

Reign of Christ
Holy Eucharist

Sunday, November 23, 2025 at 10:30 AM



The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4
office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca

WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to <https://theredeemer.ca/post-17524>.

theredeemer.ca

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

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

Today is the last day of the Christian year, which is called the Reign of Christ. It ends the year with hope, celebrating God's reign in the entire universe. This is a reign of love. We anticipate the day when that reign will be accomplished in every human heart, and remind ourselves of the part we play in spreading Jesus' loving rule.

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

Presider: Liska Stefko

Welcome

Land Acknowledgement

The Procession

Priest: Let us go forth in Peace. Alleluia.

All: **In the name of Christ. Amen. Alleluia.**

Opening Hymn: #114 (Common Praise) "Lo, He Comes with Clouds Descending"

All rise, as you are able, and sing



1. Lo, he comes with clouds de - scend - ing, once for
2. Ev - ery eye shall now be - hold him, robed in
3. Now re - demp-tion, long ex - pect - ed, see in
4. Yea, a - men, let all a - dore thee, high on



fa - voured sin - ners slain: thou - sand thou - sand
dread - ful maj - es - ty; all who set at
sol - emn pomp ap - pear; all his saints, on
thine e - ter - nal throne; Sa - viour, take the



saints at - tend - ing swell the tri - umph of his train:
naught and sold him, pierced, and nailed him to the tree,
earth re - ject - ed, thrill the trum - pet sound to hear:
power and glo - ry; claim the king - dom for thine own:



hal - le - lu - jah, hal - le - lu - jah, hal - le -
deep - ly griev - ing, deep - ly griev - ing, deep - ly
hal - le - lu - jah, hal - le - lu - jah, hal - le -
O come quick - ly! O come quick - ly! O come



lu - jah! God ap - pears on earth to reign.
griev - ing, shall the true Mes - si - ah see.
lu - jah! See the day of God ap - pear!
quick - ly! Hal - le - lu - jah! Come, Lord, come!

Text: John Cennick (1718-1755), Charles Wesley (1707-1788), Martin Madan (1726-1790), alt. Music: HELMSLEY. Melody attrib. Thomas Olivers (1725-1799) and Martin Madan (1726-1790).

Collect of the Day

Priest: Holy God, our refuge and strength,
you have redeemed your scattered children,
gathering them from all the corners of the earth
through your firstborn, Jesus the Christ,
in whom all things are held together.
Make us a just and righteous people,
worthy by grace to inherit the kingdom of light and peace,
where he reigns with you and the Holy Spirit,
one God, for ever and ever. **Amen.**

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.

In this passage, God, speaking through the prophet, condemns the political leaders who have neglected the people. God promises to gather the people and provide good leaders, "shepherds," to care for God's people.

The Psalms (pronounced "sahms") are a series of Hebrew worship poems that cover a myriad of human emotions and experiences.

Here the psalmist declares that God is greater than the leaders of this world's nations.

✠ Proclamation of the Word

First Reading:

Please be seated

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

Woe to the shepherds who destroy and scatter the sheep of my pasture! says the LORD. Therefore thus says the LORD, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the LORD. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall no longer fear or be dismayed, nor shall any be missing, says the LORD. The days are surely coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will live in safety. And this is the name by which he will be called: "The LORD is our righteousness."

Reader Hear what the Spirit is saying to the Church.

Jeremiah 23.1-6

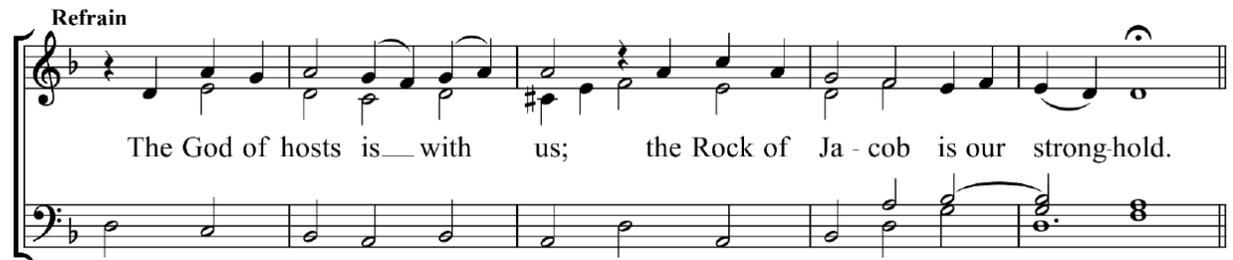
All: **Thanks be to God.**

A moment of silence is observed

Psalm 46: (George Black)

All sing

Refrain



The God of hosts is with us; the Rock of Jacob is our strong-hold.

