



THE SIXTH SUNDAY AFTER PENTECOST
SUNDAY, JULY 9, 2023 AT 10:30 A.M.

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



WELCOME TO THE CHURCH OF THE REDEEMER!

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

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to theredeemer.ca/newsletters.

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Welcome to the margin. Here we find brief commentary and explanations of our worship as it unfolds.

Worship is an encounter with God in community through which we begin to be opened, transformed and healed.

Welcome

Land Acknowledgement

Opening Hymn: #423 (Common Praise) "How Great Thou Art"

Please rise as you are able and sing



1. O Lord my God, when I in awe-some won-der con - sid - er
2. When through the woods and for - est glades I wan-der I hear the
3. But when I think that God, his Son not spar-ing, sent him to
4. When Christ shall come, with shout of ac - cla - ma - tion and claim his



all the works thy hand hath made, I see the stars, I hear the might - y
birds sing sweet - ly in the trees; when I look down from loft - y moun-tain
die, I scarce can take it in, that on the cross, my bur-den glad - ly
own, what joy shall fill my heart! Then I shall bow in hum-ble ad - o-



thun-der, thy power through-out the u - ni - verse dis - played.
gran-deur and hear the brook and feel the gen - tle breeze;
bear-ing, he bled and died to take a - way my sin;
ra - tion and there pro - claim, "My God, how great thou art!"

Refrain



Then sings my soul, my Sav-iour God, to thee: how great thou art, how great thou



art! Then sings my soul, my Sav - iour God, to thee: how great thou



art, how great thou art!

Text: Stuart K. Hine (1899-1989), inspired by Swedish text by Carl Gustav Boberg (1859-1940). Music: Melody Swedish trad.; harm. Stuart K. Hine (1899-1989). Text and harm. © 1953, 1981 Manna Music, Inc. All rights reserved. Used by permission

✠ The Gathering of the Community

Priest: 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.**

Kyrie eleison

The Collect of the Day

Priest: God of heaven and earth,
you reveal your wisdom to the childlike;
may we learn from your Son humility of heart,
so that we find refreshment and rest
even as we shoulder the cross of Christ;
who, with you and the Holy Spirit,
lives and reigns, one God, now and for ever.

People: **Amen.**

✠ Proclamation of the Word

First Reading

Please be seated

Reader: A Reading from the Book of Genesis

Eliezer said, 'I am Abraham's servant. The Lord has greatly blessed my master, and he has become wealthy; he has given him flocks and herds, silver and gold, male and female slaves, camels and donkeys. And Sarah my master's wife bore a son to my master when she was old; and he has given him all that he has. My master made me swear, saying, "You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live; but you shall go to my father's house, to my kindred, and get a wife for my son." 'I came today to the spring, and said, "O Lord, the God of my master Abraham, if now you will only make successful the way I am going! I am standing here by the spring

The greeting, called the "Apostolic Greeting" is usually the first phrase spoken in a service. It comes to us from the Apostle Paul, who ended his second letter to the Corinthians with these exact words. This greeting reminds us of the gifts of the Triune God we worship... grace, love and fellowship is what we desire for ourselves and for one another.

Kyrie eleison is a hymn of praise and adoration, typically acknowledging the Father, the Son, and the Holy Spirit.

Pronounced "CALL-ect," the collect of the day is the prayer that calls us together in worship and praise.

of water; let the young woman who comes out to draw, to whom I shall say, 'Please give me a little water from your jar to drink,' and who will say to me, 'Drink, and I will draw for your camels also'—let her be the woman whom the Lord has appointed for my master's son."

'Before I had finished speaking in my heart, there was Rebekah coming out with her water-jar on her shoulder; and she went down to the spring, and drew. I said to her, "Please let me drink." She quickly let down her jar from her shoulder, and said, "Drink, and I will also water your camels." So I drank, and she also watered the camels. Then I asked her, "Whose daughter are you?" She said, "The daughter of Bethuel, Nahor's son, whom Milcah bore to him." So I put the ring on her nose, and the bracelets on her arms. Then I bowed my head and worshipped the Lord, and blessed the Lord, the God of my master Abraham, who had led me by the right way to obtain the daughter of my master's kinsman for his son. Now then, if you will deal loyally and truly with my master, tell me; and if not, tell me, so that I may turn either to the right hand or to the left.' And they called Rebekah, and said to her, 'Will you go with this man?' She said, 'I will.' So they sent away their sister Rebekah and her nurse along with Abraham's servant and his men. And they blessed Rebekah and said to her,

'May you, our sister, become
thousands of myriads;
may your offspring gain possession
of the gates of their foes.'

