



Proper 29C - Refugee Sunday  
Holy Eucharist  
Sunday, October 19, 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, please feel free to subscribe to our eNewsletter by going to <https://theredeemer.ca/post-17524>.

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The Old Testament frequently reminds the people of Israel to welcome and care for the strangers and the foreigners around them, as they were once strangers in a foreign land. Even Jesus and his family were refugees in Egypt escaping the terror of King Herod. Today, on Refugee Sunday, we raise awareness of, pray for, and support the many displaced people around us and in the world.

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**

**Opening Hymn:** “Gathering Song” *(John Bell)*

*All rise, as you are able, and sing*

**There is one among us whom we do not know;  
host of highest heaven present here below.**

**The Gathering of the Community**

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

**All: And also with you.**

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

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

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

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

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

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

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

**Kyrie eleison** (*Chase McMurren*)

Kyrie eleison. Christe eleison. Kyrie eleison.

*Lord have mercy. Christ have mercy. Lord have mercy.*

**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.**

**✠ Proclamation of the Word**

**First Reading:**

*Please be seated*

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

The days are surely coming, says the Lord, when I will sow the house of Israel and the house of Judah with the seed of humans and the seed of animals. And just as I have watched over them to pluck up and break down, to overthrow, destroy, and bring evil, so I will watch over them to build and to plant, says the Lord. In those days they shall no longer say:

“The parents have eaten sour grapes,  
and the children’s teeth are set on edge.”

But all shall die for their own sins; the teeth of the one who eats sour grapes shall be set on edge.

The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts, and I will be their God, and they shall be my people. No longer shall they teach one another or say to each other, “Know the Lord,” for they shall all know me, from the least of them to the greatest, says the Lord, for I will forgive their iniquity and remember their sin no more.

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

Jeremiah 31.27-34

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

*A moment of silence is observed*

"Kyrie Eleison" comes from the Greek meaning "Christ have mercy." It is a chant or song calling to the Father, the Son, and the Holy Spirit.

Pronounced "CALL-ect," the Collect of the Day is the prayer we say together that unites us in worship and praise. It focuses on the theme of the day and "collects" us to the service.

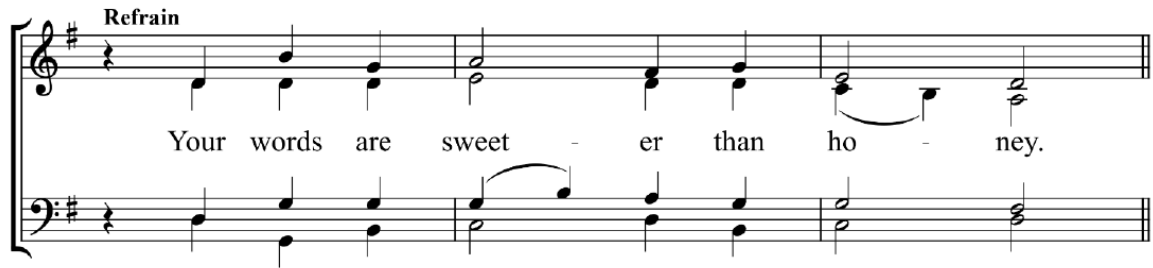
God promises a future of restoration, where brokenness will be healed and justice will be written on every heart. This new covenant is not limited by ancestry or past failures—it is open to all who seek God. In God’s household, no one is forgotten, and all are invited to belong.

Pronounced "sahms," the Psalms are a series of Hebrew worship poems that cover a myriad of human emotions and experiences. This Psalm celebrates the wisdom and guidance found in God's law, which offers clarity and direction in times of uncertainty. This passage affirms that divine truth can be a source of stability when everything else feels uprooted. The psalmist's love for God's commandments reflects a longing for justice and protection—values essential to welcoming the displaced.

Paul urges Timothy to remain rooted in scripture and to proclaim truth with patience and courage, even when it's unpopular. The call to preach the word includes standing up for the vulnerable and offering hope to the marginalized. Welcoming refugees is a gospel act—an embodiment of sound teaching and faithful witness. In a world that turns inward, the church must turn outward in love.

