

THE TENTH SUNDAY AFTER PENTECOST
SUNDAY, AUGUST 6, 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.

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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.

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Hymn: #397 (Common Praise) "Praise the One ..."

Please rise as you are able and sing



1. Praise the one who breaks the dark-ness with a lib-er-a-ting
2. Praise the one who blessed the chil-dren with a strong yet gen-tle
3. Praise the one true love in-car-nate: Christ who suf-fered in our



light. Praise the one who frees the pris-oners, turn-ing blind-ness in-to
word. Praise the one who drove out de-mons with a pier-cing two-edged
place. Je-sus died and rose for ma-ny that we may know God by



sight. Praise the one who preached the gos-pel, heal-ing ev-ery dread dis-
sword. Praise the one who brings cool wa-ter to the des-ert's burn-ing
grace. Let us sing for joy and glad-ness, see-ing what our God has



ease, calm-ing storms and feed-ing thou-sands with the ve-ry bread of peace.
sand. From this well comes liv-ing wa-ter, quench-ing thirst in ev-ery land.
done. Praise the one re-deem-ing glo-ry, praise the One who makes us one.

Text: Rusty Edwards (1955-). © 1987 Hope Publishing Co. Music: NETTLETON. A Repository of Sacred Music: Part Second, Harrisburg, 1813.

✠ 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.**

Gloria: #679 (Common Praise)

All sing

Glo-ry be to God on high, and in earth peace, good will to-wards all.

We praise thee, we bless thee, we wor-ship thee, we glo-ri-fy thee,

we give thanks to thee for thy great glo-ry, O Lord God, heav-en-ly King,

God the Fa-ther al-migh-ty. O Lord, the on-ly be-got-ten Son, Je-sus Christ;

O Lord God, Lamb of God, Son of the Fa-ther,

that tak-est a-way the sin of the world, have mer-cy up-on us.

Thou that tak-est a-way the sin of the world, re-ceive our prayer.

Thou that sit-test at the right hand of God the Fa-ther, have mer-cy up-on us.

For thou on-ly art ho-ly; thou on-ly art the Lord;

thou on-ly, O Christ, with the Ho-ly Ghost,

art most high in the glo-ry of God the Fa-ther. A-men.

Music: John Merbecke (1510?-1585?); arr. and organ acc. Healey Willan (1880-1968). Arr. and organ acc. © Estate of Healey Willan.

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.

The Gloria 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.

Genesis (which
literally means
beginning) is the first
book of the Bible and
tells the story of how
our relationship with
God began. It starts
with how we were
created in God's
image, then tells the
story of how we were
entrusted with the
care of the earth that
God made. But its
main focus is on the
Patriarchs, the early
fathers (and mothers)
of the church with
whom God made a
covenant, through
Abraham. We have
been hearing the
story of Jacob -
Abraham's grandson
- and his struggles for
the past few weeks.

Today is the famous
passage of Jacob
"wrestling with God,"
a story that is often
simplified to refer to
our own personal
struggles in our life of
faith. But there's
more going on here.
Jacob is on his way
to reconcile with his
brother Esau, whom
he has wronged. In
this passage he holds
on to God until he
receives a blessing -
enabling him to let go
and make his peace
with Esau.

The Collect of the Day

Priest: Almighty God,
your Son Jesus Christ fed the hungry
with the bread of life
and the word of his kingdom.
Renew your people with your heavenly grace,
and in all our weakness
sustain us by your true and living bread,
who lives and reigns with you and the Holy Spirit,
one God, now and forever.

People: Amen.

✠ Proclamation of the Word

First Reading

Please be seated

Reader: A Reading from the Book of Genesis.

The same night Jacob got up and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had. Jacob was left alone; and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with him. Then he said, 'Let me go, for the day is breaking.' But Jacob said, 'I will not let you go, unless you bless me.' So he said to him, 'What is your name?' And he said, 'Jacob.' Then the man said, 'You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed.' Then Jacob asked him, 'Please tell me your name.' But he said, 'Why is it that you ask my name?' And there he blessed him. So Jacob called the place Peniel, saying, 'For I have seen God face to face, and yet my life is preserved.' The sun rose upon him as he passed Peniel, limping because of his hip.

