

Day of Pentecost  
Holy Eucharist

Sunday, June 8, 2025 at 10:30 AM



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, the Redeemer invites you to subscribe to our eNewsletter by going to <https://theredeemer.ca/post-17524>.

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Today is the Day of Pentecost. The word "Pentecost" comes from the Greek and simply means "fiftieth" because it falls fifty days after Easter. It mirrors the Jewish festival of Shavuot, or Feast of Weeks, falling fifty days after Passover. For the early disciples, these events would prove the fulfillment of the ancient scriptures.

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

**Presider:** Paige Souter

**Welcome**

**Land Acknowledgement**

**Opening Hymn:**

*All rise and sing*

**Wa wa wa Emimimo;**

*Come, O Holy Spirit come;*

**Wa wa wa Alagbara;**

*Come, almighty Spirit, come;*

**Wa-o, wa-o, wa-o.**

*Come, come, come.*

Text: Yoruba trad., © The Church of the Lord (Aladura); Eng. para. 1-to Loh, 1986.

Music: Yoruba trad., © The Church of the Lord (Aladura) transc. taught by Samuel Solanke and English paraphrase © 1986 WCC and the Asian Institute for Liturgy and Music.

**✠ The Greeting:**

**Priest:** The grace of our Lord Jesus Christ, and the love of God and the fellowship of the Holy Spirit, be with you all.

**All:** And also with you.

**Priest:** Come, Holy Spirit

**All:** Kindle our hearts with the fire of new life.

**Priest:** Renew your people.

**All:** Fill your church with the breath of God.

<p><b>Gloria:</b></p> <p><b>Glory to God;</b>  <b>Praise to the Son;</b>  <b>Love to the Spirit;</b>  <b>Three and yet One.</b></p>	<p>Glory to God is a hymn of praise and adoration, typically acknowledging the Father, the Son, and the Holy Spirit.</p>
<p><b>The Collect of the Day</b></p> <p><i>Priest:</i> Spirit of truth:  guide us into all truth;  consume the lies that shroud the world in hate;  pray in us with sighs too deep for words  with hope for a new world;  through Jesus Christ,  who goes to the right hand of God.</p> <p><i>People:</i> <b>Amen.</b></p>	<p>Pronounced “CALL-ect,” the College of the Day is the prayer that calls us together in worship and praise.</p>
<p><b>✠ Proclamation of the Word</b></p> <p><b>First Reading:</b></p> <p><i>Reader:</i> A Reading from the Book of Genesis.</p> <p>Now the whole earth had one language and the same words. And as they migrated from the east, they came upon a plain in the land of Shinar and settled there. And they said to one another, ‘Come, let us make bricks, and burn them thoroughly.’ And they had brick for stone, and bitumen for mortar. Then they said, ‘Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves; otherwise we shall be scattered abroad upon the face of the whole earth.’ The Lord came down to see the city and the tower, which mortals had built. And the Lord said, ‘Look, they are one people, and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them. Come, let us go down, and confuse their language there, so that they will not understand one another’s speech.’ So the Lord scattered them abroad from there over the face of all the earth, and they left off building the city. Therefore it was called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth.</p> <p><i>Reader:</i> Hear what the Spirit is saying to the Church.</p> <p><i>People:</i> <b>Thanks be to God.</b></p>	<p>Genesis (meaning “beginning” is the first book of the bible. It tells the story of how all creation came into being and how we (created in God’s image) are called to care for all that is. In this passage humanity is plays with the idea of being like God, building a tower that reaches to the heavens. God confuses their common language so that they may learn humility and delight in this new diversity that arose out of disobedience.</p>
	<p><i>Please be seated</i></p> <p><i>Genesis 11.1-9</i></p> <p><i>A moment of silence is observed</i></p>

The Psalms are a series of Hebrew worship poems that cover a myriad of human emotions and experiences.

The Spirit's focus and intention for this new creation, the Church, is the common life and well being of all. The bestowing of these good gifts on individual members is intended to draw the community together, to bind it in love and care.

The human proclivity to rank individuals according to their possession of "better" gifts is at odds with the Spirit's intention that the gifts are given for the good of all and that each are vitally and equally important.

**Psalm 104:24-34, 35b** (*Plainsong*)

*All sing*



Ö GOD, how manifold are your works! \*  
**in wisdom you have made them all;**  
**the earth is full of your creatures.**

**Yonder is the great and wide sea**  
**with its living things too many to number, \***  
**creatures both small and great.**

There move the ships,  
and there is that Leviathan, \*  
which you have made for the sport of it.