**Psalm 119.97-104** (George Black)

*All sing*



Oh, how I love your law!  
all the day long it is in my mind.  
Your commandment has made me wiser than my enemies,  
and it is always with me. **Refrain**

I have more understanding than all my teachers,  
for your decrees are my study.  
I am wiser than the elders,  
because I observe your commandments. **Refrain**

I restrain my feet from every evil way,  
that I may keep your word.  
I do not shrink from your judgments,  
because you yourself have taught me. **Refrain**

How sweet are your words to my taste!  
they are sweeter than honey to my mouth.  
Through your commandments I gain understanding;  
therefore I hate every lying way. **Refrain**

*A moment of silence is observed.*

**Second Reading:**

*Reader:* A Reading from the Second Letter to Timothy.

But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it and how from childhood you have known sacred writings that are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that the person of God may be proficient, equipped for every good work.

In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: proclaim the message; be persistent whether the time is favorable or unfavorable; convince, rebuke, and encourage with the utmost patience in teaching. For the time is coming when people will not put up with sound teaching, but, having their ears tickled, they will accumulate for themselves teachers to suit their own desires and will turn away from listening to the truth and wander away to myths. As for you, be sober in everything, endure suffering, do the work of an evangelist, carry out your ministry fully.

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

2 Timothy 3.14-4:5

**All: Thanks be to God.**

*A moment of silence is observed*

**Sequence Song: “Redemption Day”** (Sheryl Crow)

*All rise, as you are able, and sing*

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

I've wept for those who suffer long  
But how I weep for those who've gone  
Into rooms of grief and questioned wrong  
But keep on killin'

It's in the soul to feel such things  
But weak to watch without speaking  
Oh, what mercy sadness brings  
If God be willing

There is a train that's headed straight  
To heaven's gate, to heaven's gate  
And on the way, child and man  
And woman wait, watch and wait  
For redemption day

Fire rages in the streets  
And swallows everything it meets  
It's just an image often seen  
On television

Come leaders, come you men of great  
Let us hear you pontificate  
Your many virtues laid to waste  
And we aren't listening

*We turn and face the Gospel as it is processed to the midst of the gathered community.  
We do this as a sign of respect and to symbolize that  
its message is at the centre of our lives and its truth is always before our eyes.*

**The Gospel**

*Priest:* The Lord be with you.

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

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

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

Then Jesus told them a parable about their need to pray always and not to lose heart. He said, “In a certain city there was a judge who neither feared God nor had respect for people. In that city there was a widow who kept coming to him and saying, ‘Grant me justice against my accuser.’ For a while he refused, but later he said to himself, ‘Though I have no fear of God and no respect for anyone, yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.’ ” And the Lord said, “Listen to what the unjust judge says. And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?”

*Priest:* The Gospel of Christ.

Luke 18.1-8

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

*A moment of silence is observed.*

Jesus tells a parable of a persistent widow who demands justice from an indifferent judge, showing that perseverance in seeking justice is holy. Refugees often cry out like this widow, pleading for dignity, safety, and a place to belong. God hears their cries and calls us to respond—not with delay, but with compassion and action.

The homily (from Greek "homilia", meaning "conversation") or sermon, gathers the themes of the readings and articulates what they meant for its audiences, and what they mean for us today.

With all that weighs on us in our personal lives, our community, our church, and in our world, the Prayers of the People offer God our cares and concerns. We welcome you to use the silences to express your prayers, silently or aloud.

## **Homily:** Marin Lehmann-Bender

*After living with refugee claimants at Romero House, Marin began working in the Private Sponsorship of Refugees program in 2015. Since 2018 she has been the Sponsorship Director at AURA (the Anglican United Refugee Alliance), where she works closely with refugees, sponsors and newcomers to guide them through the sponsorship process. Marin was born and raised in Toronto.*

*A moment of silence is observed.*

## **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.**

*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 Alongside Hope 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.**

### **Statement of Faith**

*Please rise as you are able*

*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. Amen.**

### **The Peace**

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

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

The Statement of Faith, sometimes called a Creed, are words spoken to explore our faith, and to unite us with all other Christians today and in ages past. Today's Statement of Faith is "the Immigrants Creed" written by Rev. Jose Luis Casal, who studied and was ordained in pre-revolutionary Cuba.

