



A Holy Eucharist

celebrating 60 years of
People, Progress and Partners



PWRDF

The Primate's World Relief
and Development Fund

The Anglican Church of Canada

The Gathering of the Community

Opening Hymn

(according to parish tradition)

All stand. 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.

Or from Easter Day through the Day of Pentecost.

Celebrant: Alleluia! Christ is risen.

People: The Lord is risen indeed. Alleluia!

Celebrant: May his grace and peace be with you.

People: May he fill our hearts with joy.

The Collect of the Day

Celebrant: Almighty God,
People: From whom all thoughts of truth
and peace proceed: kindle, we
pray, in the hearts of all, the true
love of peace and guide with your
pure and peaceable wisdom those
who take counsel for the nations
of the earth that in tranquility your
kingdom may go forward, till the
earth be filled with the knowledge
of your love; through Jesus Christ
our Lord. Amen.

*The Collect for the
Peace of the World is
taken from "Common
Worship" as reprinted
in the 2012 PWRDF
Youth Council Advent
Resource, "Living Justice
- While We Wait".
Alternatively, collects
for the natural seasons
of Spring, Summer,
Autumn and Winter can
be found at pwrdf.org/
PWRDFSunday.*

The Proclamation of the Word

The Readings

The following readings are offered as suggestions only. They form the basis for the sample sermon found at pwrdf.org/PWRDFSunday. Alternatively, worship leaders may wish to choose from the lectionary readings appointed for the Sunday that the service is taking place.

A Reading from the Hebrew Scriptures

Ezekiel 37:1-14 • The Valley of Dry Bones

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, “Mortal, can these bones live”? I answered, “O Lord God, you know”. Then he said to me, “Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord”.

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, “Prophecy to the breath, prophecy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live”. I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, “Mortal, these bones are the whole house of Israel. They say, ‘Our bones are dried up, and our hope is lost; we are cut off

Writing from exile in Babylon to both exiles and those still in Jerusalem, Ezekiel uses highly sophisticated imagery and metaphor to address both Israel’s outer reality of exile and inner life — Israel’s relationship with God. The prophet’s vision of the Valley of the Dry Bones emerged out of this context and tradition. In the reading, the breath of life for the people of Israel will be breathed into them as God breathed life and spirit into the first human beings in Genesis.

completely'. Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act, says the Lord”.

Reader: Hear what the Spirit is saying to God’s people.
People: Thanks be to God.

A Reading from the Psalms (to be read responsively or sung)



Psalm 23 – The Divine Shepherd

The Lord is my Shepherd, I have all I need,
She makes me lie down in green meadows,
Beside the still waters, She will lead.
She restores my soul, She rights my wrongs,
She leads me in a path of good things,
And fills my heart with songs.

Even though I walk,
through a dark and dreary land,
There is nothing that can shake me,
She has said She won’t forsake me,
I’m in her hand.

She sets a table before me,
in the presence of my foes,
She anoints my head with oil,
And my cup overflows.
Surely, surely goodness and kindness will follow me,
All the days of my life,
And I will live in her house,
Forever, forever and ever.

Glory be to our Mother, and Daughter,

*African-American
composer, conductor
and musician Bobby
McFerrin dedicated this
setting of Psalm 23 to
his mother: “She was
the driving force in my
religious and spiritual
education, and I have
so many memories of
her singing in church... I
realized one of the ways
we’re shown a glimpse
of how God loves us is
through our mothers.
They cherish our spirits,
they demand that we
become our best selves,
and they take care of us.
An alternative version
of Psalm 23 is found
at pwrdf.org/
PWRDFSunday.*

And to the Holy of Holies,
As it was in the beginning,
is now and ever shall be,
World, without end. Amen.

A Reading from the stories of PWRDF partners

Please choose a story from pwrdf.org/storiesforworship.

Reader: Hear what the Spirit is saying to God's people.
People: Thanks be to God.

Gradual Hymn

(according to parish tradition)

All stand for the Gospel.

Reader: The Lord be with you.
People: And also with you.
Reader: The Gospel of our Lord Jesus Christ according to Matthew.
People: Glory to you, Life-giving Jesus Christ

A Reading from the Gospel of Matthew

Matthew 25:31-46 • The Judgement of the Nations

When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me'. Then the righteous will answer him, 'Lord,

Matthew's "Judgement of the Nations" presents a rather black and white picture of what it means to follow Jesus. It comes near the end of a gospel narrative that portrays a humble and compassionate Messiah. Thus it challenges us who profess to be followers of Christ – Christians – to follow the example he set for us here on Earth as the means to attaining "eternal life".

when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?’ And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me’. Then he will say to those at his left hand, ‘You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me’. Then they also will answer, ‘Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?’ Then he will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me’. And these will go away into eternal punishment, but the righteous into eternal life.

Reader: The Gospel of Christ.
People: Praise to you, Life-giving Jesus Christ.

Response to the Word

A sample sermon in response to the readings and focused on the work and witness of PWRDF is offered on pwrdf.org/PWRDFSunday. The worship leader may wish to write his or her own sermon or make use of the other PWRDF stories found at pwrdf.org/storiesforworship.

Affirmation of Faith

Either the Apostles’ or Nicene Creed may be used, or the following Profession of Faith:

Celebrant: Let us confess our faith as we say,
All: We are not alone; we live in God’s world. We believe in God: who has created and is creating, who works in others and us through the Spirit. We trust in the Creator. We are called to be, to celebrate God’s presence, to live with respect in creation, to love and serve others, to seek justice and to resist injustice, to seek out models for hope and peace. In life, in death, in life beyond death, God is with us. We are not alone.

Prayers of the People

This, or another litany appropriate to the worshipping community, may be used.

Reader: Remembering those who have gone before us, in hope for our future, and in solidarity with our sisters and brothers around the world, let us pray to God saying,

Response: **O God, our strength and our redeemer.**

Reader: We pray for the church of Christ throughout the world. We pray especially today for *(here are named those for whom prayers are offered in the worldwide Anglican Communion and the National, Diocesan and Indigenous cycles of prayer, according to the custom of the parish)*. We give thanks that together we worship God and seek in our lives to follow Jesus Christ

Response: **O God, our strength and our redeemer.**

Reader: We pray for the leaders of the church, for N, Primate of Canada, for N our bishop, and for all bishops, priests, deacons and lay leaders, that God's power working through them will reach out to the impoverished, the vulnerable and all those at the margins of society

Response: **O God, our strength and our redeemer.**

Reader: We pray for those whom we know are sick in body, mind or spirit, remembering especially...NN. We pray for those who are health care professionals and those who offer ministries of healing. Together with them, may we be instruments of God's healing love and compassion in the world.

Response: **O God, our strength and our redeemer.**

Reader: We pray for the staff and volunteers of The Primate's World Relief and Development Fund, giving thanks for their leadership, compassion and vision through six decades of ministry. May their work for the reign of God inspire us all to reach out and accompany those in need.

Response: **O God, our strength and our redeemer.**

Reader: We pray for the partners with whom PWRDF works around the world. We pray for the communities they accompany. We give thanks for their work and witness, for their courage to face the many challenges that confront them, for all that they offer and teach us. We pray for our continuing journey together, that God will hold us as we hold one another.

Response: **O God, our strength and our redeemer.**

Reader: We pray for those who have gone before us, for those who have died and are now at rest, for NN... We give thanks to those both close to us, and unknown to us, whose lives have been a testimony of Christ's love and peace in the world. We pray that their example and their work will continue to be of benefit to the world.

Response: **O God, our strength and our redeemer.**

Reader: We pray for the political leadership of our country, for the leaders of all nations and those whose decisions affect our lives and the lives of all citizens. We pray that God will inspire their work with a vision of justice and peace for all people.

Response: **O God, our strength and our redeemer.**

Reader: Through your Son, Jesus the Messiah, you have shown us that...the grace of your good news is the path that leads to eternal life: Fill us with the power of your Spirit, that we may live with faithful courage, sharing in your sufferings so that we may share in your resurrection through Jesus Christ our Saviour. Amen.

Closing prayer used with permission from St. Paul's Episcopal Church, Fayetteville, Arkansas. Accessed online at <http://stpaulsfay.org/>

Confession and Absolution

The celebrant invites the community to confession in these or similar words.

Celebrant: Dear friends in Christ,
 As we hear the stories of our sisters and brothers around the world, we become aware of their need, of our complicity in accepting and maintaining unjust economic and social structures, of the blindness of privilege in this world. God is a God of generous love for us, of infinite mercy, who welcomes all sinners to this holy table. Let us confess our sins to almighty God.

Silence

Celebrant: Most merciful God,
People: 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.

An alternate prayer of confession can be found at pwrdf.org/PWRDFSunday.

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.
People: Amen.

The Peace

All stand and the presiding celebrant addresses the people.

The peace of Christ be always with you.
People: And also with you.

The members of the community, ministers and people, may greet one another in the name of the Lord.

The Celebration of the Eucharist

The Preparation of the Gifts

Consider using a variety of “breads” symbolizing various regions of the world, for example a home baked loaf, naan, corn tortilla (a gluten-free option), Middle Eastern flat bread, injera, etc. Representatives of the people may present the gifts of bread and wine for the Eucharist (with money and other gifts for the needs and responsibilities of the Church) to the deacon or celebrant before the altar.

Offertory Hymn

(according to parish tradition)

It is appropriate that a collection for the work of The Primate’s World Relief and Development Fund be taken at this time. PWRDF donation envelopes are available at pwrdf.org/resources for this purpose.

The Prayer over the Gifts

Celebrant: God of honey and harvest,
Of grain and grape
Of ocean and orchard:
This harvest time
May we both praise and pray;
Praise you for the abundance
And pray that this harvest is not just shared
But shared justly.

People: Amen.

Supplementary Eucharistic Prayer 2 (S2)

Celebrant: The Lord be with you.
(or May God be with you.)
People: And also with you.
Celebrant: Lift up our hearts.
People: We lift them to the Lord.
(or We lift them up to God.)
Celebrant: Let us give thanks to the
Lord our God.
(or Let us give thanks to God
our Creator.)

