



A Eucharistic Liturgy
for the
Islands and Inlets

Introduction

In 2010, Bishop James Cowan commissioned a group of laity and clergy to create an Island Liturgy that would give voice to the prayers that arise out of our experience living on the islands and inlets of British Columbia. This tradition of creating a local liturgy is one that is grounded in our Anglican faith tradition. Expressions of this tradition include the well-loved New Zealand Prayer Book.

In embarking on their work, the original commission consulted widely, and sought guidance from the International Anglican Liturgical Review as well as the documents associated with the Faith, Worship and Ministry Committee of the General Synod of the Anglican Church of Canada.

The group then broke into working groups and produced the first draft of the Eucharistic Liturgy for the Islands which was authorized on February 17, 2015 for trial use within the diocese. In 2016, Bishop Logan asked the Liturgy Commission to review the Liturgy for the Islands and reintroduce it in a format that reflected helpful feedback collected from the trial use period.

For Advent 2017, the Commission distributed the Island Liturgy with a seasonal focus and then edited this document, based on feedback from the parishes using the resource. Reconciliation prayers and themes were added to highlight the year of Reconciliation. This theme continued in the Lenten resources created by the commission which worked to integrate the Island Liturgies with seasonal resources that strive to echo the tone and timber of the original work.

If you have questions or feedback regarding this resource, please do not hesitate to get in touch with the Commission.

Liturgy is the work of the people. May you be richly blessed as you worship God in this time and place.

LITURGICAL ORDER

This liturgy has been created to echo the faithfulness of the people and places in this diverse Diocese of Islands and Inlets. Please feel free to use all or pieces of this liturgy in your weekly worship.)

THE COMMUNITY GATHERS BEFORE GOD

Greeting
 Acclamation/Gloria/Kyrie
 Collect of the Day

THE STORY OF FAITH IS PROCLAIMED

Reading from the Hebrew Scriptures
 Psalm/Canticle
 Reading from the New Testament Letters
 Gospel

RESPONDING TO THE WORD

Homily/Dialogue/Silence
 Affirming the Christian Narrative (Creedal form)
 Prayers of the People
 Confession and Absolution
 Peace

THE SACRED MEAL IS SHARED

Great Thanksgiving
 Lord's Prayer
 Breaking of Bread
 Communion

WE ARE SENT INTO THE WORLD

Prayer after Communion
 Affirmation and Blessing
 Dismissal

Notes on the Liturgy

The assembly gathers with the greeting and sings a hymn of praise appropriate to the day or season of the church year. This may also be the Glory to God in the Highest or a Kyrie (particularly in Lent).

It is desirable that scripture be read from a lectern or pulpit and the gospel be read from the same lectern or from the midst of the people and be read from a book or books of appropriate size and dignity. The psalm may be said or sung to a chant or in a hymn version. Alternative versions of the psalms include *Songs for the Holy One, Psalms and Refrains for Worship* by Thomas Barnett and Donald Patriquin (Woodlake Books, 2004) or *Ancient Songs Sung Anew* by Lynn Bauman (Praxis, 2000). The Trial Use Liturgical Psalter (5th Ed.) (added May 2016) is available from: <http://www.anglican.ca/about/liturgicaltexts/trialuse/>

The prayers of intercession may include a prayer of confession or be followed by a prayer of confession and the absolution. At certain times it may be preferable to move the confession to the beginning of the liturgy before the greeting.

For other notes on the conduct of the service please see the *Book of Alternative Services*, 1985, pages 174 -184.

Four Directions Affirmation

The affirmation of the Circle of Life is enacted in a series of four invocations, where the subject faces in the four cardinal directions. This is a First Nations' tradition with similar forms appearing in other cultures as far back as the Sumerians.

The pattern commonly commences by facing east, then one faces south, west, and finally north. In some traditions one returns to face east with a final affirmation.

Thematic Development

East—the sun rises, bringing warmth, light, signaling beginnings

South—the spirit of the earth, warm winds of summer, the power of life, fecundity, peace and renewal

West—the spirit of water, that which is unforeseen, the power of change, introspection

North—the spirit of wind, cold, dark, stillness, mystery and wisdom

THE COMMUNITY GATHERS BEFORE GOD

Acclamation 1

In this time and place

We gather on the ancestral territories of Kwakwaka'wakw, Nuu-chah-nulth and Coast Salish peoples.²

From many places and peoples we come to this house in prayer.

In this time and place

We are not alone

For we meet in the presence of the living God.

For we meet in the presence of the living God.

In this time and place

We are not alone

For the Risen Jesus stands in our midst

The Risen Jesus stands in our midst.

In this time and place
 We are not alone
 For the wind of the Spirit moves in and through us.
The wind of the Spirit moves in and through us.

In this time and place
 We are not alone
 for we gather with the whole company of heaven,
 In this time and in this space heaven and earth are one.
In this time and place heaven and earth are one.

In this time and place
 Together, one people in Jesus Christ.
In the name of God, Creator, Saviour and Holy Spirit. Amen.

Acclamation 2

In this time and place
 We gather on the ancestral territories of Kwakwaka'wakw, Nuu-chah-nulth and Coast
 Salish peoples.³
From many places and peoples we come to this house in prayer.

In this time and place
 We gather in the name of the living God.
We meet in the presence of Jesus Christ, risen and alive.

In this time and place
 We gather with the community of faith around the globe and across the ages
In this time and place heaven and earth are one.

In this time and place
 We are not alone, but one in Christ.
Knit together in the unity of the Spirit.

In this time and place
 Hallowed, expectant, one people in God.
**In the name of the Holy and Blessed One, Creator,
 Redeemer and Holy Spirit. Amen.**

Acclamation 3⁴ (*Four Directions*)

The night has now passed and the day lies open before us.
**Let us greet the beginning of a new week in Christ
 and acknowledge, with thanksgiving, the circle of life.**

Facing East (towards the rising sun)

O risen Christ
**The image of the invisible God,
 firstborn of all creation, in whom all things hold together, ⁵
 We welcome the radiance of your holy Presence.**

Facing South

O risen Christ
**In whom we live and move and have our being
 We affirm the wonder of creation and a world of humbling needs
 We welcome your Word to reveal paths of faith, hope and love. ⁶**

Facing West

O risen Christ
**Through whom the deep mystery of God is revealed and made known ⁷
 We welcome the fresh winds of your Spirit to awaken us to your summons.**

Facing North

O risen Christ
**We stand as a people of the north and of these western isles.
 We commit ourselves once again to you,
 and call out our praise to you, our Creator and Sustainer.**

Facing the Cross

Let the earth rejoice. Let the multitude of the isles be glad. ⁸
**Let the earth sing out its praise.
 Rejoice together.
 Again I say rejoice.**

Gloria (*as in B.A.S.*)

Kyrie (*as in B.A.S.*)

Centering Stillness ⁹

Presider Let us hold this moment open to the Spirit of God.
 (silence)

Collect of the Day

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THE STORY OF FAITH IS PROCLAIMED

The Gospel for the day is always read.

It may be preceded by one or two other assigned readings and a psalm, sung or said.

Brief introduction ¹⁰

Reading from the Hebrew Scriptures

Psalm/Canticle

Reading from the New Testament Letters

One of the “shorter songs for worship” from the Iona Community may be used before and after the Gospel

Gospel

Reader: God be with you. (The Lord be with you)

People: And also with you.

Reader: The Good News of Jesus according to _____

People: Glory to you, Jesus Christ.

The Reading of the Gospel

Reader: The Gospel of Christ

People: Praise to you, Jesus Christ.

RESPONDING TO THE WORD OF GOD

The response may include song, a talk or dialogue, dance, instrumental music, other art forms or silence

Homily/Dialogue/Silence

Affirming the Christian Narrative (Creedal Form)

Options:

1. Nicene / Apostles' Creed
2. Shemah
3. Other seasonal options given in Resources page at end of booklet

Prayers of the People:

Confession and Absolution

At certain times the confession and absolution may be placed at the beginning of the service

rather than after the prayers. There are options given for confessions and they can be found in the Resources section at the end of the booklet.

The Peace

THE SACRED MEAL IS SHARED

Prayer over the Gifts

The Great Thanksgiving

Eucharistic Prayers A, B & C

Eucharistic Prayer A

| | | | |
|----------------|---|------------------|--|
| Presider: | God is here | Presider: | The Lord be with you |
| People: | The Spirit is with us. | People: | And also with you |
| Presider: | Lift up your hearts and minds. | Presider: | Lift up your hearts. |
| People: | We lift them to God. | People: | We lift them to the Lord. |
| Presider: | Let us give thanks to God the Creator. | Presider: | Let us give thanks to the Lord our God. |
| People: | It is right to give our thanks and praise. | People: | It is right to give our thanks and praise |

Presider: Great Creator, with wit and wisdom you formed the universe.
 In expectation, your Spirit brooded over all: the midwife of transformation.
 At your Word, the skies, the seas, the lands and all life came to be.
 In you, all created things shared life with one another.
 In ceremony and song, dance and art, these relationships were portrayed and
 honoured by the first peoples of these Islands and Inlets.
 The plants, the cedars, the creatures of forest, sea and air
 revealed your wonder and majesty.
 When we turned from you, connections were broken and creation suffered.
 Still, you continued to bring light from night,
 freedom from slavery, and life from death.
 Therefore, together with our ancestors in faith
 and with your beloved creation we sing:

SANCTUS

Presider: We praise you, Source of all, for the living Word: Jesus
 Born in poverty; a child refugee, a worker with his hands.
 He gathered disciples and taught and healed the people.
 He freely shared our sorrow, joy, and pain.
 In vulnerability, he showed power over sin and triumphed over death.

On the night before Jesus died, he feasted with his companions.
 He took bread, gave thanks, broke it and gave it to them saying,
 "Take, eat, this is my body which is given for you, do this to remember me."

After supper he took the cup and when he had given thanks,
 he gave it to his companions saying,

“Drink this, all of you; this is the new covenant in my blood,
shed for you and the world for the forgiveness of sins.
Whenever you drink it, do this to remember me

Entering into the mystery of faith we call:

All: Come Source of life. Come, transforming Word. Come, Creator Spirit.

Presider: With his sacred presence unbounded by space and time,
we offer to you this bread and cup.
Send your Breath of Life, like wind, blowing where it will, north, east, south and
west. May your Spirit brood over these gifts and all who feast at this table offering
a foretaste of the eternal feast to come.
May all who share your abundant gifts
be incorporated as one body and one holy people,
joined in the offering of Jesus’ birth, life, death and resurrection
for the reconciliation of all things.
Reveal the unity of your Church and the mystery of our communion
with our holy forebears and those yet to be born,
that we may be guided in faith and walk gently on the earth.
Glory and honour to you Triune God, dynamic of love, complete and perfect unity,
now, and in all ages.

All: Amen

Eucharistic Prayer B

Presider: God is here

People: The Spirit is with us.

Presider: Lift up your hearts and minds.

People: We lift them to God.

Presider: Let us give thanks to God the
Creator.

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

Presider: The Lord be with you

People: And also with you

Presider: Lift up your hearts.

People: We lift them to the Lord.

Presider: Let us give thanks to the Lord our God.

**People: It is right to give our thanks and
praise**

Presider: Holy and eternal One,
in whom we live and move and have our being.
You are our origin and our fulfillment;
we praise and thank you for drawing us to this sacred meal.

From the ocean of your primal love,
you fashioned the marvel of creation,
and beauty of human life.

From this land of towering forests and mist laden coastlines,
you humble us and affirm the sacred gift of all creation,
calling us to care for everything given and received.

All: Glory to you, source of all life

Presider: From the earliest days the peoples of these islands and inlets learned their
dependence on your provision,
salmon and deer, song and ceremony, dance and painted cedar,
hallowed these sacred relationships with all life.

All: Glory to you, source of all life

Presider: In Jesus Christ, you came into our world
to reveal your glory, reconcile all peoples to yourself,
and make all things new in him.

Now, gathered from many places, and
joining with the saints of every time and place,
we raise our thankful voices in songs of unending praise.

SANCTUS

Presider: Blessed are you, most holy One:
 For on the night before he died
 Jesus took bread, gave you thanks,
 broke it, gave it to all gathered, and said:
 “Take, eat, this is my body which is given for you,
 do this in remembrance of me.”

After supper, he took the cup,
 gave you thanks, and gave it to them saying:
 “Drink this, all of you.
 This is my blood of the new covenant
 which is given for you,
 do this in remembrance of me.”

All: “Behold, I am with you to the end of the age”.

Therefore, God of all creation,
 we lift this Bread of Life, and this Cup of Salvation.
 Send your Holy Spirit on these gifts, and upon us,
 that we may know Jesus in the breaking of the bread,
 and follow him in lives of selfless service and courageous love.

All: Glory to you, source of all life

In the fullness of time reconcile all things in Christ,
 and bring us to that heavenly table,
 where every tear will be wiped away and we will feast anew.
 Blessing, praise and thanksgiving be to you,
 Holy and Eternal One, Undivided Trinity, One God, now and forever.

All: Amen

Eucharistic Prayer C

Presider: God is here

People: The Spirit is with us.

Presider: The Lord be with you

People: And also with you

Presider: Lift up your hearts and minds.

People: We lift them to God.

Presider: Lift up your hearts.

People: We lift them to the Lord.

Presider: Let us give thanks to God the Creator.

People: It is right to give our thanks and praise.

Presider: Let us give thanks to the Lord our God.

People: It is right to give our thanks and praise

Presider: It is indeed right that we should praise you,
 God of love, our source and our fulfillment,
 for you create all things and in you we live and move and have our being.
 Your wonder is manifest in land and sea and sky.
 You made us in your image.
 And even though we turn from you,
 again and again you call us to yourself,
 and in every age, promise liberation.
 As a mother gathers her children,
 you embraced a people as your own,
 to nurture them in the way of compassionate love.
 You sent Jesus among us,
 incarnate of the Holy Spirit and born of Mary.
 Jesus revealed your love for all Creation,
 and showed us the way of reconciliation.

Having lived among us - Jesus suffered the cross,
 Died,
 And in rising again
 became the firstborn of the renewed family.
 And so as we gather around your table,
 With saints of every age and your beloved creation we raise our voices and sing:

SANCTUS

Presider: To you be glory, almighty God,
 because on the night before he died,
 Jesus took bread,
 when he had given thanks,
 he broke it, gave it to his disciples, and said:
 Take, eat, this is my body
 which is given for you; do this to remember me.

After supper he took the cup;
 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,
 Poured out for you and for many;
 do this to remember me.
 Great is the mystery of faith.

All: Christ has died, Christ is risen, Christ will come again.

Presider: Recalling Christ's death and resurrection, we ask you to accept this, our
 sacrifice of praise.
 Pour out your Holy Spirit on us gathered here, and on these gifts of bread
 and wine that we may be fed with the body and blood of your Son.
 When all of creation groans, unite us in Christ and give us your hope*
 that we might be strengthened to do your work, as your body in the world.
 Through Christ our Redeemer, in the power of the Spirit,
 all praise and glory be yours, Almighty God, now and forever.

All: Amen.

**hope may be substituted by another word seasonally such as joy, peace, love etc...
 based on EP 1 New Zealand <http://www.liturgy.co.nz/celebratingeucharist/21eucharisticprayers.html>*

The Lord's Prayer

Silence is kept

Breaking of the Bread

Seasonal sentences can be found in the Resources section at the end of the booklet

Presider: The gifts of God for the people of God.

People: Thanks be to God

The Communion

Prayer after Communion

Doxology

**People: Glory to God,
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**

There is another option in the Book of Alternative services p. 214.

Blessing

Go forth from this place in the power of Christ.
Encourage the faint-hearted;
Help the weak; Be patient with those in need.
See that none of you repays evil for evil;
But always do good to one another and to all.
Rejoice always;
Pray without ceasing;
Give thanks in all circumstances
and the God of peace will be with you,
Father, Son and Holy Spirit. Amen. 1Thess 5:14-18
Go forth into the world in peace;
be of good courage;
hold fast which is good;
render to no one evil for evil;

strengthen the fainthearted;
support the weak;
help the afflicted;
honour everyone;
love and serve the Lord,
rejoicing in the power of the Holy Spirit;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always. 1Thess 5:14-18

May the Lord bless you and keep you;
the Lord make his face shine on you,
and be gracious to you;
the Lord turn his countenance to you
and give you peace;
and the blessing of God almighty,
Father, Son and Holy Spirit,
be among you and remain with you always. Amen. Numbers 6:24-26

Dismissal/Sending:

Options can be found in the Resources section at end of booklet.

Resources

Affirming our Christian Narrative

The Nicene or Apostles Creed (BAS Page 188-190)

The Shema (BAS Page 53)

Alternate Texts

Presider: Let us affirm our faith in Jesus Christ the Son of God.

People: **Though he was divine
he did not cling to equality with God,
but made himself nothing.
Taking the form of a slave,
He was born in human likeness.
He humbled himself
And was obedient to death,
Even death on the cross.
Therefore God has raised him on high,
And given him the name above every name:
That at the name of Jesus,
Every knee should bow,
And every voice proclaim that Jesus Christ is Lord,
To the glory of God the Father. Amen**

(cf Philipians 2. 6-11 (from Creating Uncommon Worship by Richard Giles)

Or

All: **We believe and trust in God the Father Almighty
We believe and trust in Jesus Christ, his Son.
We believe and trust in the Holy Spirit.
We believe and trust in the Three in One.**

(from Creating Uncommon Worship by Richard Giles)

Or

Tirechan's (*pr. Ti-rec-han's*) Creed, 7th century

(from The Patrician Texts of the Book of Armagh AD 670)

Our God is the God of all humans,
 the God of heaven and earth,
 the God of seas and rivers,
 the God of sun and moon,
 the God of all heavenly bodies,
 the God of the lofty mountains,
 the God of the lowly valleys.
 God is above all the heavens;
 and beneath the heavens.
 Heaven and earth and sea,
 and everything in them,
 such God has as an abode.
 God inspires all things
 gives life to all things,
 stands above all things,
 and stands beneath all things.
 God enlightens the light of the sun,
 strengthens the light of the night and the stars,
 makes wells in the arid land and dry islands in the sea,
 and places the stars in the service of the greater lights.
 And there is the Son who is co-eternal with God,
 and similar in all respects
 neither is the Son younger nor older;
 and the Holy Spirit breathes in them.
 And the Father and the Son and the Holy Spirit are inseparable. Amen
(This Creed be read by a single voice or collectively)

Advent Creed

**We believe in God:
 The Source of all things.
 The God of Abraham and Sarah.
 The Holy One who freed the slaves from Egypt.**

**The God who is steadfast love and mercy.
The God who made a straight path in the wilderness
and who promises to make all things new.**

We believe in Jesus:

**The Messiah, who is Emmanuel: God-with-us.
He is King-of-Kings, yet born of Mary.
Jesus showed God's love through healing and teaching,
Jesus chose the way of servant-suffering by dying on a cross.
After three days he rose from the dead.
He is the Lord, the first born of the new creation.**

We believe in the Holy Spirit:

**The One who inspires faith.
Who has spoken through prophets and preachers and common people,
The One who breathes new life into the church and the world,
The Lord and giver of life.
Who is making all things new.**

We believe that God is still creating.

We believe that Jesus is present with us.

We believe that the Holy Spirit is calling us forth in love and mercy.

This is our hope, this is our faith. Amen.

Lutheran Church

Confession of Sin

Confession of Sin and Kyrie

C= Celebrant; O = One; A = All

C: In humility, as children of God and sisters and brothers in Christ, we receive God's mercy and respond to God's call to make new all relationships.

Silence is kept.

O: Merciful Lord, your Spirit hovered over the waters where diversity sprouted and flourished. We confess our difficulty to live with legitimate differences. Forgive us those attitudes of mind,

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words and actions that do violence to unity in diversity.

A: Lord have mercy, Christ have mercy, Lord have mercy.

O: Merciful Christ, grace and joy of the multitude, listener and teacher, you give birth to new visions of hope and heal the wounds of mind and body. We confess that we have failed to listen to voices different from our own, failed to say words that bring healing and hope, and we have perpetuated exclusive attitudes to those who cry out for solidarity and fellowship.

A: Lord have mercy, Christ have mercy, Lord have mercy.

O: Merciful Lord, you are the source of all creation, the Eternal and life-giving Word. We confess that we do not listen to your creation that groans and cries out for liberation and renewal. Help us to walk together and to hear your voice in all living things that suffer and yearn for healing and care.

A: Lord have mercy, Christ have mercy, Lord have mercy.

C: O God, fountain of mercy and grace, pour over us your pardon. May your love transform us into a source of living waters to restore the strength of your people. We make our prayer through Christ our Lord.

A: Amen.

Or

Jesus, forgive my sins.

Forgive the sins I can remember, and also the sins I have forgotten.

Forgive the wrong actions I have committed, and the right actions I have omitted.

Forgive the times I have been weak in the face of temptation,
and those when I have been stubborn in the face of correction.

Forgive the times I have been proud of my own achievements,
and those when I have failed to boast of your works.

Forgive the harsh judgements I have made of others,
And the leniency I have shown to myself.

Forgive the lies I have told to others, and the truths I have avoided.

Forgive me the pain I have caused others, and the indulgence I have shown to myself.

Jesus have pity on me, and make me whole.

Early Irish (from A Celtic Primer p. 95)

Or

Presider: Lord Jesus, you wept over the sins of your city,
On our city: Lord, have mercy.

People: Lord have mercy

Presider: Lord Jesus, you heal the wounds of sin and division,
jealousy and bitterness.
On us: Christ have mercy.

People: Christ have mercy.

Presider: Lord Jesus you bring pardon and peace to the sinner.
Grant us peace: Lord have mercy.

People: Lord have mercy.

(taken from New Patterns for Worship Church of England)

Absolutions

May the God of all healing and forgiveness
draw you to himself,
and cleanse you from all your sins,
that you may behold the glory of his Son,
the word made flesh,
Jesus Christ our Lord. Amen

Or

Almighty God,
who in Jesus Christ has given us
a kingdom that cannot be destroyed,
forgive you your sins,
open your eyes to God's truth,
strengthen you to do God's will
and give you the joy of his kingdom,
through Jesus Christ our Lord. Amen

(these absolutions are taken from New Patterns of Worship of the Church of England)

Cascadia Prayer (*written by Sally Orr*)

Gracious God,

We thank you for showing your face to us in our wild and wondrous islands.

We praise you for the grandeur of the ocean and for coastlines dashed by surf and embraced by gentle waves.

We praise you for our rich lands and for rocks and mountains older than human life itself.

We praise you for the lakes, rivers and landforms of Cascadia.

We praise you for the delicate life that flourishes in places hot or cold. Thank you for our forests rising through rain and cool mist.

We thank you for showing your glory in creation to the first nations and for their long and careful guardianship of the land.

We thank you for new ways of protecting our land so that future generations may also rejoice in your handiwork.

Give us grace to recognize your wonders in the soil at our feet; our stunning horizon; and in all the creatures you have made and their marvelous diversity.

And give us voices to praise you with reverence and thankfulness, both now and for evermore.

Amen.

Let us pray for the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all in danger, that they may be relieved and protected. We pray to you Lord, especially for those in our Diocese who are in trouble, sorrow, need, sickness or any other adversity. **Amen**

Breaking of Bread

Advent

Presider: He whose Mother dreamed of hope for the poor
is now present with us in this bread.

He who birthed dreams in the hearts of many
Is now present in this wine.

People: May we live into God's dream of a new and just society

Christmas/Epiphany

Presider: He who was first held by Mary
is held for us in this bread.

He whose body lay in a manger
is cradled in this cup.

**People: Creator of all,
may we hold and cradle your son
in our hearts always.**

Or

Presider: He whose table was open to all
is now present in this bread.
He whose word welcomed friend and stranger
offers friendship through this cup.

**People: With people everywhere we affirm
God's goodness at the heart of humanity,
Planted more deeply than all that is wrong**

Wild Goose Publishing

Lent

Presider: He whose cross is a sign of hope for many
Is now present in this bread.

He whose death brings healing to our world
Is now present in this wine.

People: Here is Christ coming to us in bread and wine.

Easter

Presider: The One who defeated death and injustice
is now present in this bread.
The One who offers our life promise and hope
is now present in this wine.

**People: Breaking into our lives and community,
We ask God for new life in Christ.**

Pentecost

Presider: Present in this Bread is the fullness of God
Made vulnerable for the world.
As the Spirit blows through our community
Here in this wine God is poured out for us.

**People: Here and now in this bread and wine
We taste and see God in us and in our community.**

Thanksgiving

Presider: The hunger of the world is satisfied in this bread.

People: May we feed this bread to all who hunger.

Presider: The thirst of all humanity is quenched in this wine.

People: May we satisfy this yearning in us and others.

At any time of the year

Presider: Creator of all,
who summons the salmon
from the depths of the seas
to yearn for the place of their origin.

**People: So may your Spirit stir in our hearts
to return and find our home in you.**

Dismissal/Sending

*The Presider blesses the people. The dismissal is then offered by either a Deacon or a Lay Liturgical Assistant. From Easter Day through the Day of Pentecost **Alleluia** is added to the dismissal and the people's response.*

Ordinary Time

One: Carry out into the world the love of God in Christ.

People: Loved, forgiven and redeemed, we go forth

Or

One: Go to the widows and the orphans, the poor and oppressed;

People: We will proclaim the good news and live into God's justice

Or

One: Go from this place seeking Christ in all people:

People: We go to love and serve our neighbours as ourselves

Or

One: Having been fed by the Bread of Eternal Life, go to this starving world:

People: We will go and make known the abundance of our God

Or

One: Go out in joy and be led forward in peace.

People: So the Word of God goes out and does not return empty.

Reign of Christ

One: Go into the world seeking Christ's reign

People: We put our hope in He who is, who was, and who is to come

Advent

One: Our souls magnify the Lord

People: Our souls rejoice in God our Saviour

Or

One: Go into the world that is waiting

People: We go bearing the promise of God.

Christmas

One: Christ is born

People: Love has been poured into our hearts

Or

One: Go into the world that God so loves.

People: We go bearing the light of Christ.

Lent

One: Go from this place with the cross on your hearts.

People: We will empty ourselves with Christ for the life of the world.

Easter

One: Christ is Risen! Alleluia!

People: Through his resurrection we are raised to new life. Alleluia!

Pentecost

One: Go into the world seeking the life of the Spirit.

People: In love, joy, peace, goodness, faithfulness and gentleness we will live into the Spirit's freedom. (Galatians 5)

Trinity Sunday

One: Go proclaim the love of our Triune God:

People: Father, Son and Holy Spirit!

Creation

One: Go, respecting and serving all that God has created.

People: For God created all and saw that it was good.

ENDNOTES

¹ Book Alternative Services (3 part)

THE GATHERING OF THE COMMUNITY

Glory to God/Kyrie/Trisagion

The Collect of the Day

THE PROCLAMATION OF THE WORD

The Readings

Sermon

The Nicene Creed/The Apostles' Creed

The Prayers of the People

Confession and Absolution

The Peace

THE CELEBRATION OF THE EUCHARIST

The Preparation of the Gifts

Eucharistic Prayer

The Lord's Prayer

The Breaking of the Bread

The Communion

Prayer After Communion

Dismissal

² The Diocese of British Columbia encompasses the traditional territories of three First Nations Peoples (Kwakwaka'wakw, Nuu-chah-nulth and Coast Salish) which comprise over forty bands. The Presider may add or substitute the name(s) of specific local First Nations bands; e.g. Namgis, Songhees, K'omox, Esquimalt, Nanoose, etc.

⁴ The movement of the Four Directions acclamation may present a challenge in liturgical settings where pews restrict space.

⁵ Colossians 1:15-17 He is the image of the invisible God, the firstborn of all creation; ¹⁶for 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. ¹⁷ He Himself is before all things, and in* him all things hold together. ¹⁸He 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. ¹⁹For in him all the fullness of God was pleased to dwell,

²⁰and 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.

⁶ Or alternatively: “- - peace, justice and mercy”.

⁷ Colossians 1:25b-27 to make the word of God fully known, ²⁶the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. ²⁷To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. (Ephesians 3:5)