How much our world needs peace! Just as Jesus said to his disciples, "Peace I leave with you," so we share the peace with each other, through a nod, a handshake, or by raising our hand in the peace symbol.

As we sing the Offertory Hymn, we have the opportunity to worship God by giving from the abundance of what we have. This is not obligatory, but is another way of expressing our love to God, and our gratefulness for all that God has given us.



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, by placing your offering on the plate as it is passed, or by using the TipTap electronic donation device in the welcome area. Thank you for your gift and for joining in worship today.

**Offertory Hymn: #663 (Gather) "As a Fire is Meant for Burning"**

*All sing*

1. As a fire is meant for burn - ing With a  
 2. We are learn - ers; we are teach - ers; We are  
 3. As a green bud in the spring - time Is a

bright and warm - ing flame. So the church is meant for  
 pil - grims on the way. We are seek - ers; we are  
 sign of life re - newed, So may we be signs of

mis - sion, Giv - ing glo - ry to God's name. Not to  
 giv - ers; We are ves - sels made of clay. By our  
 one - ness 'Mid earth's peo - ples, man - y hued. As a

preach our creeds or cust - oms, But to build a bridge of  
 gen - tle, lov - ing ac - tions, We would show that Christ is  
 rain - bow lights the heav - ens When a storm is past and

care, We join hands a - cross the na - tions, Find - ing  
 light. In a hum - ble, lis - t'ning Spir - it, We would  
 gone, May our lives re - flect the ra - diance Of God's

neigh - bours ev - 'ry - where.  
 live to God's de - light.  
 new and glor - ious dawn.

## ✠ 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 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 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.

The Eucharist, also known as Communion, is a sacramental act of worship where we partake of the bread and wine. A sacrament is “an outward and visible sign of an inward and spiritual grace.” As we eat the bread and drink the wine, God is present to us and reveals Godself to us in a unique way. It is a radically open table to which all people are invited and welcome to participate in.

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

## Sanctus: #735 (Common Praise)

Ho - ly, ho - ly, ho - ly Lord, God of power and might.

Ho - ly, ho - ly, ho - ly Lord, God of power and might,

heav - en and earth are full, full of your glo -

ry. Ho - san - na in the high - est, 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: *Deutsche Messe*, Franz Schubert (1797-1828); arr. Richard Proulx (1937-2010). Arr. © 1985, 1989 GLA Publications, Inc.

The Eucharistic Prayer today is Prayer #1 from the Book of Alternative Services.

*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."

*Priest:* 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:*



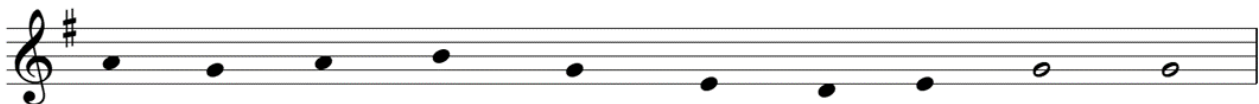
As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,



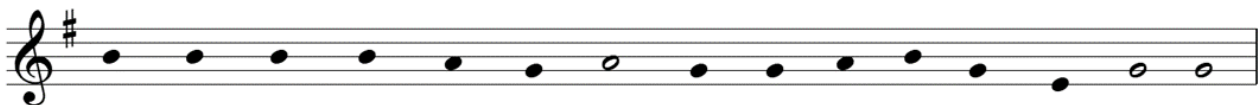
your king - dom come, your will be done, on earth as in heav - en.



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.

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another, and our desire to see God's Kingdom come to all those in our world who are displaced by war, famine, or persecution.

