



CHURCH OF THE HOLY TRINITY

White Rock, BC Canada



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*We acknowledge that we are situated on the ancestral and
unceded land of the Semiahmoo First Nation.*



Sunday, January 29th, 2023 – 10:00 a.m.

**A Service of the Holy Eucharist
Fourth Sunday After the Epiphany, Proper 4
An Instructed Eucharist**

In Christ we are a caring Christian community
seeking and welcoming others to join us in our journey of faith

WELCOME

THE GATHERING OF THE COMMUNITY

HYMN 3

BUNESSAN

1 Morn - ing has bro - ken like the first morn - ing;
 2 Sweet the rain's new fall sun - lit from heav - en,
 3 Mine is the sun - light! Mine is the morn - ing

black - bird has spo - ken like the first bird.
 like the first dew - fall on the first grass.
 born of the one light E - den saw play!

Praise for the sing - ing! Praise for the morn - ing!
 Praise for the sweet - ness of the wet gar - den,
 Praise with e - la - tion, praise ev - ery morn - ing,

Praise for them, spring - ing fresh from the Word!
 sprung in com - plete - ness where his feet pass.
 God's re - cre - a - tion of the new day!

All remain standing. The presiding celebrant greets the community

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

People **And also with you.**

We begin with a quote from Richard Rohr's Hope Against Darkness, "To live with healthy Tradition is not an individual experience—it is a communal one.... Liturgy is the one thing that pulls us into a communal space where we can ask different questions, look at reality from a different perspective and be told different truths than the small truths of the 'private I.'"

Our Liturgy, (from Greek, the work of the people) is the action we take together in our worship. Our worship services are based on centuries of tradition from the practices of Jewish worship prior to the birth of Christ to the early Christian church in the first century to the church in the Middle Ages and through the reformation. (In fact, the shape of our liturgy today is very close to the outline found in the Apostolic Tradition, dated 215 CE)

The Eucharist (from the Greek New Testament, meaning "Thanksgiving") has two general parts: the Liturgy of the Word and the Liturgy of the Sacrament (or Communion). As we worship together, worshippers should fix their attention on the pulpit, on the lector, on hearing Scripture and the sermon, and only consulting the written text in their hands when necessary. Likewise, as the action moves to the altar visual focus moves there. One need not follow the text in the prayer book, book of alternate services, or worship leaflet, although "newcomers" to the traditions of the Anglican Church of Canada may find this helpful.

The Entrance Rite begins with the Procession to the Sanctuary. This procession may be conducted in silence or with the singing of hymn, anthem, or litany. Often times, the procession is led by a crucifer and two torch bearers and, on occasion, may also be led by a thurifer swinging a thurible. Singing has been integral to worship as witnessed by the Psalms which were intended to be sung at worship. Following the procession, the Celebrant recites or intones the first words of worship in the Greeting, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all." And the People respond, "And also with you." During Lent the celebrant adds the following to the greeting: "Bless the Lord who forgives all our sins." And the response is, "His mercy endures for ever." During the Great Fifty Days, from Easter to Pentecost, the greeting and response is "Alleluia! Christ is risen. The Lord is risen indeed. Alleluia! May his grace and peace be with you. May he fill our hearts with joy." It's appropriate to make the sign of the Cross during the Greeting. The Rite continues with the traditional "Collect for Purity." The Collect for Purity was included in the Sarum Rite at the beginning of worship and was included in the first Book of Common Prayer, 1549 by Thomas Cranmer. The Collect for Purity may be intoned by the celebrant or said in unison by the congregation. Following the collect for purity, the congregation joins in singing or saying the Gloria, Kyrie, Trisagion, or another song of praise appropriate for the season. The Entrance Rite concludes with The Collect of the Day, whose words vary from Sunday to Sunday or from one season to another. "Collect" means the collected prayer of the faithful. Usually, the Celebrant spreads hands upward in a gesture which symbolizes gathering the community's prayer into one.

Celebrant
All

Almighty God,
**to you all hearts are open, all desires known,
and from you no secrets are hidden.**
**Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name: through Christ our lord. Amen.**

GLORIA IN EXCELSIS

John Rutter (b. 1945)

Glo-ry to God in the high-est, —
 — and peace to his peo-ple on earth. — Lord God,
 heav'n-ly King, al - migh - ty God and Fa - ther, — we wor - ship
 you, we give you thanks, we praise you for your glo-ry. —

(♩ = ♩. of preceding - same beat as before, > not slower) Fa - ther, —
 Lord Je - sus Christ, — on - ly Son of the Fa - ther,
 Fa - ther, —

Lord God, Lamb of God, you take a - way the sin of the
 world: — have mer - cy on us; — you are seat - ed at the right
 hand of the Fa - ther: — re - ceive our prayer. — For
 Fa - ther: re - ceive

Fa - ther: re - ceive

you a - lone are the Ho - ly One, — you a - lone are the
 Lord, — you a - lone are the Most High,
 Je - sus Christ, with the Ho - ly Spi - rit, —
 in the glo - ry of God the Fa - ther. A - men. —

COLLECT OF THE DAY

The celebrant shall say, Let us pray.

Living God, in Christ you make all things new. Transform the poverty of our nature by the riches of your grace, and in the renewal of our lives make known your glory; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

All are seated

*We proceed to the **Liturgy of the Word.** Two or more lessons are read. The reading of Scripture during worship dates back to worship in the temple as scrolls of the Torah and prophets were read in the presence of the people. The readings selected for Sunday morning worship are prescribed by a lectionary. The Gospel is the climactic reading on a Sunday Morning. Usually spoken, at times the Gospel may be sung to elevate its importance in worship. During the Gospel, we stand in reverence to hear the words of our Savior and surround the reading with acclamations of praise.*

The Sermon ends the Liturgy of the Word. It is a response from the preacher to the readings for the day. It may include explanation of the texts and reflection upon their meaning for our day and age.

*The sermon is followed immediately by recitation of the **Nicene Creed** or the **Apostles' Creed.** The Nicene Creed is a statement of faith developed by ecumenical councils of the church in the fourth and fifth centuries. Some have suggested the placement of the creed following to sermon is to allow orthodox statements of faith following the words of preacher which may otherwise lead us astray. The Nicene Creed, allows us to stand and proclaim together our beliefs as a community. The "We" used in the creed at our 10:00 am service provides support to each other on our journey of faith.*

At our 10:00 a.m. service, we occasionally include a children's sermon. On most Sundays, we invite children in the congregation to gather for children's chapel which includes a liturgy of the word geared toward children during which they

hear the gospel, participate in a children's sermon, and recite and learn about the Nicene Creed. We also pray and often sing with the children during this service.

FIRST READING

A Reading from the Book of Micah

Micah 6:1-8

Hear what the Lord says: Rise, plead your case before the mountains, and let the hills hear your voice. Hear, you mountains, the controversy of the Lord, and you enduring foundations of the earth; for the Lord has a controversy with his people, and he will contend with Israel. "O my people, what have I done to you? In what have I wearied you? Answer me! For I brought you up from the land of Egypt, and redeemed you from the house of slavery; and I sent before you Moses, Aaron, and Miriam. O my people, remember now what King Balak of Moab devised, what Balaam son of Beor answered him, and what happened from Shittim to Gilgal, that you may know the saving acts of the Lord." "With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

Reader The word of the Lord

People **Thanks be to God.**

PSALM 15

Said by all.

- 1 Lord, who may dwell in your tabernacle? *
who may abide upon your holy hill?
- 2 Whoever leads a blameless life and does what is right, *
who speaks the truth from his heart.
- 3 There is no guile upon his tongue;
he does no evil to his friend; *
he does not heap contempt upon his neighbour.
- 4 In his sight the wicked is rejected, *
but he honours those who fear the Lord.
- 5 He has sworn to do no wrong *
and does not take back his word.
- 6 He does not give his money in hope of gain, *
nor does he take a bribe against the innocent.
- 7 Whoever does these things *
shall never be overthrown.

SECOND READING

A reading from the first letter of Paul to the Corinthians

1 Corinthians 1:18-31

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength. Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, "Let the one who boasts, boast in the Lord."

Reader The word of the Lord.

People **Thanks be to God**

HYMN 439

FRANCONIA

1 Blest are the pure in heart, for they shall see our God;
2 The Lord, who left the heavens our life and peace to bring,
3 still to the low-ly soul his pres-ence doth im-part,
4 Lord, we thy pres-ence seek; may ours this bless-ing be:

the se-cret of the Lord is theirs, their soul is Christ's a-bode.
to dwell in low-li-ness with us, our pat-tern and our King,
and for a dwell-ing and a throne choos-eth the pure in heart.
give us a pure and low-ly heart, a tem-ple fit for thee.

Deacon The Lord be with you.

People **And also with you.**

Deacon The Holy Gospel of our Lord Jesus Christ according to Matthew.

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

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying: “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will receive mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.”

Deacon The Gospel of Christ.

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

SERMON

The Rev. Joseph Dirbas

NICENE CREED

BAS 188

All Stand

Celebrant 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 Prayers of the People, and the Confession and Absolution follow the creed. As defined by the rubrics in the Book of Alternative Services, the prayers of the people may include prayers for the Church, for the King and all in authority, the welfare of the world, the concerns of our local community, for those who suffer or are in need, and for those who have died. The confession and absolution follows the prayer. During Lent, the confession is moved to the Entrance Rite, and during Easter season, the confession is omitted. Following the confession and absolution, we move to the exchange of **the Peace**. The purpose of this ritual gesture is to recognize the presence of Christ in one another if we are to receive Christ in Holy Communion. It reminds us of the first words of the risen Christ to his disciples in the Gospel of John, "Peace be with you." It is not a time for casual visiting. The members of the community may greet one another in the name of the Lord with a bow, the joining of hands in prayer, or a handshake. A spoken greeting may be offered.*

PRAYERS OF THE PEOPLE

All stand or kneel, as able.

Leader In peace, we pray to you, Lord God.

Silence

Leader For all people in their daily life and work;

All For our families, friends, and neighbours, and for all those who are alone.

Leader For Charles our King. For all in positions of authority and trust. For this community, our country, and the world;

All For all who work for justice, freedom, and peace.

Leader For the just and proper use of your creation that we may use its resources rightly to the honour and glory of your name;

All For the victims of hunger, fear, injustice, and oppression.

Leader For all who are in danger, sorrow, or any kind of trouble;

All For those who minister to the sick, the friendless, and the needy.

Leader For the peace and unity of the Church of God;

All For all who proclaim the gospel, and all who seek the truth.

Leader On the Anglican Cycle of Prayer we pray for The Church of Pakistan (United) We pray for John our Bishop; Linda our Primate; Lynne our Metropolitan, and for our own clergy, Joe and Paul. On our diocesan cycle of prayer, we pray for, The Ecclesiastical Province of British Columbia and the Yukon, The Diocese of British Columbia, The Diocese of Caledonia, The Diocese of Kootenay & Metropolitan, The Territory of the People, The Diocese of New Westminster, and The Diocese of the Yukon. We pray for the Bishop, clergy and people of our companion Diocese of Northern Philippines and our partner parishes, St. Michael the Archangel, Guina-ang, St. Joseph Church, Mainit, and Holy Trinity Mission, Dalican, for all bishops and other ministers;

All For all who serve God in his Church

Leader For our own needs and those of others. We pray for those we remember in our parish this morning: Patricia Sephton, Paul Grant, Jacqueline Sephton, Hayley Grant ad Maya Grant. for the sick especially and all those on our parish prayer list and for those you remember silently or aloud;

Silence *the people may add their own petitions.*

Leader Hear us, Lord;

All **For your mercy is great.**

Leader We thank you, Lord, for all the blessings of this life.

Silence *the people may add their own Thanksgivings*

Leader We will exalt you, O God our King;

All **And praise your name for ever and ever.**

Leader We pray for all who have died in the peace of Christ, and for those whose faith is known to you alone, that we may have a place in your eternal Kingdom. We pray also for the Faithful Departed in our Memorial Book and for those you remember silently or aloud.

Silence *the people may add their own petitions.*

Leader Lord, let your loving kindness be upon them;

All **Who put their trust in you.**

The Leader continues

O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

CONFESSION AND ABSOLUTION

Celebrant Dear friends in Christ, God is steadfast in love and infinite in mercy; he welcomes sinners and invites them to his table. Let us confess our sins, confident in God's forgiveness.

Silence is kept.

Celebrant Most merciful God,

All we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name. Amen.

Celebrant Almighty God have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in eternal life; through Jesus Christ our Lord. **Amen.**

THE PEACE

BAS 192

All stand, and the presiding celebrant addresses the people.

Celebrant The peace of the Lord be always with you.

People **And also with you.**

*We now begin the **Liturgy of the Sacrament with The Offertory.** This is the point in the service when we make our offerings to God: offering our bread and wine, our alms, and our selves. It is common at a sung service to have an offertory anthem, hymn, or voluntary, which is the offering of the music ministers (and congregation when a hymn is included) to the glory of God. Once the altar is prepared for Holy Communion, the server provides water for the celebrant's hands to be washed. This is a mostly symbolic gesture and during the washing the celebrant may recite a portion of the Psalms: "Create in me a clean heart, O Lord, and renew a right spirit within me." (Ps. 51:11) or "I will wash my hands in innocence, O Lord, that I may go in procession round your altar, singing aloud a song of thanksgiving and recounting all your wonderful deeds" (Ps. 26:6-7)*

Following the offertory and the preparation of the gifts on the altar, a prayer over the gifts is offered. The prayer over the gifts is prescribed as part of the lectionary for each Sunday.

*We then move into **the Great Thanksgiving**, the Eucharistic Prayer, which begins with a dialogue between people and Celebrant. The most important theological message is the Celebrant asking the people to join in the action ("Let us give thanks to the Lord our God.") And the response "It is right to give him thanks and praise." is the people telling the Celebrant to proceed. If no one is there to make this response, the Celebrant may not proceed! An appropriate gesture to accompany this brief dialogue is a mutual bow. Celebrant bows, "Let us give thanks..." People bow, "It is right to give thanks..."*

The authorized texts of the Anglican Church of Canada contain several Eucharistic prayers. There are eight Eucharistic prayers in the Book of Alternative Services alone. Each prayer has the "four-fold action" of Jesus in common. 1-He took bread (and a cup). 2-He blessed the bread and the cup. 3-He broke the bread. 4-He gave the bread and cup. We mirror this action in the Eucharist as we take bread, bless it, break it, and give it.

It's good to focus on this four-fold action at the altar, rather than follow it in prayer book or leaflet, because the congregation is participating in it. It is important to realize that through our actions of remembrance, we make Christ present among us again.

We conclude the Eucharistic prayer with the "Great Amen" at which all the people assent to the prayers of blessing and thanksgiving offered by the celebrant of the mass. The great thanksgiving is followed by the Lord's Prayer which reminds us that in and through Jesus we call the creator of all "Our" Father. This emphasizes our belief in a community, made one with Christ through his Body and Blood... the prayer begins "our" Father, not "my" Father.

OFFERTORY

1 Sis - ter, let me be your ser - vant, let me be as
 2 We are pil - grims on a jour - ney, fel - low trav - ellers
 3 I will hold the Christ - light for you in the night - time
 4 I will weep when you are weep - ing; when you laugh I'll

Christ to you; pray that I may have the
 on the road; we are here to help each
 of your fear; I will hold my hand out
 laugh with you. I will share your joy and

grace to let you be my ser - vant too.
 oth - er walk the mile and bear the load.
 to you, speak the peace you long to hear.
 sor - row till we've seen this jour - ney through.

5 When we sing to God in heaven,
 we shall find such harmony,
 born of all we've known together
 of Christ's love and agony.

6 Brother, let me be your servant,
 let me be as Christ to you;
 pray that I may have the grace to
 let you be my servant too.

DOXOLOGY

OLD 100TH

Praise God, from whom all blessings flow;
 Praise God, all creatures here below;
 Praise God above, ye heavenly host;
 Praise Father, Son, and Holy Ghost.

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.

All stand or kneel as able. The Celebrant continues.

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 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."

Therefore, Father, according to his command,

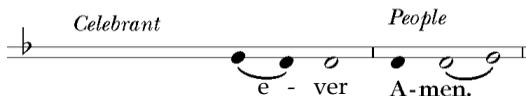
All **we remember his death,
we proclaim his resurrection,
we await his coming in glory;**

The Celebrant continues

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

BAS 211

Celebrant And now, as our Saviour Christ has taught us, we are bold to say,

All **Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.**

The Breaking of the Bread, consecrated during the Eucharistic prayer comes next. It is a solemn action through which we remember the savings acts of Christ, and his love shown to us through his suffering, crucifixion, and resurrection. It reminds us that Christ is present with us in our brokenness as Christ is made known to us in the breaking of the bread. At the breaking of the bread, a Fraction Anthem may be said or sung. Following the Fraction, the Agnus Dei may be sung or said.

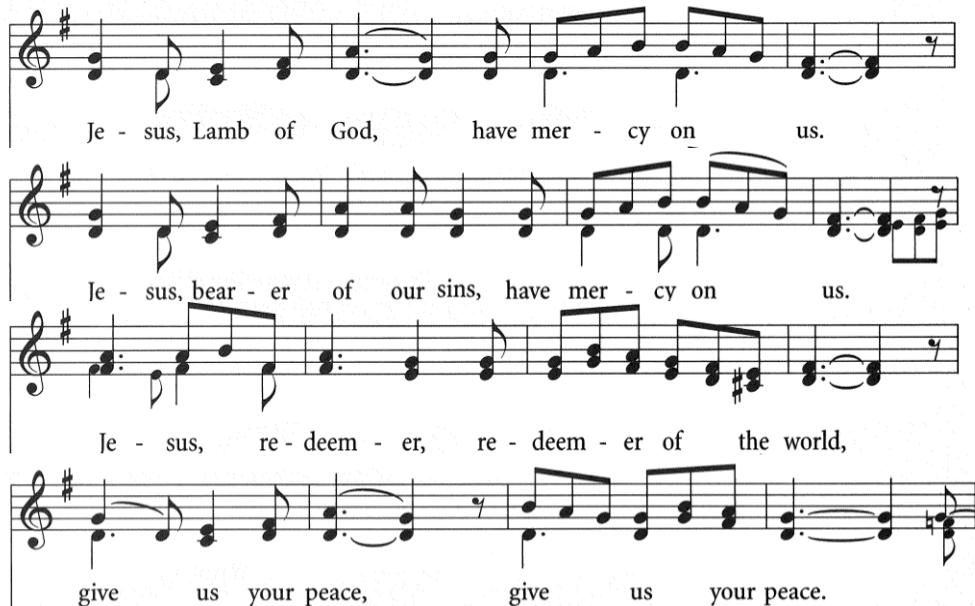
Communion is then administered to the people and may be received standing or kneeling. In Easter Season we may choose to administer communion at a station in the center of the nave as kneeling was traditionally discouraged during the Great 50 Days. St. Cyril of Jerusalem, instructing catechumens of the 3rd Century, was reputed to have said, "put your right palm on top of your left, to make a throne for the King of Kings." The consecrated wine is received by drinking the wine from the common chalice. Our ministers of the chalice are trained for this. Eucharistic doctrine affirms the simultaneous presence of Christ's body and blood in each of the eucharistic elements therefore upholding the truth that the fullness of communion is available by receiving only the consecrated bread or wine.

THE BREAKING OF THE BREAD

BAS 212

Celebrant We break this bread to share in the body of Christ.

All **We, being many, are one body, for we all share in the one bread.**



Je - sus, Lamb of God, have mer - cy on us.

Je - sus, bear - er of our sins, have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world,

give us your peace, give us your peace.

THE COMMUNION

BAS 213

The celebrant invites the people to share in communion

The gifts of God for the People of God

People

Thanks be to God.

We invite all baptized Christians to receive the sacrament of Holy Communion. Please receive the bread by holding out your hands. To receive the wine, please gently guide the chalice to your lips, or simply touch the base of the chalice if you prefer not to drink from it. Please note that intinction (dipping the wafer in the wine) is not permitted in our diocese. If you prefer to receive a blessing instead of the bread and wine, you may indicate that desire by crossing your arms over your chest. If you are unable to come forward, please ask a sides person to have Communion brought to you.

HYMN 569

THE CALL



Unison

1 Come, my Way, my Truth, my Life: such a

2 Come, my Light, my Feast, my Strength: such a

3 Come, my Joy, my Love, my Heart: such a

way as gives us breath, such a truth as ends all
 light as shows a feast, such a feast as mends in
 joy as none can move, such a love as none can

strife, such a life as kill - - - eth death.
 length, such a strength as makes his guest.
 part, such a heart as joys in love.

The Prayer after Communion is said by the celebrant and is prescribed as part of the lectionary for each Sunday. Following this prayer, the doxology is said in unison, and reminds us that we are sent out to be the body of Christ in the world. A closing blessing is offered as the sign of the Cross is made over the People. And, ideally a Deacon dismisses us, sending us into the world, and we thank God for giving us this ministry as we respond, "Thanks be to God." "Alleluias" are added to the dismissal only during the Great Fifty Days of Easter.

PRAYER AFTER COMMUNION

All stand or kneel, as able. The Celebrant continues.

Celebrant Let us pray.

Source of all goodness, in this eucharist we are nourished by the bread of heaven and invigorated with new wine. May these gifts renew our lives, that we may show your glory to all the world, in the name of Jesus Christ the Lord. **Amen.**

Celebrant 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 *All are seated.*

Unison

1 How clear is our vo - ca - tion, Lord, when once we heed your
 2 But if, for - get - ful, we should find your yoke is hard to
 3 We mark your saints, how they be - came in hin - dran - ces more
 4 In what you give us, Lord, to do, to - geth - er or a -

call: to live ac - cord - ing to your word, and
 bear; if world - ly pres - sures fray the mind and
 sure, whose joy - ful vir - tues put to shame the
 lone, in old rou - tines or ven - tures new, may

dai - ly learn, re - freshed, re - stored, that you are
 love it - self can - not un - wind its tan - gled
 ca - sual way we wear your name, and by our
 we not cease to look to you, the cross you

Lord of all, and will not let us fall.
 skein of care: our in - ward life re - pair.
 faults ob - scure your power to cleanse and cure.
 hung up - on, all you en - deav - oured done.

All remain standing.

BLESSING

May Christ, the Son of God, be manifest in you, that your lives may be a light to the world; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

DISMISSAL

BAS 215

The Deacon dismisses the congregation

People **Thanks be to God.**

All remain standing for the retiring procession

POSTLUDE

Faithful Departed in our Memorial Book

Ada Hamilton, Robert Hedley, Molly Hedley, Lorna Foth, Ai Watts, Meta Russell, Pearl S. Leslie, Janet Richards, Lucy Murch, Audrey Cooper, Lilla Pierce, Dorothy Long

PARISH PRAYER LIST:

For health, wellness, support, and comfort:

Stephanie, Jordan, Alison, Rebecca, Gillian, Faye, Eileen, Darren, Ralph, Pat, Sandy, Laurie, Ron, Alisa, Jacob, Shelia, Leah, Denise, John, Bill, Peter, Tricia, Ed, Jocelyn, Pauline

Celebrant	The Rev. Joseph Dirbas
Deacon	The Rev. Paul Richards
Server	Linda Ingham
Preacher	The Rev. Joseph Dirbas
Organist	Ulo Valdma
Greeters	Blaine & Sherrill Nelson
Welcome	Robin Inglis
First Reader	Letta Lewis
Second Reader	Lynne Frances
Prayers of the People	Susan Cummings
Streaming	Patrick Finch
Coffee Set-up	Jennifer & Alan White
Coffee Clean-up	Carole De Boeck & Judy Belanger
Altar Guild	Susan Lazar & Dianne Keats

Flowers at the altar this week are given to the Glory of God by Janet Soucy for her loved ones and by Audrey Mistiades in loving memory of her Mum & Dad & brother in -law Joe McNicholls

**Please join us for coffee and tea in Griffiths Hall.
If you are joining us for the first, time, please ask for direction.**

WELCOME!

Whether you're searching for a new church home, trying to choose a place to worship while you're on vacation, looking for a place to be of service, or are ready to find out what this "church thing" is all about, there is a place for you here at Church of the Holy Trinity in White Rock.

We are a joyful, inclusive/ outreach-oriented community. Our church building is a sacred space and a house of prayer for all. Our parish is composed of people from infants to grandparents, from cradle Anglicans to seekers, and we pride ourselves in being a place where a diverse range of opinions are held and respected. While we are a varied group, we strive to be unified as the Body of Christ.

We centre ourselves around our baptismal vow to, "strive for justice and peace among all people, and to respect the dignity of every human being". Our community also extends far beyond our pews. Through outreach ministries, we seek to feed, clothe, and support people who have less than they need. We believe that you will feel at home here and, no matter your reason for joining us, you will be greeted with open arms regardless of your race, age, culture, ethnicity, nationality, gender identity and expression, sexual orientation, marital status, previous religious affiliation, or socioeconomic status.

All are welcome at Church of the Holy Trinity, and we hope to see you back here soon!

We extend a warm welcome to all who have come to worship with us today. This church affirms that every human being, without distinction, is created in the image of God, and has a full and equal claim on the love and pastoral care of the Church.

Holy Trinity Newsletter

Sign up now there are two ways: let Bonnie know and we'll add you to the list or sign up online. Visit <https://lp.constantcontactpages.com/su/H4PSlh4> or simply scan the QR code.



Check out our New Website – holytrinitywhiterock.ca

Like Us on Facebook – www.facebook.com/holytrinitywhiterock



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