God is our refuge and strength,
a very present help in trouble.

Therefore we will not fear, though the earth be moved,
and though the mountains be toppled into the depths of the sea;
though its waters rage and foam,
and though the mountains tremble at its tumult. **Refrain**

There is a river whose streams make glad the city of God,
the holy habitation of the Most High.

God is in midst of her; she shall not be overthrown;
God shall help her at the break of day.

The nations make much ado, and the kingdoms are shaken;
God has spoken, and the earth shall melt away. **Refrain**

Come now and look upon the works of the Lord,
who has done awesome things on earth;
who makes wars to cease in all the world;
who breaks the bow, and shatters the spear, and burns the shields with fire.

"Be still, then, and know that I am God;

I will be exalted among the nations;

I will be exalted in the earth." **Refrain**

A moment of silence is observed.

Second Reading:

Reader: A Reading from the Letter of Paul to the Colossians.

May you be made strong with all the strength that comes from his glorious power, so that you may have all endurance and patience, joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation, for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers--all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

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

Colossians 1.11-20

All: **Thanks be to God.**

A moment of silence is observed

Sequence Song: "Walk in Peace" (*Sally Ann Morris*)

All sing

Walk in peace; walk in beau-ty; walk in the
Spir-it of God. And when you walk, Christ is there, and when you
walk, Christ is there. Walk in there, Christ is there.

Text: Adam M.L. Tice. Music (WALKING PEACE): Sally Ann Morris. © 2014 by GIA Publications, Inc. All Rights Reserved.

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 images in this passage remind us that the whole of the cosmos belongs to God, and we are part of that creation. All that we experience--suffering and joy--are part of our life in God through Christ.

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.

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.**

This passage, from Luke's account of Jesus' crucifixion, makes clear the paradox of "Christ the King": it is a term of derision, and a statement of faith, all in the context of Christ's self-giving sacrifice on the cross.

When the people came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them, for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by watching, but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come in your kingdom." He replied, "Truly I tell you, today you will be with me in paradise."

Priest: The Gospel of Christ.

Luke 23.33-43

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

A moment of silence is observed.

Homily: Anne Evers

A moment of silence is observed.

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.

The Nicene Creed

Please rise as you are able

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.**

The Nicene Creed (pronounced “high-SEEN”) is named after the location of the church council where it was created. This creed dates from the fourth century, and was the early church’s attempt to speak the faith with one voice amidst many conflicting thoughts and ideas. The words we speak unite us with other Christians around the world and throughout the ages.

Prayers of the People

Leader: On this day, we celebrate the Reign of Christ and prepare for the beginning of a Christian year. A new year is often a time of accountability for all we have done, or not done. However, it is also a time of hope, a time for new beginnings, a time to look for possibility. There is no more poignant a petition than that offered by the condemned prisoner to Jesus. “Jesus, remember me, when you come into your Kingdom.” You are invited to add your prayers and thanksgivings silently or aloud in the pauses.

Leader: We pray for your church throughout the world. Where we have strayed, forgive us. Where we are witnessing to Your Word in places of conflict, strengthen us. Where we see injustice, cruelty or oppression, give us a clear voice to speak Your Truth to power.

Please add your prayers silently or aloud.

Leader: Jesus, remember us
All: **when you come into your kingdom.**

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.

Leader: We pray for the world. We pray for the governments and NGOs that attended COP 30 in Belem, Brazil. You created this world, you entrusted our creation to our care. Give us the wisdom to separate fact from fiction and the courage to do all we can to restore and nurture the beauty and wonder of all you have created. We pray for peace and reconciliation among nations. We pray especially for victims of war, famine, tornado and tsunami, refugees and prisoners.

Please add your prayers silently or aloud.

Leader: Jesus, remember us

All: when you come into your kingdom.

Leader: We pray for our community. As winter approaches, the needs of the unhoused and the hungry becomes more and more acute. Empower us to bring together the various levels of government to implement solutions based on need and not on cost. Bring us together to support outreach ministry for all our neighbours who are marginalized. We ask your prayers for the ministry of this parish and for the financial resources that are required to meet the promises we have made to each other at our annual Vestry.

Please add your prayers silently or aloud.

Leader: Jesus, remember us

All: when you come into your kingdom.