Then Rebekah and her maids rose up, mounted the camels, and followed the man; thus the servant took Rebekah, and went his way.

Now Isaac had come from Beer-lahai-roi, and was settled in the Negeb. Isaac went out in the evening to walk in the field; and looking up, he saw camels coming. And Rebekah looked up, and when she saw Isaac, she slipped quickly from the camel, and said to the servant, 'Who is the man over there, walking in the field to meet us?' The servant said, 'It is my master.' So she took her veil and covered herself. And the servant told Isaac all the things that he had done. Then Isaac brought her into his mother Sarah's tent. He took Rebekah, and she became his wife; and he loved her. So Isaac was comforted after his mother's death.

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

Genesis 24:34-38, 42-49, 58-67

All: **Thanks be to God.**

A moment of silence is observed

Don't be surprised –
showing hospitality
to a stranger will
probably change
your life more than it
changes theirs!

Psalm 45.10-17 (*Plainsong*)



KINGS' DAUGHTERS stand among the ladies of the court; *
on your right hand is the queen,
adorned with the / gold of Qphir.

“Hear, O daughter; consider and listen closely; *
forget your people / and your father’s house.

The king will have pleasure in your beauty; *
he is your master; therefore / do him honour.

The people of Tyre are here with a gift; *
the rich among the people / seek your favour.”

All glorious is the princess as she enters; *
her / gown is cloth-of-gold.

In embroidered apparel she is brought to the king; *
after her the bridesmaids follow / in procession.

With joy and gladness they are brought, *
and enter into the / palace of the king.

“In place of fathers, O king, you shall have sons; *
you shall make them princes / over all the earth.

Second Reading

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

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me.

So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!

So then, with my mind I am a slave to the law of God, but with my flesh I am a slave to the law of sin.

Reader: Hear what the Spirit is saying to the Church. Romans 7.15-25a

All: **Thanks be to God.** *A moment of silence is observed*

Pronounced “sahm” The psalms are a collection of poetry, prose and song, written between 950 and 350 BC. They cover every theme and emotion, from joy and praise to lament and despair, expressing the cries of our hearts for God’s help.

Psalm 45 celebrates a royal wedding. Like the bride of the ancient near-eastern tradition, we are called upon to make the break with the old identity and the old ties and experience the joy and gladness of the new.

Welcome to being human! The apostle Paul describes the human condition of simultaneously knowing that while God has freed us to do what is right, we choose to do the opposite. This passage reminds us that indeed, guilt is not from Jesus, for his burden is light.

Sequence Hymn: #647 (Gather) "Come to Me"

Please rise as you are able and sing

Refrain



Come to me, come to me, come when you are wea-ry; come to me,



come to me, and I will give you rest.



1. All who la-bour and are bur - dened, all who la-bour and are
2. Take my yoke up - on your shoul - ders, take my yoke up - on your



bur - dened, let them come to me, come to me, and
shoul - ders, come and learn from me, learn from me, for



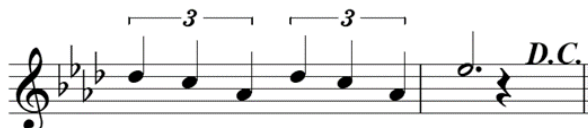
I will give them rest.
I am gen-tle of heart.



3. For the heart I hold is hum - ble, yes, the heart I hold is



hum - ble, and my yoke is eas - y, my bur - den light, and



you will find rest for your souls.

Text: Matthew 11:28-30; Michael Joncas, b.1951. Tune: Michael Joncas, b.1951 © 1989, GIA Publications, Inc.

The Sequence hymn (from the Latin "sequentiae" meaning "following") is a hymn that is sung following the second reading and before the reading of the Gospel.

We turn and face the Gospel as it is processed to the midst of the gathered community.

*We do this as a sign of respect and to symbolize that
its message is at the centre of our lives and its truth is always before our eyes.*

The Gospel

Deacon: The Lord be with you.

All: **And also with you.**

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

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

‘But to what will I compare this generation? It is like children sitting in the market-places and calling to one another,
“We played the flute for you, and you did not dance;
we wailed, and you did not mourn.”

For John came neither eating nor drinking, and they say, “He has a demon”;
the Son of Man came eating and drinking, and they say, “Look, a glutton and a drunkard, a friend of tax-collectors and sinners!” Yet wisdom is vindicated by her deeds.’

At that time Jesus said, ‘I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

‘Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.’

Deacon: The Gospel of Christ.

Matthew 11:16-19, 25-30

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

Homily: Bill Ryan

Please be seated

The way of Jesus is not obvious to everyone. However, his character is obvious. Like his heavenly father, he is gentle and humble in heart.

Homily is from the Greek word “homilio” which means “conversation”. The purpose of the homily (also known as the sermon) is to gather the themes of the readings together and articulate what they meant for those about whom they were written and what they mean for us, today.

In the prayers of the people we offer to God our cares and concerns, our joys and hopes, praying for the church, the world, the sick, the suffering, and those whom we love but see no more.

The Prayers of the People

Please rise as you are able

Leader: God of vision, we pray for the continued renewal of the Church in faith, love and service. As we seek to serve you in our various ministries, keep us ever mindful of your guiding and loving presence with us. Give us rest and respite as needed, and the strength and wisdom to accomplish the tasks to which you have called us.

Leader: Lord hear us.

All: **Lord graciously hear us.**

Leader: Sovereign Lord, we pray for peace, justice and reconciliation throughout the world. We pray for the honouring of human rights, and for the relief of the oppressed. We particularly remember those who are unsafe due to violence, inequality or the break down of good government. We pray for all refugees that they will be given safe passage and the means to begin again.

Leader: Lord hear us.

All: **Lord graciously hear us.**

Leader: Great Physician, we pray for the hungry, the sick, the sorrowful, the bereaved. In your mercy Lord, bring them relief, healing and wholeness in their distress. We remember for good all who bring food, medicine, comfort to those who are in need. Send them encouragement, keep them safe, and bless their efforts for good.

Leader: Lord hear us.

All: **Lord graciously hear us.**

Leader: Lord of creation, we pray for the natural world. We think of the effects of floods, fires, tornadoes, hurricanes, excessive heat, and drought, and all other extreme conditions which are the result of climate change. We pray for the firefighters, the emergency workers, and those who help during disasters. We pray for all who lobby for climate justice, for those who work to protect endangered species. We pray also for all those who farm or fish or produce our food that they may be given the means to operate effectively and sustainably.

Leader: Lord hear us.

All: **Lord graciously hear us.**

Leader: Almighty God, giver of all good gifts, we thank you for human love and friendship and for all the ways you sustain us and enrich our daily lives. We thank you especially for the legacy of our faith that has come to us down through the ages. We commend ourselves, and all for whom we pray, to your unfailing love and mercy.

All: **Amen.**

The Peace

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

People: **And also with you.**

The Offering

Please support the ministries of Church of the Redeemer



Or place your gift in the offering plate as it is passed

Your support allows us to be witnesses to God's love on our corner of Bloor and Avenue Road—now, and in the future.

Thank you for joining us today.

When Jesus appeared to his disciples after the resurrection, his first words to them were "Peace be with you." We share the peace with our neighbour as a sign that we are reconciled with one another and with God. You can share the peace through a nod, a handshake, or by raising your hand in the peace symbol.

The offering is our opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

The "Offertory Hymn" is sung when we offer our gifts to God as an expression of thanks for all that we have been given. Our financial gifts, as well as bread and wine are brought before the altar as a symbol that in offering what sustains us, we might be a blessing to others.

Offertory Hymn: #451 (Common Praise) "King of Love, O Christ ..." *All Sing*



1. King of love, O Christ, we crown you Lord of thought and Lord of will,
2. King of life, you have cre - a - ted wheat in gold - en har - vest spread.
3. King of mer - cy, you have saved us from the haunt - ing sense of loss,
4. King tri - um - phant, King vic - to - rious, take your throne our hearts with - in,



each de - mand of your high chal - lenge ded - i - cat - ed to ful - fil;
make your ser - vants strong to serve you by the gift of dai - ly bread.
nail - ing in your vast com - pas - sion sin's in - dict - ment to the cross.
lest the might of fierce temp - ta - tion snare us in - to dead - ly sin.



we with you by grace co - work - ers, till, where hu - man foot has trod,
Feed us with your bod - y bro - ken with your blood out - poured sus - tain,
Those who love, by your sore ang - uish, from the past you cleanse and free,
By the Spir - it's rich a - noint - ing, grant us strength life's race to run,



peo - ples, kings, do - min - ions, rac - es, own the em - pire of our God.
that our souls di - vine - ly strenth - ened may the life e - ter - nal gain.
breath - ing words of ab - so - lu - tion throned and reign - ing from the tree.
till the power of sin be van - quished, till the prize of God be won.

Text and music: Charles Venn Pilcher (1879-1961), alt. © F.E.V. Pilcher.

The Celebration of the Eucharist

Prayer Over the Gifts

Priest: Holy God, gracious and merciful,
you bring forth food from the earth and nourish your whole creation.
Turn our hearts toward those who hunger in any way,
so that all may know your care;
and prepare us now to feast on the bread of life,
Jesus Christ, our Saviour and Lord.

All: **Amen.**

The Great Thanksgiving



The Lord be with you. **And al-so with you.**



Lift up your hearts. **We lift them to the Lord.**

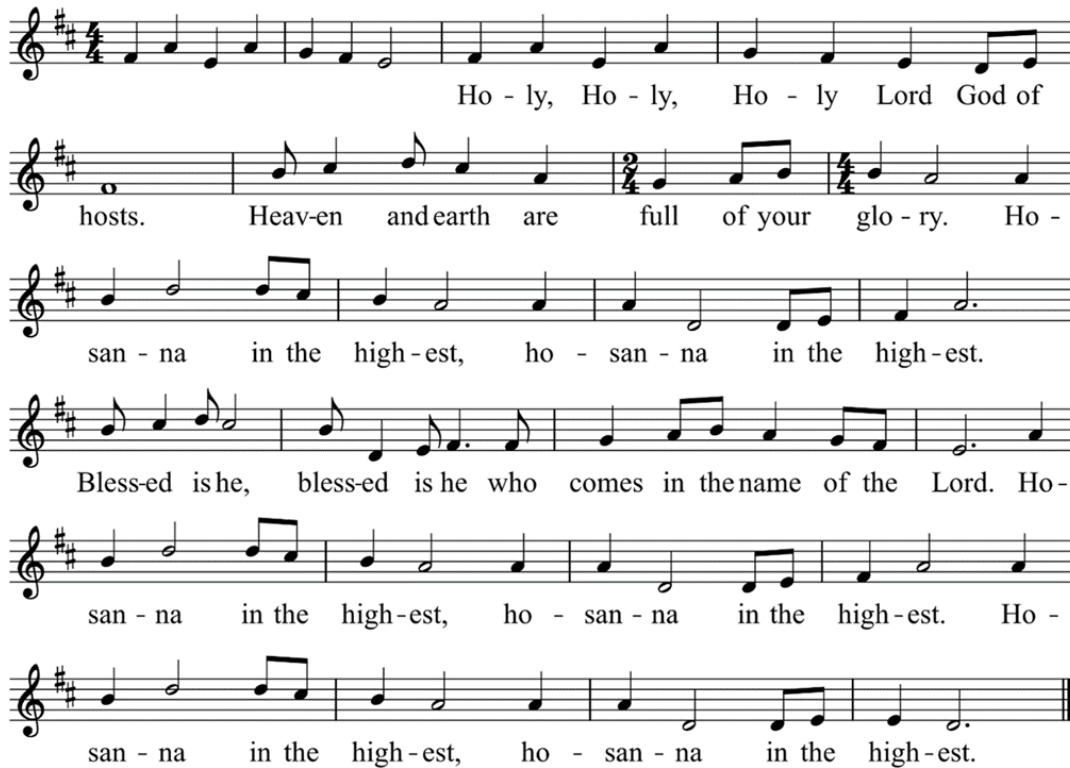


Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

Priest: It is indeed right that we should praise you,
gracious God,
for you created all things.
You formed us in your own image:
in diversity you created us.
When we turned away from you in sin,
you did not cease to care for us,
but opened a path of salvation for all people.
You made a covenant with Israel,
and through your servants Abraham and Sarah
gave the promise of a blessing to all nations.
Through Moses you led your people
from bondage into freedom;
through the prophets you renewed your promise of salvation.
Therefore, with them, and with all your saints
who have served you in every age,
we give thanks and raise our voices
to proclaim the glory of your name.

The Eucharist (Greek for "Thanksgiving") is a Christian ritual in which bread is eaten and wine is drunk as a way of showing devotion to Jesus Christ. Also known as "Communion" it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

Sanctus



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, ho - san - na in the high-est.
Bless-ed is he, 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. Ho -
san - na in the high-est, ho - san - na in the high-est.

Text: ICEL, © 2010. Music: Mass of Joy and Peace, Tony E. Alonso, © 2010, GIA Publications, Inc.

Priest: Holy God, source of life and goodness,
all creation rightly gives you praise.
In the fullness of time,
you sent your Son Jesus Christ,
to share our human nature,
to live and die as one of us,
to reconcile us to you,
the God and Father of all.
He healed the sick and ate and drank with outcasts and sinners;
he opened the eyes of the blind
and proclaimed the good news of your kingdom
to the poor and to those in need.
In all things he fulfilled your gracious will.

On the night he freely gave himself to death,
our Lord Jesus Christ took bread,
and when he has 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,

The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah's vision of the greatness of God, and from Matthew, where the people called out "Hosanna!" when Jesus entered Jerusalem.

The climax of this story is the celebration of the Eucharist itself with Jesus and his disciples, which is followed by Christ's suffering and betrayal. We pray using Jesus' own words and follow his command to eat and drink in memory of him.

which is shed for you and for many
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.”

Gracious God,
his perfect sacrifice
destroys the power of sin and death;
by raising him to life
you give us life for evermore.
Therefore we proclaim the mystery of faith.

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

Priest: Recalling his death,
proclaiming his resurrection,
and looking for his coming again in glory,
we offer Father, this bread and this cup.
Send your Holy Spirit upon us
and upon these gifts,
that all who eat and drink at this table
may be one body and one holy people,
a living sacrifice in Jesus Christ, our Lord.

Through Christ, with Christ, and in Christ,
in the unity of the Holy Spirit,
all glory is yours, almighty Father,
now and forever.

People: Amen.

The Lord's Prayer

Priest:

People:



As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,



your king - dom come, your will be done, on earth as in heav - en.



Give us to - day our dai - ly bread. For - give us our sins



as we for - give those who sin a - gainst us.

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Given to us by Jesus himself, it is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.

Save us from the time of trial and de - liv - er us from e - vil.
 For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.

Music: McNeil Robinson © 1979 Theodore Presser Co.)

The Breaking of the Bread

Priest: 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.**

Priest: The gifts of God for the People of God.

All: **Thanks be to God.**

Agnus Dei

Cantor: Lamb of God, you take a-way the sin of the
All: world, have mer-cy on us. world, grant us peace.

To repeat | *Last time*

Music: Mass of Joy and Peace, Tony E. Alonso, © 2010, GIA Publications, Inc.

The Giving and Receiving of Communion

Priest: Dear friends,
 I invite you in this moment, wherever you may be,
 to receive Christ, in communion with the saints,
 and the gathering of God's people,
 unseen and yet present with us now.

*For those of us participating at home, it is a strange experience to be invited to Communion
 – not through the physical bread and wine we can touch and taste –
 but a Spiritual Communion with the God who comes to meet us wherever we are.*

*There are no special words or prayers for this. All the Church has ever thought necessary is
 genuine true desire, lively faith, and genuine love. Come honestly before God the way you
 know how. You may wish to pray quietly this prayer to help you:*

One: Lord, you stand at the door of my heart and knock.
 You wait for me and only I can let you in.
 I believe and trust in you and ask you now
 to fill me with your presence.
 Feed me with your body and unite me in your blood,
 that I may be your blessing to a world in need. Amen.

This hymn is called the Agnus Dei (pronounced “On-yoose Day-e”), a Latin phrase meaning “Lamb of God,” and has been sung since the late seventh century. The phrase was spoken by John the Baptist in reference to Jesus. We sing it here to remind ourselves that Jesus’ death on the cross frees us from all that alienates us from God and our neighbour.

The Communion



*All in the church are invited to come forward to receive communion.
If you need a gluten-free wafer, please indicate this to the priest.*

If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will be pleased to offer you a blessing.