## 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.”

*All:* **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.

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

**Fraction Song:** “Love Transcends All Borders” (*Suba Sankaran*)

*All sing*

I was told, I was born, I found out, I lived and loved,  
Love transcends all borders.

## 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 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.

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.

## 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: "Love Song"** (Suba Sankaran)

*Our Fraction Song, Communion Song, and Motet come from a multi-movement work entitled "Blue Skies, Red Earth, Tall Pines: A Musical Suite about Border Crossings." The text comes from the "Blue Skies Collective"; a group of hundreds of poets who contributed writings in dozens of languages.*

#### **This story begins with a simple word: Love.**

It's two hearts, once separated, then united,  
It's in family and in community,  
Belonging, togetherness, comfort in otherness,  
singing as one in harmony,  
Love for me, love for you, and for all of our children too,

#### **This story begins with a simple word: Love.**

It's purpose and energy, wholeness, serenity,  
together, we sing one melody,  
Love for me, love for you, for our parents and elders too,

#### **This story begins with a simple word: Love.**

### **Motet: "A Foot in Two Camps"** (Suba Sankaran)

*This motet is a solkattu; a South Indian style of vocal percussion. Solkattu means 'a bunch of words' and the syllables in this case mimic the sounds of the tabla and other percussion instruments. The hand actions you see are a way to count the cycles of music, in this case, the form is "Adi tala", a common grouping of cycles in South Indian classical music.*

A fear of change, a desire to change, a desire to overcome the fear.  
A foot in two camps, two cultures, two foods, two languages, two countries.  
Stay at work? Go back home? Together? Apart? Home, and yet not home.

A fear of change, a desire to change, a desire to overcome the fear.  
We are like each other, yet utterly different, we love the same, we live the same,  
A river, a bridge, communication, connection, many spirits live in us.

A fear of change, a desire to change, a desire to overcome the fear.  
Honesty, transparency, vulnerability, rituals, awakening, Love.

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

## Prayer after Communion

*Please rise as you are able*

*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. **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

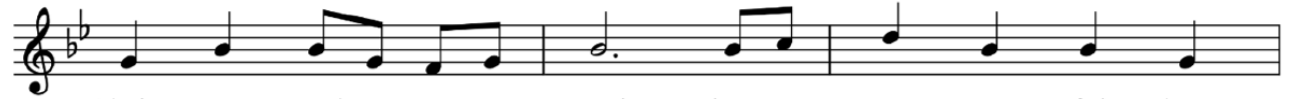
*Please be seated*

## Departing Hymn: #484 (Common Praise) "In Christ There Is No East or West"

*All rise, as you are able, and sing*



1. In Christ there is no east or west, in  
2. In Christ shall true hearts ev - ery - where their  
3. Join hands, dis - ci - ples of the faith, what -  
4. In Christ now meet both east and west, in



Christ no south or north, but one great fel - low -  
high com - mun - ion find, whose ser - vice is the  
e'er your race may be; who serves my God in  
Christ meet south and north; all faith - ful souls are



ship of love through - out the whole wide earth.  
gold - en cord close - bind - ing hu - man kind.  
truth and love is sure - ly kin to me.  
joined in one through - out the whole wide earth.

Text: John Oxenham (1852-1941), alt., © Reprinted by permission of Desmond Dunkerley.  
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## The Dismissal

*Priest:* Go in peace to love and serve the Lord. Alleluia!  
*All:* **Thanks be to God. Alleluia!**

The Doxology is our closing prayer. We say this to, for, and with one another, to proclaim that worshipping God together as a community has made a difference in our lives.

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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The Statement of Faith is by The Rev. Jose Luis Casal.

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### WORSHIP WITH US

**Sunday October 19 (Refugee Sunday and Proper 29C)**

**8:00 PM** – Compline (on Zoom only)

**Sunday October 26 (Refugee Sunday and Proper 30C)**

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

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

**4:00 PM** – Sing and Joyful Be: A Sacred Harp Eucharist  
(in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)