent. 7); adapt. *Piae Cantiones*, 1582.

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.**

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.

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.

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

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

This “minor prophet” whose name means “my messenger” presents a series of debates between God and God’s people. In this passage God speaks of another messenger who will come to both judge and purify.

✠ Proclamation of the Word

First Reading:

Please be seated

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

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner’s fire and like fullers’ soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

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

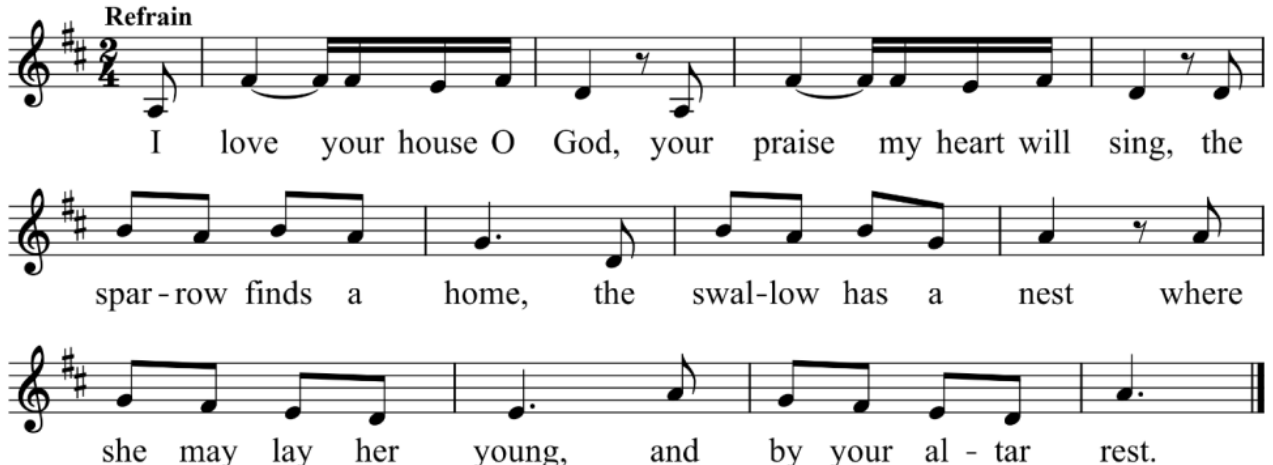
Malachi 3:1-4

People: **Thanks be to God.**

A moment of silence is observed

Psalm 84 (Paraphrase): “I Love Your House” (*Douglas Cowling*)

Refrain



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.

Pronounced “sahm” the psalms are a collection of poetry, prose, and song that cover every theme and emotion. In this hymn of praise the psalmist expresses a longing to be present in the Temple – that place where God dwells – and to participate in Temple worship.

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

People: Thanks be to God.

A moment of silence is observed

Canticle: #18 (Sing a New Creation) "Creator, God"

All rise and sing

1. Cre - a - tor, God, my gov - er - nor, my
2. I've been your ser - vant; still I serve and
3. You send me forth, each vow and prom - ise
4. You've brought sal - va - tion clear, de - liv - erance
guide, you give me leave at last to go to
will from birth un - til all a - ges end, and
kept, ac - cord - ing to the pro - phets' word. My
sure, to ev - ery na - tion, set - tled, wild, for
that great space where e - ven stars do hide their
then in peace and love will I serve still, nor
eyes, which searched so long, so of - ten wept, are
Is - rael's glo - ry— hope of rich and poor— is
fire in your more bril - liant glow.
cease when time it - self you rend.
o - pened now in joy as - sured.
God, em - bod - ied in a child.

Text: Sue Elwyn, SSJD, 2002. Music: SEBASTIAN. Adapt. from DRESDEN (*English Hymnal*); harm. J.S. Bach, by Thelma-Anne McLeod, SSJD, 2002.
Text and music © 2002 The Sisterhood of St. John the Divine.

*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.*

Of uncertain authorship, Hebrews addresses an audience of Jewish and Gentiles that has suffered hardship and persecution, encouraging them remain faithful even as they, like Jesus, are tested.

"Canticle" comes from the Latin, "canticulum," which simply means "little song." The content and form is similar to a psalm but is placed in the liturgy alongside or apart from the psalm.

Two important rituals take place in this passage: the purification of Mary and the redemption of Jesus through the offering of a sacrifice. While these were rituals observed by the Jewish faithful, Simeon and the Prophet Anna remind the reader that THIS faithful Jewish family is extraordinary.

Homily, from the Greek “homilio,” means “conversation.” The homily (also known as the sermon) gathers the themes of the readings and articulates what they meant for those about whom they were written, and what they mean for us, today.

The Gospel

Priest: The Lord be with you.

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

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

***People:* 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 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.

Priest: The Gospel of Christ.

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

Luke 2:22-40

A moment of silence is observed.

Homily: Suzanne Rumsey

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. 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.**

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.

Prayers of the People

Leader: How lovely is your dwelling place O Lord. Where the sparrow finds a home and a swallow builds her nest, and the place where the prophets Simeon and Anna found your salvation in their encounter with Mary and Joseph's little child. We pray for your Church, this church and others, committed to caring for the world the way you do. Help us Holy Spirit to see beyond the frantic headline to apply ourselves to doing the right thing with wisdom, humility and compassion. Give us courage to go out beyond our dwelling place into the world, to be light and salt.

Please give voice to your prayers silently or aloud.

Leader: Jesus is the light revealing your salvation O God

All: **Which you have prepared for all people.**

Leader: We pray that the ceasefire in the Middle East will last. We pray that the dream of a lasting and just peace will be realized. We pray that the breach between Israelis and Palestinians is repaired and genuine hope emerges from the rubble. We also pray for a just and lasting peace for Ukraine, for Sudan, for the Democratic Republic of Congo and Rwanda, for Haiti, and for all the other global hotspots that weigh on our minds. We pray for Indigenous people, that their longing for self-determination be achieved for the benefit of all, most especially for the sake of their children and ours.

Please give voice to your prayers silently or aloud.

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: Jesus is the light revealing your salvation O God

All: **Which you have prepared for all people.**

Leader: We pray for those in positions of authority - for politicians, for leaders of industry, finance, technology, media and other sectors. Give them humble hearts and help them to act out of concern for the welfare of all. We pray with the coming elections that good people be elected into office.

Please give voice to your prayers silently or aloud.

Leader: Jesus is the light revealing your salvation O God

All: **Which you have prepared for all people.**

Leader: We read that Jesus was in every respect like we are, especially like those with no place to lay their heads. We pray for those with no home, no certainty about their next meal or income, with no access to good medical help. Help them. Open our ears to hear what they need and our hearts to act responsively. Open our wallets aware that some of what's there is theirs.

Please give voice to your prayers silently or aloud.

Leader: Jesus is the light revealing your salvation O God

All: **Which you have prepared for all people.**

Leader: We pray for those who are ill. Give them the strength to endure and quick access to the help and healing they need. Whether in hospitals or shelters, on the street or hidden from sight, help them to feel human again, valued and truly loved. We pray for those struggling with addiction that you would help them to overcome. Give us a role to play in their recovery. Judge those who profit from exploiting them. We pray for those who are weary in their caring for others. Give them strength. May they find in those they help the light of your salvation.

Please give voice to your prayers silently or aloud.

Leader: Jesus is the light revealing your salvation O God

All: **Which you have prepared for all people.**

Leader: We pray for those suffering the loss of a loved one. Comfort those who mourn. Console and encourage them with the good news of your resurrection.

Please give voice to your prayers silently or aloud.

Leader: Jesus is the light revealing your salvation O God

All: **Which you have prepared for all people. AMEN**

The Peace

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

People: **And also with you.**



Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship 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.

Offertory Hymn: #95 (Common Praise) "O Come, Divine Messiah"

All sing



1. O come, di - vine Mes - si - ah; the world in si - lence
2. O Christ, whom na - tions sigh for, whom priest and pro - phet
3. You come in peace and meek - ness and low - ly will your



waits the day when hope shall sing its tri - umph and
long fore-told, come, break the cap - tives' fet - ters, re -
cra - dle be; all clothed in hu - man weak - ness shall



sad - ness flee a - way. Dear Sa - viour, haste! Come, come to
deem the long - lost fold.
we your God - head see.



earth. Dis - pel the night and show your face, and bid us hail the dawn of



grace. O come Div - ine Mes - si - ah; the world in si - lence waits the day when



hope shall sing its tri - umph and sad - ness flee a - way.

Text: Simon-Joseph Pellegrin (1663-1745); tr. Sister Mary of St. Philip, *Sunday School Hymn Book*, 1887, alt.
Music: VENEZ, DIVIN MESSIE. Melody French (16th cent.); harm. Godfrey Ridout (1918-1984). © Estate of Godfrey Ridout.

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 (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 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.**

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: #213 (Sing a New Creation)

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.

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.

The
 Eucharistic
 Prayer today is
 Prayer 6 from
 the Book of
 Alternative
 Services, The
 Anglican
 Church of
 Canada.

Priest: 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.**

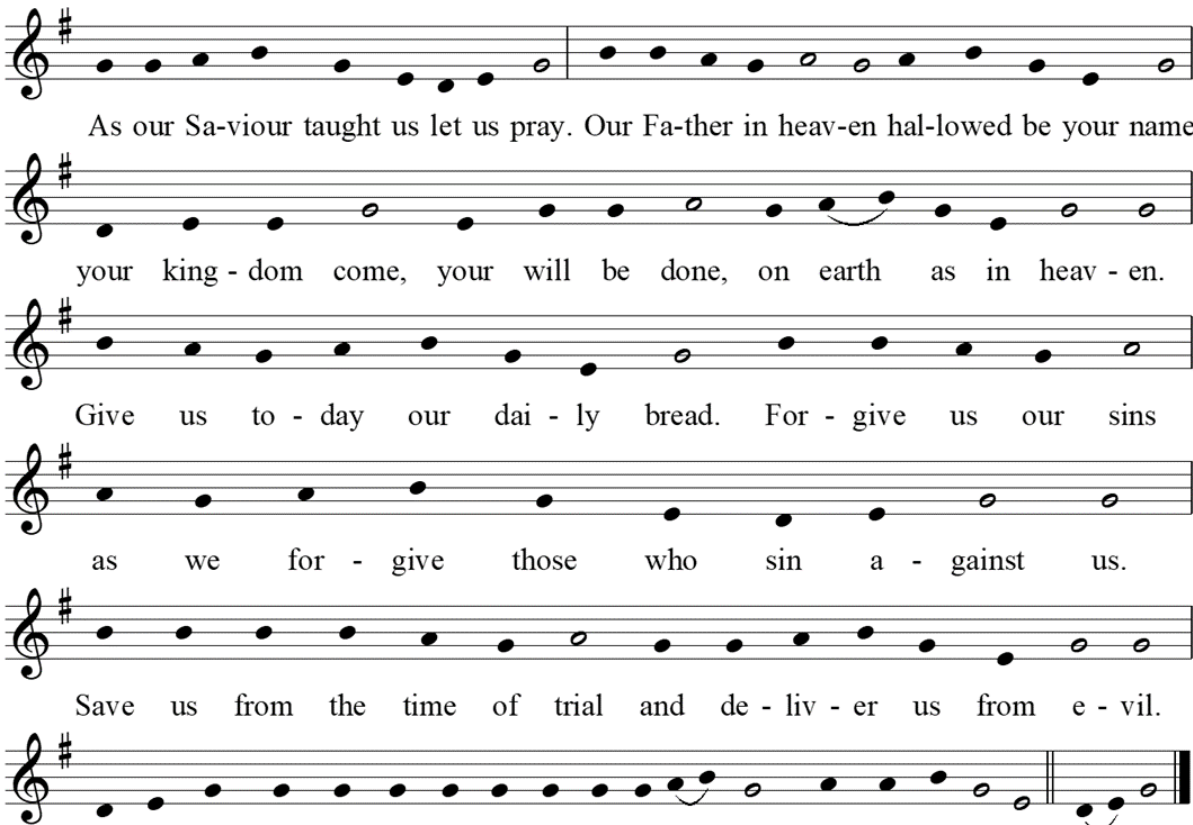
Priest: Father, we pray that in your goodness and mercy
your Holy Spirit may descend upon us, and upon these gifts,
sanctifying them and showing them to be holy gifts for your holy people,
the bread of life and the cup of salvation,
the body and blood of your Son Jesus Christ.
Grant that all who share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

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: 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 Onovwersuoke*)

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.