Leader: In our own parish family, we pray for all who are sick, for those facing individual or family crisis, for those who seek a kingship of Jesus as shepherd. We give thanks for our pastoral care teams, for doctors, nurses, and other caregivers who minister to our needs.

Please add your prayers silently or aloud.

Leader: Jesus, remember us

All: when you come into your kingdom.

Leader: Jesus, today we remember your death on a cross and the redemption you have brought to us. We give thanks for the life and witness of all who have died. Comfort those who mourn, that their feet may be guided into the way of Peace.

Please add your prayers silently or aloud.

Leader: Jesus, remember us

All: when you come into your kingdom.

Leader: Shepherd king, we thank you for all the blessings you have provided, for the path to redemption you have given us in your Son Jesus Christ, our Redeemer, in whose name we pray.

All: Amen.

The Peace

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

All: And also with you.

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.



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: "Impartial, Compassionate, God of our Lives"

All sing



1. Im - par - tial, com - pass - ion - ate God of all lives,
 2. Un - ho - ly, un - just - i - fied fear we in - cite,
 4. Our hope is your free - dom for both great and small,
 5. All hon - our we give you, O help us to see,



in Christ you have shown us your love ac - tual - ized,
 when we shun our neigh - bours yet cling to our rights.
 to strive for per - fec - tion and know all means all.
 your chil - dren are wor - thy to claim vic - to - ry.



in - car - nate and weak in the arms of the poor,
 Your chil - dren still wan - der the streets left in pain,
 We chal - lenge and quest - ion each law with - out grace,
 And so let our ac - tions flow out of our praise,



de - stroy - ing all sys - tems that keep closed the door.
 we pass laws a - gainst them to prove our dis - dain.
 af - firm - ing the im - age of Christ on each face.
 to seek trans - for - ma - tion, your King - dom to raise.

Text: © 2019 Adrienne Stricker. All rights reserved. Music: ST. DENIO. Melody Welsh trad.; adapt. John Roberts of Henllan (1808-1876), *Caniadau y Cyssegr*, 1839; harm. *The English Hymnal*, 1906.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Eternal God,
 by your grace you have raised us up
 and enthroned us with Christ in the heavenly realms.
 Receive all we offer you this day,
 and lead us in those good works
 for which you have created us.
 We ask this in the name of Jesus Christ the Lord. **Amen.**

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 of each other and our community, and our gratefulness for all that God has given us.

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.

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.**

Today's
Eucharistic
Prayer is
Prayer #5
from the
Book of
Alternative
Services.

Priest: We give you thanks and praise, almighty God,
for the gift of a world full of wonder,
and for our life which comes from you.
By your power you sustain the universe.

All sing:

Glo - ry to you for ev - er and ev - er.

Priest: You created us to love you with all our heart,
and to love each other as ourselves,
but we rebel against you by the evil that we do.
In Jesus, your Son, you bring healing to our world
and gather us into one great family.
Therefore, with all who serve you on earth and in heaven,
we praise your wonderful name, as we sing,

Sanctus: #726 (Common Praise)

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

All
Ho - ly, ho - ly, ho - ly Lord, God of power and might,
heav - en and earth are full of your glo - ry.

Ho - san - na in the high - - - est.

Bless - ed is he who comes in the name of the Lord.

Ho - san - na in the high - - - est.

Music: Byzantine; arr. George Black (1931-2003) ©.

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.

Priest: We give you thanks and praise, loving Father,
because in sending Jesus, your Son, to us
you showed us how much you love us.
He cares for the poor and the hungry.
He suffers with the sick and the rejected.
Betrayed and forsaken, he did not strike back but overcame hatred with love.
On the cross he defeated the power of sin and death.
By raising him from the dead
you show us the power of your love
to bring new life to all your people,

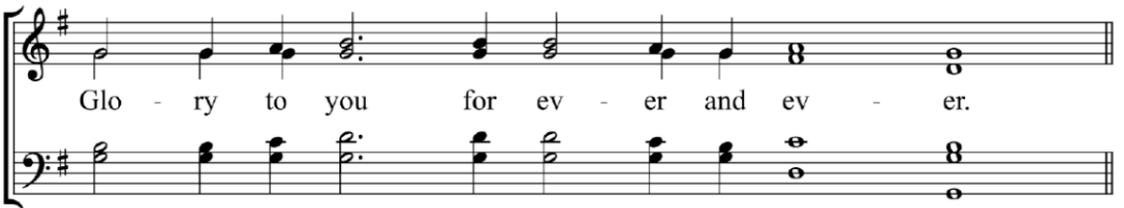
All sing:

Glo - ry to you for ev - er and ev - er.