**All of them look to you. \***  
**to give them their food in due season.**

You give it to them; they gather it; \*  
you open your hand, and they are filled with good things.

**You hide your face, and they are terrified; \***  
**you take away their breath,**  
**and they die and return to their dust.**

You send forth your Spirit, and they are created; \*  
and so you renew the face of the earth.

**May your glory endure for ever; \***  
**may you rejoice in all your works.**

You look at the earth and it trembles; \*  
you touch the mountains and they smoke.

**I will sing to you as long as I live; \***  
**I will praise my God while I have my being.**

May these words of mine please you; \*  
I will rejoice in you, O God. Hallelujah!

Praise God, O my soul. \*  
-- / Hallelujah!

## Second Reading:

*Reader:* A Reading from the Acts of the Apostles.

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs - in our own languages we hear them speaking about God's deeds of power." All were amazed and perplexed, saying to one another, "What does this mean?" But others sneered and said, "They are filled with new wine." But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel: 'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then everyone who calls on the name of the Lord shall be saved.'"

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

Acts 2.1-21

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

*A moment of silence is observed*

This story describes the tumultuous, fiery birth of the Church. The Spirit's unstoppable drive toward a new creation is manifested in surprising and disorienting ways, as She calls a new community into being without regard for human structures or hierarchies or preconceptions. The Spirit's work reveals a God whose care and vision reaches deeper than the divisions brought about by human cultures, nationalities and languages.



The Sequence Hymn (from the Latin "sequentiae", meaning "following") is a hymn that is sung following the second reading and before the Gospel.

# Sequence Hymn: #157 (Sing a New Creation) "As the Wind Song Through the Trees"

*All rise and sing*

1. As the wind song through the trees, as the stir - ring of the breeze,  
 2. As the rain - bow af - ter rain, as the hope born a - gain,

so it is with the Spir - it of God. As the heart made strange-ly warm,  
 so it is with the Spir - it of God. As the green in the spring,

as the voice with-in the storm, so it is with the Spir - it of God.  
 as a kite on a string, so it is with the Spir - it of God.

Nev-er seen, ev - er known where this wind has blown bring-ing life,  
 Mak-ing worlds that are new, mak - ing peace come true, bring-ing gifts,

bring-ing power to the world, as the danc - ing tongues of fire,  
 bring-ing love to the world, as the ris - ing of the yeast,

as the soul's most deep de-sire, so it is with the Spir - it of God.  
 as the wine at the feast, so it is with the Spir - it of God.

Text: Shirley Erena Murray, 2004. Music: WAIRUA TAPU, Lim Swee Hong, 2004. Text and music © 2005 Hope Publishing Co.

*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.

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

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

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

Philip said to Jesus, "Lord, show us the Father, and we will be satisfied." Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it. If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid."

*Priest:* The Gospel of Christ.

John 14.8-17, 25-27

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

*A moment of silence is observed.*

**Homily:** Steven Mackison

*A moment of silence is observed.*

## Prayers of the People

*Leader:* Almighty God, you search us and know us. We open our hearts to you and each other, confident in your loving provision for all our needs.

O Good Shepherd, strengthen us by your spirit and infill all who seek to do your work in every place. Help us in the church to acknowledge our own shortcomings and inspire us to continue your work of reconciliation today. We pray also for our own community, giving thanks for the many volunteers and staff who facilitate our shared ministry.

*Please add your own prayers, either silently or aloud.*

*Leader:* By your Spirit,

*All:* **bring in your kingdom.**

*Leader:* Saviour of the world, be present in all places of suffering, violence and pain. Remember for good all who suffer at the hands of indifferent or cruel leaders. Support those who bring food for the hungry, medicine to the injured and practical help to those in need. Bring your hope and peace to our wounded world, even in the darkest night.

In this passage Jesus confronts the disciples' lack of faith. Show us the father, they say. Jesus wants them to know that by being with him they are in the presence of God. They, too, will have the presence of God in them, when the Holy Spirit comes. This abiding presence, God in us, leading us to deeper truth, is what we celebrate at Pentecost.

The purpose of the homily (from Greek "homilio", meaning "conversation") or sermon, is to unpack the readings of the liturgy in a way that we understand what they meant for those whom they were written, and to bring those words to life for us today.

Through our collective Prayers of the People, we are drawn closer to God, closer to each other, closer to those in need, and closer to our suffering world.