Communion Hymn: #540 (Common Praise) "Just as the Deer" *All Sing*

1. Just as the deer longs for the wa - ter brooks,
2. Deep calls to deep in cat - ar - acts of thun - der;
3. All through the day my God will com - fort me,

so longs my soul for you, O Lord my God.
your floods and rap - ids crash a - cross my life.
and in the night my voice will raise God's song,

All that I am thirsts for the liv - ing spring
My tears have been my food both day and night;
and I will go to wor - ship in God's house.

of your kind pres - ence well - ing deep with - in.
my God, why now have you for - got - ten me?
God of my life, to you I raise my prayer,

Why now so full of heav - i - ness my soul? Why such dis -
Why now so full of heav - i - ness my soul? Why such dis -
and when I come in - to your pres - ence, Lord, my bar - ren

qui - et deep with - in my heart?
qui - et deep with - in my heart?
soul will blos - som with new life.

TEXT: Ps.42; para. Brian Ruttan (1947-) ©. MUSIC: FINLANDIA; Jean Sibelius (1865-1957); arr. *The Hymnal*, 1933; music © Breitkopf & Härtel, Wiesbaden; arr. © 1933, 1961 Presbyterian Board of Christian Education. Used by permission of Westminster/John Knox Press.

Motet comes from the Latin "motectum" meaning movement and refers to the movement of the various voices in this form of vocal composition.

Motet: "Almighty and Everlasting God" (*Orlando Gibbons*)

Almighty and everlasting God
mercifully look upon our infirmities
and in all our dangers and necessities
stretch forth thy right hand to help and defend us
through Christ our Lord. Amen.

Prayer after Communion

Please rise as you are able

Priest: Gracious God,
in this meal you have drawn us to your heart,
and nourished us at your table with food and drink,
the body and blood of Christ.
Now send us forth to be your people in the world,
and to proclaim your truth this day and evermore,
through Jesus Christ, our Saviour and Lord.

All: Amen.

The Doxology

Priest: Glory to God,
All: whose power working in us
can do infinitely more
than we can ask or imagine.
Glory to God from generation to generation,
in the Church and in Christ Jesus
for ever and ever. Amen.

Announcements

Please be seated

Departing Hymn: ##87 (Common Praise) "Strengthen for Service"

Please rise as you are able and sing



1. Strength-en for ser - vice, Lord, the hands that ho - ly things have tak - en; let
2. Lord, may the tongues which "Ho - ly" sang keep free from all de - ceiv-ing; the
3. The feet that tread thy ho - ly courts from light do thou not ban-ish; the



ears that now have heard thy songs to clam-our nev - er wak-en.
eyes which saw thy love be bright, thy bless-ed hope per - ceiv-ing.
bod - ies by thy bod - y fed with thy new life re - plen-ish.

Text: The Liturgy of Malabar; tr. Charles W. Humphreys (1840-1921). Adapt. Percy Dearmer (1867-1936). Tr. and adapt. © Oxford University Press.
Music: ACH GOTT UND HERR. Melody *New-Leipzigiger Gesangbuch*, 1682; adapt. and harm. Johann Sebastian Bach (1685-1750).

The Dismissal

Deacon: Let us go in peace to love and serve the Lord. Alleluia!

People: Thanks be to God. Alleluia!

This closing prayer is called the "Doxology", which comes from the Greek word "doxalogia" meaning "words of glory." We say this prayer to proclaim that worshipping God together has made a difference in our lives.

In the dismissal we affirm that we are now strengthened and nurtured to be sent out into the many circumstances of our lives to be agents of God's grace.

The cover image is a sculpture of Rebekka by Johannes Takanen 1877. The sculpture resides in the Finnish National Gallery (source of image: <https://www.kansallisgalleria.fi/fi/object/574131>).

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WORSHIP WITH US

Sunday, July 16 (Proper 15A)

9 AM – Spiritual Communion (on Zoom only)

10:30 AM – Holy Eucharist (in the Church and through YouTube)

7 PM – Taizé (in the Church and through YouTube)

8 PM – Compline (on Zoom only)

Sunday, July 23 (Proper 16A)

9 AM – Spiritual Communion (on Zoom only)

10:30 AM – Holy Eucharist (in the Church and through YouTube)

7 PM – Taizé (in the Church and through YouTube)

8 PM – Compline (on Zoom only)