Priest: On the night before he gave up his life for us,
Jesus, at supper with his friends, took bread,
gave thanks to you, broke it, and gave it to them, saying,
"Take this, all of you, and eat it:
this is my body which is given for you."

Priest: After supper, Jesus took the cup of wine,
said the blessing, gave it to his friends, and said,
“Drink this, all of you:
this is the cup of my blood, the blood of the new and eternal covenant,
which is shed for you and for many,
so that sins may be forgiven.
Do this in memory of me.”

All sing:



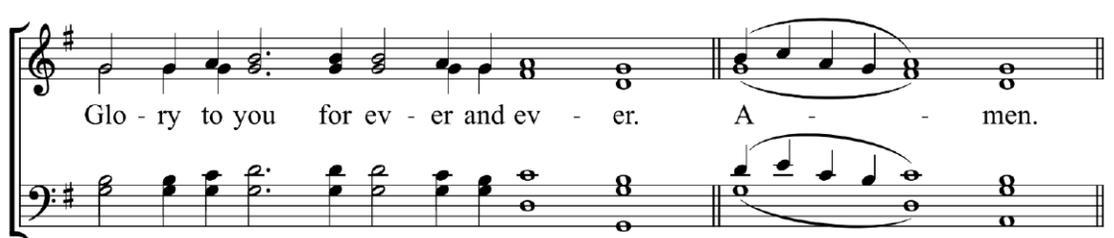
Glo - ry to you for ev - er and ev - er.

Priest: Gracious God, with this bread and wine
we celebrate the death and resurrection of Jesus,
and we offer ourselves to you in him.
Send your Holy Spirit on us and on these gifts,
that we may know the presence of Jesus in the breaking of bread,
and share in the life of the family of your children.

All sing: **Glory to you, forever and ever!**

Priest: Father, you call us to be your servants;
fill us with the courage and love of Jesus,
that all the world may gather in joy at the table of your kingdom.
We sing your praise, almighty Father,
through Jesus, our Lord,
in the power of the Holy Spirit,
now and for ever.

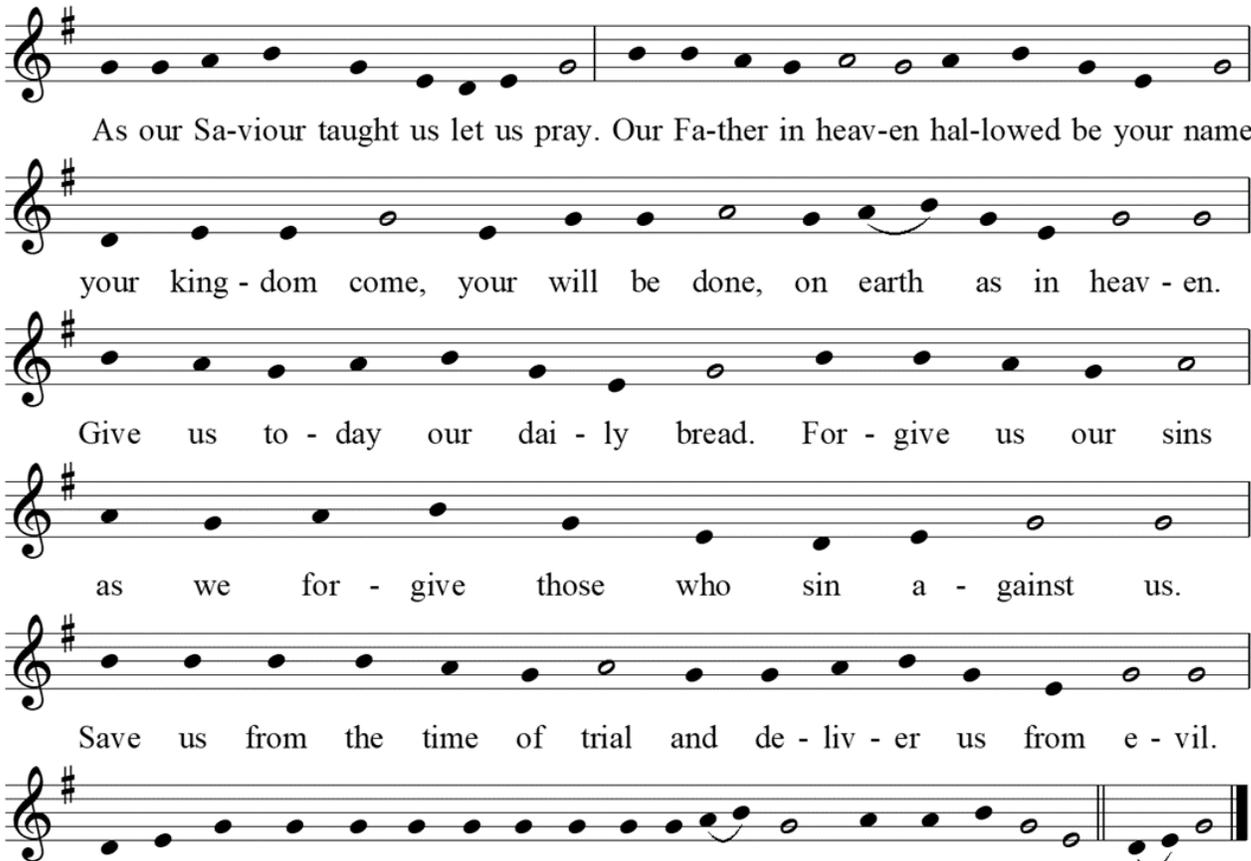
All sing:



Glo - ry to you for ev - er and ev - er. A - - men.

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:* Lord, we died with you on the cross.
All: **Now we are raised to new life.**
- Priest:* We were buried in your tomb.
All: **Now we share in your resurrection.**
- Priest:* Live in us
All: **that we may live in you.**
- Priest:* The gifts of God for the People of God.
All: **Thanks be to God.**

When asked by his disciples how to pray, Jesus gave them these simple words which 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.

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.

Fraction Hymn: “Kingdom” (Don Jamison / Joseph Addison)

All sing

The lofty pillars of the sky,
And spacious concave raised on high,
Spangled with stars, a shining frame,
Their great original proclaim:
The unwearied sun from day to day
Pours knowledge on the golden ray;
And publishes to every land
The work of an almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly, to the listening earth,
Repeats the story of its birth;
While all the stars that round us burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

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.*

Healing/Anointing

During the distribution of Holy Eucharist the ministry of anointing will be offered.

If you desire prayers for healing and the ministry of anointing, after you have received Holy Eucharist please move to one of the lay anointers on the outside of our liturgical space.

Communion Song: “Open My Heart” *(Ana Hernandez)*

All sing

Motet: “Hear My Prayer” *(Henry Purcell)*

Hear my prayer, O Lord,
and let my crying come unto thee.

Prayer after Communion

Please rise as you are able

Priest: Almighty God,
you have made us a royal priesthood
in the kingdom of your Son our Saviour Jesus Christ.
Make known his victory through us, we pray,
that all the world may see his light.
We ask this in the name of Jesus Christ the 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

The word "anoint" comes from the Latin "unguere" which means "to smear." It is an ancient practice of physically applying oil as an outward sign of God's healing presence for body, mind, and spirit. It is a symbol combining the tangible liquid and God's Spirit, placing the anointed on a bridge between Heaven and Earth.

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

The Doxology (from the Greek "doxalogia" meaning "words of glory") is our closing prayer. We say this to, for, and with one another, to proclaim that worshipping God together has made a difference in our lives.

Departing Hymn: #658 (Gather) "Bring Forth the Kingdom" *All rise, as you are able, and sing*



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



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



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

Refrain



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



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



Bring forth the Cit - y of God!

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

In the Dismissal (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.

The Dismissal

Priest: Let us bless the Lord. Alleluia!

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

FURTHER CREDITS FOR THIS BULLETIN

Unless stated otherwise, all liturgical texts are excerpted from the Book of Alternative Services © 2004 by the General Synod of the Anglican Church of Canada. All rights reserved. Reproduced under license from ABC Publishing, Anglican Book Centre, a ministry of the General Synod of the Anglican Church of Canada, from Anglican Liturgical Library.

The Collect of the Day is adapted from "Alternative Collects for Years A, B & C of The Revised Common Lectionary and Seasonal Prayers Over The Gifts And After Communion", Prepared by the Liturgy Task Force, Faith, Worship, and Ministry Committee of the General Synod of the Anglican Church of Canada.

Prayers of the People are by Peter Bennett.

The cover image is JESUS MAFA. The Crucifixion; Jesus dies on the cross, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN.