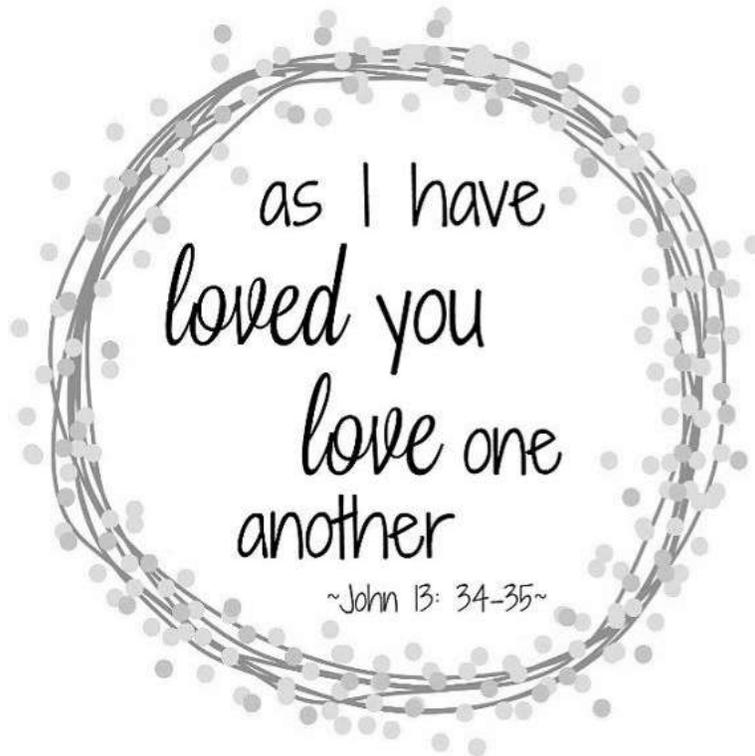


HOLY TRINITY ANGLICAN CHURCH

Holy Baptism & Eucharist
Eucharistic Prayer 3
Instructive Worship Service Bulletin



Sunday, May 6th, 2018
The Sixth Sunday of Easter



*If you love me, you will keep my word,
and my Father will love you, and we will come to you.
John 14:23*

YOU ARE MOST WELCOME HERE!

We extend a special welcome to those who are single, married, divorced, gay, filthy rich, dirt poor, yo no habla Ingles. We extend a special welcome to those who are crying newborns, skinny as rail or could afford to lose a few pounds.

We welcome you if you can sing like Andrea Bocelli or can't carry a note in a bucket. You're welcome here if you're "just browsing," just woke up, or just got out of jail. We don't care if you're more Catholic than the Pope, or haven't been in church since little Joey's Baptism.

We extend a special welcome to those who are over 60 but not grown up yet, and to teenagers who are growing up too fast. We welcome soccer moms, hockey dads, starving artists, tree-huggers, latte-sippers, paleoistas, vegetarians, junk-food eaters. We welcome those who are in recovery or still addicted. We welcome you if you're having problems or you're down in the dumps or if you don't like "organized religion;" many people have been there too.

If you blew all your offering money at the casino, you're welcome here. We offer a special welcome to those who think the earth is flat, work too hard, don't work, can't spell, or came because grandma is in town and wanted to go to church.

We welcome those who are inked, pierced, or both. We offer a special welcome to those who could use a prayer right now, had religion stuffed down your throat as a kid, or got lost in traffic and wound up here by mistake. We welcome tourists, seekers and doubters, bleeding hearts...and you!

WELCOME CARDS

If you are visiting today, please complete a Welcome Card and place it in the offering plate or hand it to one of the clergy members. Fr. Chris would like to contact you and offer a personal greeting. If you provide your email address, we will add you to our monthly newsletter distribution. And if you have a prayer request, just write it on the back. We're glad you are here!

REFRESHMENTS AFTER THE SERVICE

Please join us as we gather for refreshments downstairs after the service. We'd like to know you better!

AN ANNOTATED HOLY EUCHARIST

This booklet is designed to provide a running commentary on the Eucharist Service. The right-side section of the page contains the text from the Book of Alternative Services, while the left-side shaded column contains the commentary.

The liturgy is not something that the clergy does and the congregation watches. “Liturgy” is a Greek word that comes from the root words “for people” and “work”, so the liturgy is “the gathered work of the people.” It is something we all do together.

The first act of the drama is The Liturgy of the Word. The service begins with an opening hymn, the procession, and the opening acclamation. The opening hymn is a time for all the voices of the congregation to join as one to begin the work of the people together, so that by the time of the opening words of the service, we may respond as one gathered community. This first half of the service is based on Jewish worship, which preceded Christianity. God’s mighty acts in history are recalled through scripture, then applied to our lives in the sermon.

The second act of drama is The Liturgy of the Table. This service is known as **Holy Eucharist**; in it we commune with God and also with each other as the Body of Christ. **Eucharist** is the Greek word meaning “thanksgiving.” In the Eucharist, we give thanks for what God has done for us in Jesus Christ. The Eucharist is a service that sets aside time as we know it. The Eucharist brings both the past and the future to present reality as we remember Jesus’s life, death, and resurrection, and anticipate his coming again. The service is a drama that we all enter.

The Book of Alternative Services is an authorized service book of The Anglican Church of Canada. It contains regular services for public worship, prayers for private devotion, and much more. The Book of Alternative Services is intended to extend the tradition of the church. It is essential to the character of the Anglican Church because it holds together congregations around the world with very different personalities within the church’s broader traditions of Christian belief and practice. The BAS was published in 1985 and is based on the practices of the early church. It’s also in-line with liturgies for other denominations who have done the same.

GOT QUESTIONS?

All this information probably raises more questions than it answers. We LOVE questions!

Our clergy would be more than happy to talk to you about your questions. You can email them to rector@holytrinity.ab.ca (Fr. Chris) or assistantcurate@holytrinity.ab.ca (Rev. Danielle) or call the church at 780-433-5530. Once again – WELCOME!!

It is our custom to stand, sit, or kneel at different parts of the service. We find this helpful because we worship with our bodies, not just our minds. We follow the Jewish and Christian traditions of

- standing to praise God and to pray;
- sitting in order to listen; and,
- kneeling in order to express penitence or devotion.

These postures are used to enhance an individual's experience of worship. You determine which of these postures you use during your worship experience, taking into consideration any physical limitations you may have.

The "Collect of the Day" is intended to reflect both the season of the church year and the readings for the day.

Reading and commenting on scripture goes back to the earliest services of Christianity. Following the tradition of Jewish synagogue worship, readings follow a set pattern for what will be read on Sundays and Holy Days.

Acts 10:44-48. "The Pentecost of the Gentiles." The Gospel continues to spread beyond the bounds of Judaism, as Peter preaches to the household of Cornelius, a devout "God fearer" and an officer in the Roman army. With the baptism of Cornelius and his household a new phase of the church's mission began in earnest.

1 John 5:1-6. As the letter moves towards its conclusion, the writer links several of the main themes: believing and knowing, loving, overcoming the world, and the work of the Spirit.

10:25: **Announcements**

THE GATHERING OF THE COMMUNITY

Processional Hymn #205: The Day of Resurrection

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.

There is one body and one Spirit,

All: There is one hope in God's call to us;

One Lord, one faith, one baptism,

All: One God and Father of all.

Collect of the Day: Merciful God, you have prepared for those who love you riches beyond imagination. Pour into our hearts such love toward you, that we, loving you in all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Children's Focus

Children's Hymn #324: Hallelujah

THE PROCLAMATION OF THE WORD

A reading from Acts (10:44-48) (Lydia Neufeld)

While Peter was still speaking, the Holy Spirit fell upon all who heard the word. The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, for they heard them speaking in tongues and extolling God. Then Peter said, 'Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?' So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

The Word of the Lord.

All: Thanks be to God.

Hymn #486: Love Divine, All Loves Excelling

A reading from 1 John (5:1-6) (David Arndt)

Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the parent loves the child. By this we know that we love the children of God, when we love God and obey his commandments. For the love of God is this, that we obey his commandments. And his commandments are not burdensome, for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith. Who is it that conquers the world but the one who believes that Jesus is the Son of God?

This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth.

The Word of the Lord.

All: Thanks be to God.

Gospel Acclamation:



John 15:9-17. In a continuation of last week's lesson, his discourse on the vine and branches, Jesus gives an explicit call for his disciples to love each other.

Scripture intros written by The Rev. Robin Walker.

We stand for the Gospel reading to show the importance we place on Jesus's words and actions. The Gospel book follows the Cross into the midst of the people for this reading, and all turn toward the reader.

At the announcement of the Gospel, some people sign themselves with a small cross on the forehead, the lips, and chest to signify their desire that the Gospel may live in their understanding, on their lips, and in their hearts.

The Gospels – the books of Matthew, Mark, Luke, and John – are the core texts of Christianity. They tell the story of the life, teaching, and work of Jesus, including his death, resurrection, and ascension. The Christian year is anchored in these readings. The Gospels are read over a three-year cycle.

A **sermon** follows the Gospel and serves to help us make the Word a living and transforming reality in our lives.

The Anglican Church practices believer's baptism (adults) as the norm, and also infant baptism as an expression of the belief that the principal actor in baptism is God, not the individual. Children are recognized as full members of the household of God. That is why the active commitments of parents and sponsors to bring children up in the church are crucial.

These three-fold renunciations and affirmations are very ancient. In them we repent (turn around) from our natural self-centeredness and commit to Jesus. We accept Jesus as Savior and Lord.

Gospel Reading

The Lord be with you;

All: And also with you.

The Holy Gospel of our Lord Jesus Christ according to John (15:9-17).



As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete.

'This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another.

The Gospel of Christ.



Gospel Acclamation:



Sermon

THE BAPTISM & CONFIRMATION

Presentation and Examination of the Candidates

The candidate for Holy Baptism will now be presented.

The candidate for Holy Baptism will now be presented.
Sponsors & Parents: I present Holden Ku to receive the sacrament of baptism.

Will you be responsible for seeing that the child you present is nurtured in the faith and life of the Christian community?
Sponsors & Parents: I will, with God's help.

Will you by your prayers and witness help this child to grow into the full stature of Christ?
Sponsors & Parents: I will, with God's help.

The celebrant then asks the following questions:

Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?
Sponsors & Parents: I renounce them.

We renounce cosmic evil—evil beyond human capacity and understanding. We renounce systemic evil—social and political forces that diminish us as human beings.

We renounce personal evil—the innate tendency to hurt one another and damage our relationships to other people and to God.

And then we turn to Jesus Christ, and accept him as our Savior and our Lord. We declare a new way of life, not just a mental proposition.

The congregation makes a lifetime commitment to support the faith journey of each new brother and sister in being baptized.

Most Sundays, the Prayers of the People address the church, the world, the community, the suffering, and the dead. On baptismal Sundays, all our prayers focus on the candidates. The prayers remind us of all we have been commissioned to do as Christians.

The Apostle's Creed is the ancient creed of baptism, used in the Church (in shorter forms) since the second century. It is used today by the Roman Catholic and Anglican church and many Protestant denominations.

“Catholic” here means universal, not Roman Catholic.

These six questions and answers provide a brief summary of the life a disciple of Jesus promises to lead. The first promise comes from the Acts of the Apostles, 2:4

Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

Sponsors & Parents: *I renounce them.*

Do you renounce all sinful desires that draw you from the love of God?

Sponsors & Parents: *I renounce them.*

Do you turn to Jesus Christ and accept him as your Saviour?

Sponsors & Parents: *I do.*

Do you put your whole trust in his grace and love?

Sponsors & Parents: *I do.*

Do you promise to obey him as your Lord?

Sponsors & Parents: *I do.*

Prayers for the Baptismal Candidates (Matthew Mercer-Deadman)

Let us now pray for Holden who is to receive the sacrament of new birth. Deliver him, O Lord, from the way of sin and death.

All: **Lord, hear our prayer.**

Open his heart to your grace and truth.

All: **Lord, hear our prayer.**

Fill him with your holy and life-giving Spirit.

All: **Lord, hear our prayer.**

Teach him to love others in the power of the Spirit.

All: **Lord, hear our prayer.**

Send him into the world in witness to your love.

All: **Lord, hear our prayer.**

Bring him to the fullness of your peace and glory.

All: **Lord, hear our prayer.**

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever. **Amen.**

Thanksgiving over the Water

The Lord be with you.

All: **And also with you.**

Let us give thanks to the Lord our God.

All: **It is right to give our thanks and praise.**

We thank you, Almighty God, for the gift of water. Over water the Holy Spirit moved in the beginning of creation. Through water you led the children of Israel out of their bondage in Egypt into the land of promise. In water your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life. We thank you, Father, for the water of baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptising them in the name of the Father, and of the Son, and of the Holy Spirit. Now sanctify this water by the power of your Holy Spirit, that those who are here cleansed from sin and born again, may continue for ever in the risen life of Jesus Christ our Saviour. To

We promise to turn back to Jesus when - not if—we lose our way. All Christians promise to work as active evangelists—people who both act and talk the Good News. The baptismal font (water bowl) is kept near the entrance of a church as a symbol that baptism is the doorway to new life. Baptismal water is kept in the bowl, and some people like to dip a finger in the water and make the sign of the cross over their hearts as they enter worship, as a reminder of their baptism. Water recalls the mighty acts of God as recorded in Scripture: Creation, Exodus, the baptism of Jesus—acts that reflect and echo each other.

Water is an element of physical birth, and here it is claimed as an element of spiritual birth. Through it we are “born again.” This action admits all who are baptized to Holy Communion.

Olive oil, consecrated by the Bishop (“Chrism”), is used to anoint the newly baptized, as King were once anointed in Israel.

him, to you, and to the Holy Spirit, be all honour and glory, now and for ever. Amen.

Let us join with those who are committing themselves to Christ and renew our baptismal covenant.

The Baptismal Covenant

Do you believe in God the Father?

All: **I believe in God, the Father Almighty, Creator of heaven and earth.**

Do you believe in Jesus Christ, the Son of God?

All: **I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again, he ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and dead.**

Do you believe in God the Holy Spirit?

All: **I believe in God the Holy Spirit, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting.**

Will you continue in the Apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

All: **I will, with God's help.**

Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?

All: **I will, with God's help.**

Will you proclaim by word and example the good news of God in Christ?

All: **I will, with God's help.**

Will you seek and serve Christ in all persons, loving your neighbour as yourself?

All: **I will, with God's help.**

Will you strive for justice and peace among all people, and respect the dignity of every human being?

All: **I will, with God's help.**

Will you strive to safeguard the integrity of God's creation, and respect, sustain and renew the life of the Earth?

All: **I will, with God's help.**

The Baptism *(Please be seated)*

Holden Russell Ku, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

I sign you with the cross, and mark you as Christ's own for ever.

Prayer after Baptism: Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon this your servants the forgiveness of sin, and have raised him to the new life of grace. Sustain him, O Lord, in your Holy Spirit. Give him an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. **Amen.**

Hymn: Behold, Behold, I Make All Things New

Be - hold, (be - hold,) be - hold, (be - hold,) I make all things new, be -

gin - ning with you and start - ing from to - day. Be -

hold, (be - hold,) be - hold, (be - hold,) I make all things new, my

pro - mise is true, for I am Christ the way.

The light of the Paschal (Easter) candle is shared with the newly baptized.

In the *Peace*, we affirm our reconciliation with one another as preparation for receiving communion (See Matthew 5:23-24.) After the visitors left the service, the early Christians would greet each other with “the kiss of peace.” Today we shake hands or hug. There are no set words to use in greeting each other. “Peace,” “God’s peace,” and “Peace be with you” are all commonly used.

The Giving of Light

Receive the light of Christ, to show that you have passed from darkness to light.

All: **Let your light so shine before others that they may see your good works and glorify your Father in heaven.**

Let us welcome the newly baptized.

All: **We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.**

The Peace (Please stand)

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, who has given us access to his grace. The peace of the Lord be always with you.

All: **And also with you.**

THE CELEBRATION OF THE EUCHARIST

Now we come to the second act in the drama with "*The Celebration of the Eucharist*". It is based on Jewish fellowship meals, particularly in the Passover observance. (See Exodus 12 to understand this part of our Biblical history.)

The second act begins with the *Offertory*. Here we give back to God from the gifts God has given us.

Our stewardship offering is the first of four actions in the Eucharist. Just as scripture tells us that Jesus took, blessed, broke, and gave the bread and wine, so this first of our four actions is for the priest to take the bread and wine. When we gather together we remember Jesus.

Guests are invited, but certainly not required, to participate in making this offering.

The bread and the wine remain bread and wine, but they are not unchanged. The significance of the bread and wine for those partaking of them changes radically. The elements of communion become the outward signs of inward grace. That grace, or gift from God, is Jesus' real presence in the Eucharist through the power of the Holy Spirit.

The *Sanctus* (Holy, holy holy) recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the Sanctuary.

The priest prays for the Holy Spirit to bring the Real Presence of Jesus into the bread and the wine.

Through repeating the words and actions of Jesus's last meal with his disciples, we ourselves join the story and make it our own. We don't just watch the drama or listen to it unfold, but we enter into the story as we too take the bread and wine, and eat and drink.

A sacrament is an outward and visible sign of an inward and spiritual grace. Here we are reminded that we receive this sacrament not for our benefit alone, but to strengthen us to do the work of the Lord in the world.

Offertory Hymn #358: Earth and All Stars

Prayer over the Gifts: God of glory, accept all we offer you this day, and bring us to that eternal city of love and light, where Christ is King. We ask this in his name. **Amen.**

Eucharistic Prayer 3

The Lord be with you.
All: **And also with you.**
Lift up your hearts.
All: **We lift them to the Lord.**
Let us give thanks to the Lord our God.
All: **It is right to give our thanks and praise.**

Blessed are you, gracious God, creator of heaven and earth; we give you thanks and praise for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true paschal lamb who has taken away the sin of the world. By his death he destroyed death, and by his rising to life again he has won for us eternal life. Therefore, joining our voices with the whole company of heaven, we sing our joyful hymn of praise to proclaim the glory of your name.

Ho-ly, Ho-ly, Ho-ly Lord God of
hosts. 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. Ho-san-na in the high-est.

We give thanks to you, Lord our God, for the goodness and love you have made known to us in creation; in calling Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Saviour and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life. On the night he was handed over to suffering and death, a death he freely accepted, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to the 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." Therefore, Father, according to his command,

All f
We pro-claim your Death, O
Lord, and pro-fess your Res-ur-rec-tion un-
til you come a-gain, un-til you come a-gain.

One requirement for the celebration of the Eucharist in the Anglican Church is the use of the words Jesus used at the Last Supper, as recorded in Scripture. This prayer combines elements from Matthew and Luke.

In saying or singing "Amen" we all join in asking Jesus to be present in the bread and the wine – the Body and the Blood.

The Lord's Prayer follows. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread, meaning the things we need to get through each day. Likewise, the bread symbolizes God's presence, which is also essential to our getting through the day.

The breaking of the bread, also called the Fraction, both recalls Jesus breaking bread at the Last Supper, and reminds us that Jesus's body was broken on the cross for us. Therefore we keep a moment of silence for prayers of awe and gratitude.

All Christians are invited to the table of our Lord – not just Anglicans. Age, confirmation, and communion instruction are not a factor. Baptism with water in the name of the Father, Son, and Holy Spirit, in any denomination, constitutes full admission to Holy Communion.

It is completely permissible to kneel or to stand at the altar rail. Generally, people kneel during the penitential season of Advent and Lent and stand during Eastertide – and do some of both at other times. Do not take physical risks to assume a particular posture.

The expected norm is to drink from the common cup. If you suspect you may be ill, you may make an exception and intinct (dip) the wafer in the chalice. If we are using yeast bread instead of wafers, intinction is not permitted.

Not to worry – you have fully received Communion if you have received only the bread or wafer.

And we offer our sacrifice of praise and thanksgiving to you, Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts, that they may be the sacrament of the body of Christ and his blood of the new covenant. Unite us to your Son in his sacrifice, that we, made acceptable in him, may be sanctified by the Holy Spirit. In the fullness of time, reconcile all things in Christ, and make them new, and bring us to that city of light where you dwell with all your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation; by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory are yours, almighty Father, now and for ever.



The Lord's Prayer (All Sing.)

As our Saviour taught us, let us pray,

Musical score for 'The Lord's Prayer'. It is written for a single voice in G major (one sharp) and 4/4 time. The score begins with a treble clef, a key signature of one sharp, and a 4/4 time signature. The first measure is a triplet of eighth notes: G4, A4, B4. The tempo/mood is marked 'All mf'. The lyrics are: 'Our Fa - ther... who art in heav - en, hal - low - ed be thy name; thy king - dom come. thy will be done on earth as it is in heav - en. Give us this day our dai - ly bread, and for - give us our tres - pass - es, as we for - give those who tres - pass a - gainst us; and lead us not in - to temp - ta - tion. but 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 score consists of 12 staves of music.

The Breaking of the Bread

Lord, we died with you on the cross.
All: **Now we are raised to new life.**
We were buried in your tomb.
All: **Now we share in your resurrection.**
Live in us, that we may live in you.

THERE'S A PLACE AT THE TABLE FOR YOU! All persons are invited to gather around the altar at the time of Communion to receive either the Sacrament of the Baptized or a Blessing (indicate by crossing your arms over your chest). Gluten-free wafers are available upon request. When receiving the wine, please grasp the cup to assist the administrant.

If you are not yet baptized, or if you would simply prefer to receive a blessing, just cross your arms across your chest, and the priest will ask God's blessing upon you.

Some of our communion is set aside each week to take to the sick and shut-ins. If you or someone you know would like to have communion brought to them, you can ask the priest to make arrangements. When you can't come to church, the church can come to you.

We partake in the Eucharist and are spiritually nourished, but it is not for our benefit alone. Communion enables us to return to the world with renewed vigor for proclaiming the Gospel in our words and in our lives. In the Eucharist, Christ's presence both nourishes us and challenges us. As the celebration ends, we are charged to "Go in Peace to love and serve the Lord." The Eucharist is therefore not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us.

The final act of our common worship is the dismissal. It is not an afterthought, but an integral part of the service; in fact, the word "Mass" comes from the Latin words "missa est" - "you are sent". Jesus's final action on earth was to send his followers into the world to make disciples, baptizing them and teaching them to obey all that he commanded.

You are sent. Go!

Agnus Dei (All sing)

Cantor Assembly
Lamb of God, you take a-way the sins of the
To Repeat
world, have mer - cy on us,
Last time
world, grant us peace.

Communion Hymn #59: Jesus Calls Us Here to Meet Him

Anthem: Cantate Domino - Hassler

Translation:

Sing to the Lord a new song, Sing to the Lord every country and bless his name; declare day after day his salvation, declare among the nations his glory among all people his marvels.

Prayer after Communion: Father, you restored us to life by raising your Son from death. May we who receive this sacrament always be strengthened to do your will, in the name of Jesus Christ the Lord. **Amen.**

The Doxology:

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.**

The Blessing

May Almighty God, who has redeemed us and made us his children through the resurrection of his Son our Lord, bestow upon you the riches of his blessing. **Amen.**

May God, who through the water of baptism has raised us from sin into newness of life, make you holy and worthy to be united with Christ for ever. **Amen.**

May God, who has brought us out of bondage to sin into true and lasting freedom in the Redeemer, bring you to your eternal inheritance. **Amen.**

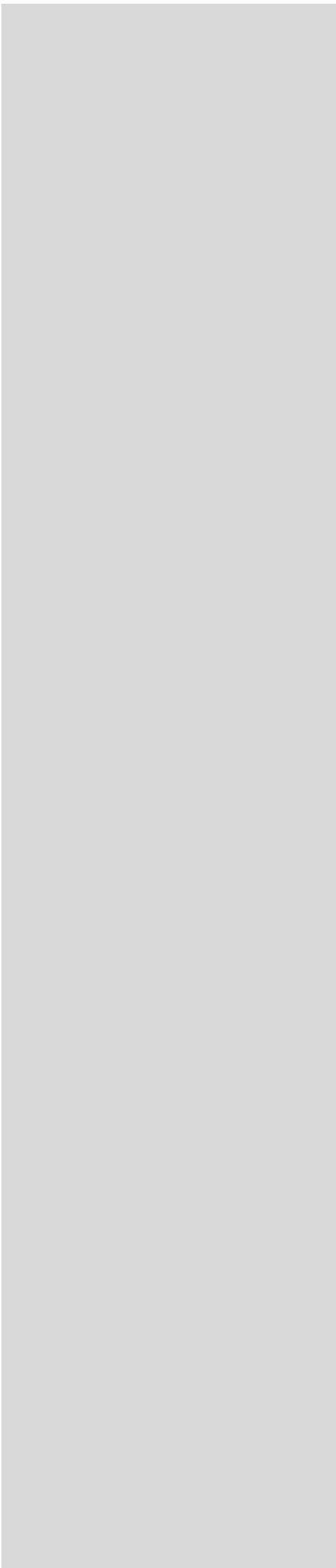
And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. **Amen.**

Recessional Hymn #491: The Head that Once Was Crowned

Go in peace to love and serve the Lord.

All: Thanks be to God.

Postlude



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