At the Last Supper, Jesus said to his disciples, "Peace I leave with you; my peace I give to you." In the same manner, we, as his disciples, share his peace with each other, a gesture so needed in these troubling times. We do this through a nod, a handshake, or by raising our hand in the peace symbol.

*Please add your own prayers, either silently or aloud.*

*Leader:* By your Spirit,  
*All:* **bring in your kingdom.**

*Leader:* Lord of creation, we pray for the natural world. We think of the effects of pollution, floods, fires, tornadoes, hurricanes, excessive heat, drought, and all other extreme conditions which are the result of environmental damage and climate change. We pray for the firefighters, the emergency workers, and those who help during disasters. We pray for all who lobby for climate justice, for those who work to protect endangered species. We pray also for all those who farm or fish or produce our food that they may be given the means to operate effectively and sustainably.

*Please add your own prayers, either silently or aloud.*

*Leader:* By your Spirit,  
*All:* **bring in your kingdom.**

*Leader:* Jesus, our great physician, we pray for the sick and the friendless, the homeless and the captive, the weary and the depressed, the anxious and afraid, the lonely and bereaved. Remember for good those whom we love but see no longer, and give us health, comfort, and hope.

*Please add your own prayers, either silently or aloud.*

*Leader:* By your Spirit,  
*All:* **bring in your kingdom.**

*Leader:* God of unfailing love, we thank you for this day and for all that is beautiful and gracious in the world and in our lives. We thank you for human love and friendship and for all the ways you sustain us and enrich our daily lives. We thank you especially for the legacy of our faith that has come to us down through the ages.

*Please add your own prayers, either silently or aloud.*

*Leader:* By your Spirit,  
*All:* **bring in your kingdom.**

*Leader:* Christ has no body but yours,  
Yours are the eyes with which he looks  
compassion on this world,  
Yours are the feet with which he walks to do good,  
Yours are the hands, with which he blesses all the world.  
Christ has no body now but yours.

*Leader:* By your Spirit,  
*All:* **bring in your kingdom. 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.

## Offertory Hymn: #645 (Common Praise) "Come Down, O Love Divine"

*All sing*

1. Come down, O Love di - vine, seek thou this soul of  
 2. O let it free - ly burn, till earth - ly pas - sions  
 3. Let ho - ly char - i - ty mine out - ward vest - ure  
 4. And so the yearn - ing strong, with which the soul will

mine, and vis - it it with thine own ar - dour glow - ing;  
 turn to dust and ash - es in its heat con - sum - ing;  
 be, and gen - tle - ness be - come my in - ner cloth - ing;  
 long, shall far out - pass the power of hu - man tell - ing;

O Com - fort - er, draw near, with - in my heart ap -  
 and let thy glo - rious light shine ev - er on my  
 true peace - ful - ness of heart, joy which shall not de -  
 for none can guess its grace, till we be - come the

pear, and kin - dle it, thy ho - ly flame be - stow - ing.  
 sight, and clothe me round, the while my path il - lum - ing.  
 part, prom - ise and fore - taste of di - vine be - troth - ing.  
 place where - in the Ho - ly Spir - it finds a dwell - ing.

Text: Bianco da Siena (1350?-1434?); tr. Richard Frederick Littledale (1833-1890), alt. Adapted, Sr. Thelma-Anne McLeod, SSJD.  
 Music: DOWN AMPNEY. Ralph Vaughan Williams (1872-1958). © Oxford University Press.

## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* Giver of life,  
 receive all we offer you this day.  
 Let the Spirit you bestow on your Church  
 continue to work in the world  
 through the hearts of all who believe.  
 We ask this in the name of Jesus Christ the Lord. **Amen.**

We sing the Offertory Hymn as we bring our financial gifts, with the bread and wine, to the altar. This is an expression of thanks for all that God has given us and is a symbolic statement that in offering what sustains us, we might also 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 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:* Worship and praise belong to you, Author of all being.  
Your power sustains, your love restores, our broken world.  
You are unceasingly at work, from chaos bringing order and filling emptiness with life. Christ, raised from the dead, proclaims the dawn of hope.  
He lives in us that we may walk in light.  
Your Spirit is fire in us, your breath is power to purge our sin and warm our hearts to love. As children of your redeeming purpose,  
freed by him who burst from the tomb and opened the gate of life,  
we offer you our praise, with angels and archangels and the whole company of heaven, singing the hymn of your unending glory;

## 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.

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:* Praise and thanksgiving be to you, Lord of all,  
for by the Cross eternal life is ours and death is swallowed up in victory.  
In the first light of Easter glory broke from the tomb  
and changed the women's sorrow into joy.  
From the Garden the mystery dawned that he whom they had loved and lost  
is with us now in every place for ever.  
Making himself known in the breaking of the bread,  
speaking peace to the fearful disciples,  
welcoming weary fishermen on the shore,  
he renewed the promise of his presence and of new birth  
in the Spirit who sets the seal of freedom on all your children.

Before he was given up to suffering and death,  
recalling the night of Israel's release, the night in which slaves walked free,  
at supper with his disciples he took bread and offered you thanks.  
He broke the bread, and gave it to them, saying:  
"Take, eat. This is my Body: it is broken for you."  
After supper, he took the cup, he offered you thanks, and gave it to them saying:  
"Drink this, all of you. This is my Blood of the new covenant;  
it is poured out for you, and for all, that sins may be forgiven.  
Do this in remembrance of me."

We now obey your Son's command.  
We recall his blessed passion and death, his glorious resurrection and ascension;  
and we look for the coming of his Kingdom.  
Made one with him, we offer you these gifts  
and with them ourselves a single, holy living sacrifice.  
Hear us, most merciful Father,  
and send your Holy Spirit upon us and upon this bread and this wine,  
that, overshadowed by his life-giving power,  
they may be the Body and Blood of your Son,  
and we may be kindled with the fire of your love  
and renewed for the service of your Kingdom.  
Help us, who are baptised into the fellowship of Christ's Body  
to live and work to your praise and glory;  
may we grow together in unity and love until at last, in your new creation,  
we enter into our heritage in the company of the Virgin Mary, the apostles,  
and prophets, and of all our kindred living and departed.  
Through Jesus Christ our Lord,  
with whom, and in whom, in the unity of the Holy Spirit,  
all honour and glory be to you,  
Lord of all ages, world without end.

*All:* **Amen.**

The  
Eucharistic  
Prayer today is  
the Scottish  
Liturgy  
Eucharistic  
Prayer IV.

When asked by his disciples how to pray, Jesus gave them these simple words that we refer to as "The Lord's Prayer." Found in both Matthew and Luke, this prayer captures the essence of our relationship with God and with one another.

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

## The Lord's Prayer

*We invite you to recite the Lord's Prayer in the language of your choice.*

**All:** Our Father in heaven, hallowed be your name,  
your kingdom come, your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins as we forgive those who sin against us.  
Save us from the time of trial, and deliver us from evil.  
For the kingdom, the power, and the glory are yours,  
now and for ever. Amen.

## The Breaking of the Bread

**Priest:** God, living and true, you send forth your Spirit:

**All:** And so you renew the face of the earth.

**Priest:** You open wide your hand:

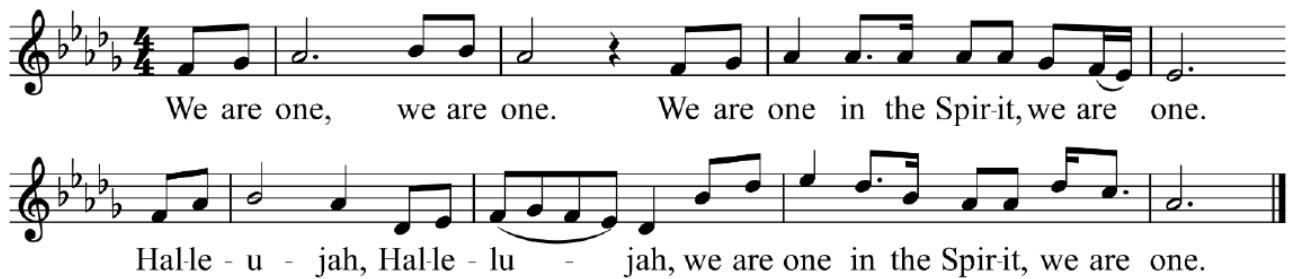
**All:** And satisfy the needs of every living creature.

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

**People:** Thanks be to God.

## Fraction Hymn: "We Are One"

*All sing*



Text: Timothy Wright (1947-2009), ©. Tune: Congregational Praise Song, arr. Valeria A. Foster, © 2000, GIA Publications, Inc.

