



THE SEVENTH SUNDAY AFTER PENTECOST

SUNDAY, JULY 16, 2023 AT 10:30 A.M.

The Church of the Redeemer:

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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.

theredeemer.ca

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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: #755 (Gather) "Today I Awake"

Please rise as you are able and sing



1. To - day I a-wake and God is be - fore me. At
2. To - day I a - rise and Christ is be - side me. He
3. To - day I af - firm the Spir - it with - in me At
4. To - day I en - joy the Trin - i - ty round me, A -



night, as I dreamt, he sum-moned the day; For
walked through the dark to scat - ter new light. Yes,
wor - ship and work, in strug - gle and rest. The
bove and be - neath, be - fore and be - hind; The



God nev - er sleeps but pat - terns the morn - ing With
Christ is a - live, and beck - ons his peo - ple To
Spir - it in - spires all life which is chang - ing From
Mak - er, the Son, the Spir - it to - geth - er They



slith - ers of gold or glo - ry in gray.
hope and to heal, re - sist and in - vite.
fear - ing to faith, from bro - ken to blest.
called me to life and call me their friend.

✠ 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.**

Glory to God

The Collect of the Day

Priest: God of the earth,
all creation awaits your gift of new life.
Prepare our hearts to receive your Word
so that it may grow within us
and yield a hundredfold harvest;
through Jesus Christ, the Sower.

People: **Amen.**

✠ Proclamation of the Word

First Reading

Please be seated

Reader: A Reading from the Book of Genesis

These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, 'If it is to be this way, why do I live?' So she went to inquire of the Lord. And the Lord said to her, 'Two nations are in your womb, and two peoples born of you shall be divided; one shall be stronger than the other, the elder shall serve the younger.'

When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterwards his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them. When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob.

Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, 'Let me eat some of that red stuff, for I am famished!' (Therefore he was called Edom.) Jacob said, 'First sell me your birthright.' Esau said, 'I am about to die; of what use is a birthright to me?' Jacob said, 'Swear to me first.' So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

Our worship begins with the Gathering. We come to this sacred place as individuals, and here we gather as a community in worship, in prayer, and in thankfulness to God.

Glory to God 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.

The Book of Genesis tells the stories of the origins (or genesis) of creation and the people that God wants to live with. Today we are introduced to twin brothers, Jacob and Esau, who were born to Isaac and Rebekah in their old age. This was a culture where the oldest son was favoured both with property and blessing; here we see the first part of Jacob's plans to become the favoured son, even though Esau was older.

Reader: Hear what the Spirit is saying to the Church. Genesis 25:19-34
All: **Thanks be to God.** *A moment of silence is observed*

Pronounced
"sahm".

The Psalms are a collection both of songs of joy and of songs of sorrow that call out to God for help. Psalm 119 is the longest Psalm in the book with some of the most beautiful descriptions of the laws found in the Bible. In today's excerpt we see how these laws are not a set of rigid rules, but a way of walking in the world that gives light in the midst of confusion, and joy to the Psalmist.

Paul's letter to the Romans was written to Christians who lived in ancient Rome and who were trying to follow Jesus at the heart of the empire. In this passage Paul sets up a contrast: if you practice injustice it will lead to death and condemnation; if you do justice it will lead to life and peace.

Psalm 119.105-112 (George Black)

Refrain



You di - rect me, that I might keep your sta-tutes.

Your word is a lantern to my feet
and a light upon my path.
I have sworn and am determined
to keep your righteous judgments. **Refrain**

I am deeply troubled;
preserve my life, O God, according to your word.
Accept, O God, the willing tribute of my lips,
and teach me your judgments. **Refrain**

My life is always in my hand,
yet I do not forget your law.
The wicked have set a trap for me,
but I have not strayed from your commandments. **Refrain**

Your decrees are my inheritance for ever;
truly, they are the joy of my heart.
I have applied my heart to fulfil your statutes
for ever and to the end. **Refrain**

Second Reading

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

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus

from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

Reader: Hear what the Spirit is saying to the Church. Romans 8:1-11

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

Sequence Song: “Garden Song” (David Mallett) *Please rise as you are able and sing*

Inch by inch, row by row
Gonna make this garden grow
All it takes is a rake and a hoe
And a piece of fertile ground
And inch by inch and row by row
Someone bless these seeds I sow
Someone warm them from below
'Til the rains come tumblin' down

Pullin' weeds and pickin' stones
Man is made of dreams and bones
Feel the need to grow my own
'Cause the time is close at hand
Grain for grain, sun and rain
Find my way in nature's chain
Tune my body and my brain
To the music from the land

Plant your rows straight and long
Temper them with prayer and song
Mother Earth will make you strong
If you give her love and care
An old crow watching hungrily
From his perch in yonder tree
And in my garden I'm as free
As that feathered thief up there

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.**

That same day Jesus went out of the house and sat beside the lake. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: ‘Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had

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

Jesus told many short stories which challenged people to think more deeply about who they are and who God is. These stories are called parables and many use the agricultural imagery of animals and seeds familiar to his audience. The parable of the farmer sowing seed is unusual because Jesus explained the meaning of the story in some detail to his followers instead of letting them tease out the meaning for themselves.

no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!’

‘Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.’

Deacon: The Gospel of Christ.

Matthew 13:1-9, 18-23

All: Praise to you, Lord Jesus Christ.

Homily: Sylvia Keesmaat

Please be seated

The Prayers of the People

Please rise as you are able

Leader: As we gather in prayer, we are reminded in the Genesis reading that Isaac prayed to the Lord that Rebekah would conceive. Sometimes prayer requires patience and sometimes the answer to prayer may not be the one we expect. Nevertheless, we pray in faith to the Lord.

You are invited to add your petitions and thanksgivings silently or aloud as we pause during each petition. Your response comes from the psalm we read today.

Leader: Your Word is a lantern to our feet

All: And a light to our path

Leader: We pray for the church throughout the world. We pray that your word may be sown on good soil wherever two or three are gathered together. We remember persecuted churches where worship is restricted or forbidden. We pray also for persecuting churches where historic or current practices have diminished some people of God, people created in God’s image. We give thanks for the work of General Synod, and the work that is set before us in the next three years. In our own parish, we pray for the leadership of the “Getting our House in Order” campaign. We pray that our response will be generous and filled with gratitude for the gifts this parish continues to offer to the wider church and this community.

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.

A long pause is observed. Please add your petitions silently or aloud.

Leader: Your Word is a lantern to our feet

All: **And a light to our path**

Leader: We pray for the world. We pray especially for nations and regions affected by conflict, famine, or the effects of a changing climate. We remember the refugee and the orphan.

We pray for political leaders throughout the world, that their motives will be driven, not by self-interest or power, but by service and selflessness. Equip them with the seeds of peace to be scattered throughout the world.

A long pause is observed. Please add your petitions silently or aloud.

Leader: Your Word is a lantern to our feet

All: **And a light to our path**

Leader: We pray for our parish community and the wider community we serve. We pray for those experiencing insecurity with respect to employment, housing, or hunger.

We pray for those who are sick, suffering, in need of care or community.

We give thanks for our pastoral care teams and our Common Table staff and volunteers.

A long pause is observed. Please add your petitions silently or aloud.

Leader: Your Word is a lantern to our feet

All: **And a light to our path**

Leader: We give thanks for the life and witness of those who have died. Through their life and witness they have sown the seeds that this generation and the generations to come will harvest with gratitude.

May we be a comforting presence to those who mourn.

A long pause is observed. Please add your petitions silently or aloud.

Leader: Your Word is a lantern to our feet

All: **And a light to our path**

Leader: Finally, we give thanks for the opportunity to rest, to travel, enjoy a street festival, wade in a splash pad, listen to the birds, see the stars, imagine a changing cloud formation. We are thankful for all the blessings you have provided, and pray that we may always use your gifts to the honour and glory of our Redeemer, Jesus Christ.

All: **Amen.**

The Peace

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

People: **And also with you.**

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

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.

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.

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.

Offertory Hymn: #620 (Common Praise) “How Sweet the Name ...” *All Sing*



1. How sweet the name of Je - sus sounds in a be - liev - er's ear! It
2. It makes the wound-ed spir - it whole, and calms the trou - bled breast; 'tis
3. Dear name! The rock on which I build, my shield and hid - ing - place, my
4. Je - sus, my shep-herd, broth-er, friend, my proph-et, priest, and king, my
5. Weak is the ef - fort of my heart, and cold my warm-est thought; but



soothes our sor-rows, heals our wounds, and drives a - way our fear.
man - na to the hun - gry soul, and to the wea - ry rest.
nev - er - fail - ing trea - sury, filled with bound-less stores of grace.
Lord, my life, my way, my end, ac - cept the praise I bring.
when I see thee as thou art, I'll praise thee as I ought.

Text: John Newton (1725-1807), alt. Music: Alexander Robert Reinagle (1799-1877); desc. Alan Gray (1855-1935). Desc. © Cambridge University Press.

The Celebration of the Eucharist

Prayer Over the Gifts

Priest: Father,
your word creates in us a yearning for your kingdom.
Receive all we offer you this day, and keep us in your peace;
for the sake of Jesus Christ the Lord.

All: **Amen.**

The Great Thanksgiving

Priest: *People:*

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: Blessed are you,
gracious God, creator of heaven and earth;
you are the source of light and life for all your creation,
you made us in your own image,
and call us to new life in Jesus Christ our Saviour.
Therefore we praise you,
joining our voices to proclaim the glory of your name.

Sanctus: 228 (Gather)

All Sing

Ho-ly, ho-ly, ho-ly Lord, God of pow-er and might, heav'n and earth are

full of your glo-ry. Ho - san-na in the high-est, ho - san-na in the high-est.

Blest is he who comes in the name of the Lord. Ho - san-na in the high-est, ho-

san-na in the high-est.

Music: A Community Mass, by Richard Proulx, © 1971, 1977, GIA Publications, Inc.

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.

Priest: 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.

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.

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.**

Priest: 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,
 and head of the Church,
 and 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.

People: Amen.

The Lord's Prayer

<i>Priest:</i>	<i>People:</i>
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.	
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 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.

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.**

Lamb of God: #745 (Common Praise)

All Sing



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



Lamb of God, you take a-way the sin of the world: grant us peace, grant us peace.

Music: Becket Gerald Senchur (1946-). © 1992 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.

The Communion

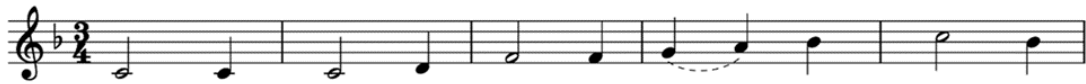


*All in the church are invited to come forward to receive communion.
If you need a gluten-free wafer, please indicate this to the priest.*

*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: #701 (Gather) "God it Was"

All Sing



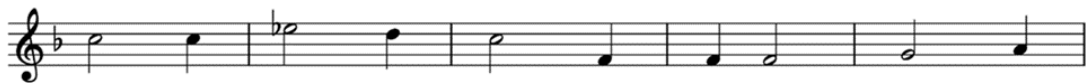
1. God it was who said to A - bra - ham, "Pack your
 2. God it was who said to Mo - ses, "Save my
 3. God it was who said to Jo - seph, "Down your
 4. Christ it was who said to Mat - thew, "Leave your
 5. In this crowd of com - mon peo - ple, once un -



bags and trav - el on!" God it was who said to
 peo - ple, part the sea!" God it was who said to
 tools and take your wife!" God it was who said to
 books and fol - low me!" Christ it was who said to
 known, whom we re - vere, God calls us to share his



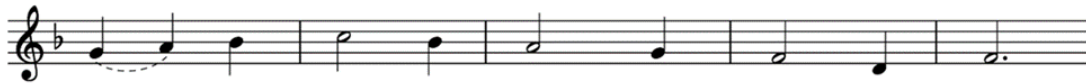
Sar - ah, "Smile and soon you'll bear a son!"
 Mir - i - am, "Sing and dance to show you're free!"
 Mar - y, "In your womb I'll start my life!"
 Mar - tha, "Lis - ten first, then make the tea!"
 pur - pose Start - ing now and start - ing here.



Trav - 'ling folk and a - ged moth - ers Wan - d'ring
 Shep - herd - saints and tam - bou - rin - ists Do - ing
 Car - pen - ter and coun - try maid - en Leav - ing
 Civ - il ser - vants and house - keep - ers, Chang - ing
 So we cel - e - brate his call - ing, So we



when they thought they'd done. This is how God calls his
 what he knew they could. This is how God calls his
 town and trade and skills. This is how God calls his
 plac - es at a cost. This is how Christ calls dis -
 prize and praise his choice, As we pray that through this



peo - ple, Los - ing all be - cause of One.
 peo - ple, Do - ing what he knew they should.
 peo - ple, Mov - ing them through what he wills.
 ci - ples, Find - ing those he knew were lost.
 com - pa - ny God will act and raise his voice.

Text: John L. Bell (1949-). Tune: JESUS CALLS US, adapt. from a Gaelic Air by John L. Bell (1949-) © 1989, Iona Community, GIA Publications, Inc., agent.

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

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.

Motet: “Locus Iste” (Anton Bruckner)

Locus iste a Deo factus est,
inaestimabile sacramentum,
irreprehensibilis est.

This place was made by God,
a priceless sacrament;
it is without reproach.

Prayer after Communion

Please rise as you are able

Priest: Living God,
in this sacrament we have shared in your eternal kingdom.
May we who taste this mystery
forever serve you in faith, hope, and love.
We ask this in the name of Jesus Christ the 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: #662 (Common Praise) “You Shall Go Out With Joy”

Please rise as you are able and sing

The musical score is written on five staves in G major (one sharp). The lyrics are: "You shall go out with joy and be led forth with peace. The mountains and the hills will break forth before you. There'll be shouts of joy and all the trees of the field will clap, will clap their hands. And all the trees of the field will clap their hands, the trees of the field will clap their hands. The trees of the field will clap their hands, while you go out with joy. You shall go". There are musical markings such as a section sign (§) at the beginning, a double bar line with "Last time" above it, and "To beginning at §" at the end.

Text: Isaiah 55.12; para. Steffi Geiser Rubin (1950-). Music: Melody Stuart Dauermann (1944-); harm. Patrick Wedd (1948-2019) © Para. and melody © 1975 Lillenas Publishing Co. (Administered by The Copyright Company, Nashville, TN). All rights reserved. International copyright secured. Used by permission.

The Dismissal

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

People: **Thanks be to God. Alleluia!**

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.

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WORSHIP WITH US

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)

Sunday, July 30 (Proper 17A)

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)