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.*

Given to us by Jesus himself, The Lord's Prayer 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.

This Agnus Dei (Latin for "Lamb of God") comes from American composer Fred Onovwersuoke's Afro Caribbean Mass setting. Onovwersuoke'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.

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.

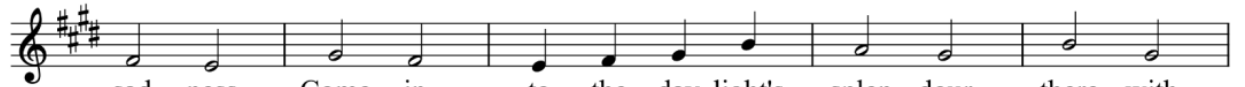
*Intinction is the practice of dipping the bread or wafer into the wine when receiving communion.
This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer,
for health and safety reasons.*

Communion Song: #78 (Common Praise) “Deck Yourself, My Soul, With Gladness”

All sing



1. Deck your - self, my soul with glad-ness; leave the gloom - y haunts of
2. God, I bow be-fore you low - ly, filled with joy most deep and
3. Shin - ing Sun, my life you bright-en; Ra-diance, 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 won - der 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 our God 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
O how vast and deep its trea - sure; through the gifts your hands have



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

Motet: “Lux Aurumque” (Eric Whitacre)

Lux,
Calida gravisque pura velut aurum
Et canunt angeli molliter
modo natum.

*Light,
warm and heavy as pure gold
and angels sing softly
to the new-born babe.*

Prayer after Communion

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.**

Please rise as you are able

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

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

Please be seated

Motet (from the Latin “motectum”) means “movement” and refers to the movement of the voices in this form of vocal composition.

“Doxology” 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.

Departing Hymn: #559 (Gather) "Shout for Joy"

All rise and sing



1. Shout for joy loud and long, God be praised
 2. By God's word all was made, Heav'n and earth,
 3. Yet our pride makes us fall! So Christ came
 4. Now has Christ tru - ly ris'n, And his spir -
 5. Rich and poor, we will sing, Hear - ing words
 6. So we stand with our song! We will work

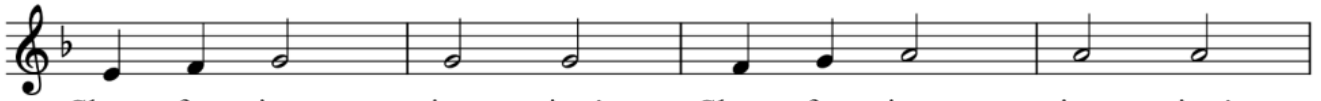


with a song! To our God we be - long—
 light and shade, Na - ture's won - ders dis - played,
 for us all— Not the right - eous to call—
 it is giv'n To all those un - der heav'n
 that will ring, Bread and wine we will bring
 all as one For the king - dom we long:



Chil - dren of our ma - ker, God the great life giv - er!
 Liv - ing in cre - a - tion From its first foun - da - tion.
 By his cross and pas - sion, Bring - ing us sal - va - tion!
 Who will walk be - side him, Though they once de - nied him!
 Here be - fore this ta - ble, With our spir - its a - ble!
 We will sing to - geth - er, With our God for - ev - er!

Refrain



Shout for joy, joy, joy! Shout for joy, joy, joy!



God is love, God is light, God is ev - er - last - ing!

Text: Stanzas 1-4, David Mowbray, © 1982, Hope Publishing Co.; stanzas 5-6, David Haas (1957-), © 1993, GIA Publications, Inc.
Tune: PERSONET HODIE, *Piae cantiones*, Griefswald, 1582; harm. by Diana Kodner (1957-), © 1992, GIA Publications, Inc.

The Dismissal

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

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

FURTHER CREDITS FOR THIS BULLETIN

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In the Dismissal (from the Latin "dimittere" meaning "to send away"), we affirm that having worshipped together, we are strengthened and nurtured. We are now sent away into the world to be agents of God's grace.