## 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.*

Jesus' life given  
for others  
inspires us to  
see our own  
lives as a gift to  
be shared. The  
resurrection  
affirms that in  
letting go of  
what we are  
afraid to lose,  
we are  
transformed  
and made new.

### Communion Hymn: #97 (Sing a New Creation) "God is Calling through the Whisper"

*All sing*



1. God is call - ing through the whis - per of the Spir - it's deep-est sighs,  
2. God is call - ing through the voic - es of our neigh-bours' ur-gent prayers,  
3. God is call - ing through the mu - sic of sub-lime and hu-man arts,



through the thrill of sud-den beau-ties that can catch us by sur-prise.  
through their long - ing for re-demp-tion and for res - cue from de - spair.  
through the hymns of earth and an - gels, and the car - ols of our hearts.



Flash of light - ning, crash of thun - der; hush of still - ness, rush of won - der:  
Place of hurt or face or need - ing; stri-dent cry or si-lent plead - ing:  
Lift of joy and gift of sing - ing; days and nights our prais-es bring - ing:



God is call - ing— can you hear? God is call - ing— can you hear?  
God is call - ing— can you hear? God is call - ing— can you hear?  
God is call - ing— can we hear? God is call - ing— can we hear?

Text: Mary Louise Bringle, 2003. © 2006 GIA Publications, Inc. Music: W ZLOBIE LEZY. Melody Polish trad.; harm. Philip M. Young, 2005. ©, alt.

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.

**Motet: "Ihr aber seid nicht fleischlich" (J.S. Bach - BWV 227)**

Ihr aber seid nicht fleischlich,  
sondern geistlich,  
so anders Gottes Geist  
in euch wohnt. Wer  
aber Christi Geist nicht hat,  
der ist nicht sein.

*You, however, are not of the flesh,  
but rather of the Spirit,  
since the Spirit of God  
lives otherwise in you.  
Anyone, however, who does not have  
Christ's Spirit, is not his.*

**Prayer after Communion**

*Please rise as you are able*

*Priest:* O God,  
we give you thanks  
that you have set before us this feast,  
the body and blood of your Son.  
By your Spirit strengthen us to serve all in need  
and to give ourselves away as bread for the hungry,  
through Jesus Christ our Lord.

*People:* **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 be seated*



## Departing Hymn: #533 (Blue Gather) "O Spirit All-Embracing"

*All rise and sing*



1. O Spir - it all - em - brac - ing and coun - sel - or all - wise,  
2. O Beau - ty ev - er blaz - ing in flow - er, field, and face,  
3. Come, pas - sion's pow - er ho - ly, your in - sight here im - part,



Un - bound - ed splen - dour grac - ing a shore - less sea of skies:  
You show your - self a - maz - ing in un - ex - pect - ed place.  
And give your ser - vants low - ly an un - der - stand - ing heart



Un - fail - ing is your treas - ure, un - fad - ing your re - ward;  
We see you and re - mem - ber what once our dreams had been;  
To know your care more clear - ly when faith and love are tried,



Sur - pass - ing world - ly pleas - ure, the rich - es you af - ford.  
You fan the glow - ing em - ber and kin - dle hope with - in.  
To seek you more sin - cere - ly when false i - deals have died:



Come, stream of end - less flow - ing, and res - cue us from death;  
Come, fire of glo - ry gra - cious bless all who trust in you;  
For vi - sion we im - plore you, for wis - dom's pure de - light;



Come, wind of spring - time blow - ing, and warm us by your breath.  
Un - dy - ing flame te - na - cious, burn in your Church a - new.  
In prayer we come be - fore you to wait up - on your light.

Text: Delores Dufner, OSB (1936- ), © 1995, 2003, GIA Publications, Inc. Tune: THAXTED; Gustav Holst (1874-1934).

## The Dismissal

**Priest:** Go forth into the world rejoicing in the power of the Spirit. Alleluia! Alleluia!

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

In the dismissal (from the Latin "dimittere" meaning "to send away") we are charged to go out beyond the four walls of the church to serve the Lord in a world that desperately needs God's peace and love.

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## **FURTHER CREDITS FOR THIS BULLETIN**

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Prayers of the People written by Judy Burnham; final prayer adapted from a prayer by St. Teresa of Avila 1515-1582.

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### **WORSHIP WITH US**

#### **Sunday June 8 (Pentecost)**

**8:00 PM** – Compline (on Zoom only)

#### **Sunday June 15 (Trinity Sunday)**

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

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

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

**8:00 PM** – Compline (on Zoom only)