Adapted from “Three Supplementary Eucharistic Prayers for The Book of Alternative Services and Two Services of the Word,” (Toronto: Anglican Book Centre, 1998).

People: It is right to give our thanks and praise.
(or It is right to offer thanks and praise.)

Celebrant: Eternal God, Source of all being,
we give you thanks and praise
for your faithful love.
You call us into friendship
with you and one another
to be your holy people,
a sign of your presence in the world.
When those we trust betray us,
unfailing you remain with us.
When we injure others,
you confront us in your love
and call us to the paths of righteousness.
You stand with the weak,
and those, broken and alone,
whom you have always welcomed home,
making the first last, and the last first.
Therefore we raise our voices
with angels and archangels,
forever praising you and saying (singing):

People: Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is the One who comes in the name of the Lord.
Hosanna in the highest.

Celebrant: Blessed are you, O Holy One:
When Hagar was driven into the wilderness
you followed her and gave her hope.
When Joseph was sold into bondage,
you turned malice to your people's good.
When you called Israel out of slavery,
you brought them through the wilderness
into the promised land.
When your people were taken into exile
you wept with them by the river of Babylon
and carried them home.

People: Restore us, O God, let your face shine!

Celebrant: At the right time you sent your Anointed One
to stand with the poor,
the outcast and the oppressed.
Jesus touched lepers, and the sick, and healed them.
He accepted water from a woman of Samaria
and offered her the water of new life.
Christ knew the desolation of the cross
and opened the way for all humanity
into the redemption of your reconciling love.
On the night he was betrayed,
Jesus, at supper with his friends,
took bread, gave you thanks, broke the bread,
gave it to them, and said, "Take and 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".
Loving and Holy One
recalling Christ's death and resurrection,
we offer you these gifts,
longing for the bread of tomorrow
and the wine of the age to come.
Therefore we proclaim our hope.

People: Dying you destroyed our death,
Rising you restored our life.
Lord Jesus, come in glory.

Celebrant: Pour out your Spirit on these gifts
that through them you may sustain us
in our hunger for your peace.
We hold before you
all whose lives are marked by suffering,
our sisters and brothers.

When we are broken and cast aside,
embrace us in your love.

People: Restore us, O God, let your face shine!

Celebrant: Through Christ, with Christ, and in Christ
In the unity of the Holy Spirit,
All honour and glory are yours,
O Source of all life,
Now and forever.

People: Amen.

The Lord's Prayer

Celebrant: As our Saviour taught us,
let us pray,

People: Our Father in heaven,
Hallowed be your name,
Your kingdom come,
Your will be done,
On Earth as in heaven.
Give us today our daily bread.
Forgive us our sins
As we forgive those who sin against us.
Save us from the time of trial,
And deliver us from evil.
For the kingdom, the power,
And the glory are yours,
Now and for ever. Amen.

*Two versions are offered.
A third, from the New
Zealand Book of Prayer,
is offered at pwrdf.org/
PWRDFSunday.*

Or

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

People: 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.

Silence

The Breaking of the Bread

The celebrant breaks the consecrated bread for distribution and may say the following:

Celebrant: Creator of all,
you gave us golden fields of wheat,
whose many grains we have gathered
and made into this one bread.

People: So may your Church be gathered
from the ends of the earth
into your kingdom.

Or

Celebrant: These gifts shall be for us
the body and blood of Christ,

People: Our witness against hunger,
our cry against injustice,
and our hope for a world
where God is fully known
and every child is fed.
Thanks be to God.

The Communion

The celebrant invites the people to share in communion and may say:

People: The gifts of God for the People of God.
 Thanks be to God.

The celebrant and people then receive communion. The sacrament is given with the following words:

The body of Christ (given for you).
The blood of Christ (shed for you).

Or The body of Christ, the bread of heaven.
 The blood of Christ, the cup of salvation.

*The communicant responds each time: **Amen.***

During the breaking of the bread and communion, psalms, hymns and anthems may be sung.

Prayer after Communion

Celebrant: Let us pray.
 Giver of all life,
 we praise you for all the gifts you give to your children.
 Give us the grace to minister to one another in reverence
 for all human life, relieving the burdens of impoverishment,
 hunger, injustice and fear that your people of all languages,
 races and nations, may come to your eternal kingdom
 where there is peace and plenty for all; in the name of Christ
 Jesus our Lord.

People: Amen.

Celebrant: Glory to God
People: 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.

Dismissal

*Deacon
or Celebrant:* Go forth from this place filled with love and committed to
justice; guided by God's pure and peaceable wisdom.
(During Eastertide, the Deacon adds "alleluia, alleluia").

People: **Thanks be to God!**
(During Eastertide, the people add "alleluia, alleluia").



Much of the written text for this service is taken from *The Book of Alternative Services* and *Three Supplementary Eucharistic Prayers for The Book of Alternative Services* and *Two Services of the Word* of the Anglican Church of Canada.

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Created by Suzanne Rumsey, PWRDF Public Engagement Coordinator.

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