Reader: Hear what the Spirit is saying to the Church. Genesis 32.22-31
All: **Thanks be to God.** *A moment of silence is observed*

Psalm 17.1-7, 15 (*Plainsong*)



HEAR A just cause, O God; attend to my cry; *
give ear to my prayer from / lips of deceit.

From you let my vindication come; *
let your / eyes see the right.

If you try my heart, if you visit me by night, *
if you test me, you will find no wickedness in me;
my / mouth does not transgress.

As for what others do, by the word of your lips *
I have avoided the ways / of the violent.

My steps have held fast to your paths; *
my / feet have not slipped.

I call upon you, for you will answer me, O God; *
incline your ear to / me; hear my words.

Wondrously show your steadfast love, *
O saviour of those who seek refuge
from their adversaries / at your right hand.

As for me, I shall behold your face in righteousness; *
when I awake I shall be satisfied, behold- / ing your likeness.

Second Reading

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

I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed for ever. Amen.

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

Romans 9.1-5

All: **Thanks be to God.**

A moment of silence is observed

Pronounced “sahm”

The Psalms are a collection of worship poetry and prose written between 950 and 350 BC. They were sung by the Israelites during worship and read for private meditation. Their themes vary; some psalms are laments and others hymns of praise.

This Psalm is a prayer for vindication. The author believes that (s)he has been righteous and seeks God’s favour and protection. As with the reading from Genesis, it ends with a reference to seeing the face of God, suggesting that in this gesture we are reconciled with God and one another.

Romans is the first letter in the New Testament and the longest letter Paul wrote. He wants to tell the church in Rome what he has come to believe, that we enjoy fullness of life through the life, death, and resurrection of Jesus. In this passage, Paul laments that most of his people have not accepted Jesus as the Messiah. For Paul, Jesus, the Messiah, is the last and final revelation of God to all people.

"Alleluia" comes from the Hebrew and simply means, "Praise God". We sing the Acclamation (from the Latin, acclamare, meaning "Shout in approval") to prepare our hearts to receive the Gospel.

Matthew is the first Gospel in the New Testament, but it was probably the second to be written. Scholars recognize that it borrows material from Mark, and other sources.

Matthew shows an understanding of Jewish culture and religion that is more nuanced than in the other gospels. It was probably written about 60 to 70 AD, possibly for a largely Jewish audience.

This story is so central to the church's understanding of Jesus that it appears in every Gospel. This is rare. Whatever we believe about the nature of the miracle, the real story here is about how Jesus helps us to come to see abundance when all we perceive sometimes is scarcity.

Gospel Acclamation: #197 (Sing a New Creation)

Please rise as you are able and sing

Al - le-lu-ia, al - le-lu-ia! Al-le-lu-ia, al - le - lu-ia! Al - le-lu-ia, al - le-lu-ia!

Al-le-lu-ia, al - le - lu-ia!

Music: Peter Jones, 1994, ©, admin. OCP Publications.

*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.**

Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, 'This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.' Jesus said to them, 'They need not go away; you give them something to eat.' They replied, 'We have nothing here but five loaves and two fish.' And he said, 'Bring them here to me.' Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children.

Deacon: The Gospel of Christ.

Matthew 14.13-21

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

Homily: Steven Mackison

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. May we discern you in all that we see and faithfully serve you in all that we do.

As we pause, please add your petitions for the church.

Leader: God our provider.

All: **Feed us with your living bread.**

Leader: Lord of the nations, look on this wounded world in pity and power. We pray for peace, justice and reconciliation throughout the whole world. Remember for good all those who suffer from violence, hatred and oppression. We pray for all refugees that they will be given safe passage and the means to begin again.

As we pause, please add your petitions for healing for the world.

Leader: God our provider.

All: **Feed us with your living bread.**

Leader: Lord of creation, we pray for the natural world. We remember for good all those who produce our food and we pray that they may be given the means to operate effectively and sustainably. We pray for all those who work to protect our green earth and ask that we might be given the will and the wisdom to do our part.

As we pause, please add your petitions for creation.

Leader: God our provider.

All: **Feed us with your living bread.**

Leader: Great physician, stretch out your hand to bring comfort, wholeness and peace to all who suffer in body, mind, or spirit. Bring relief, healing and wholeness to all who suffer. Bless all the caregivers and give them the strength and wisdom to do your work.

As we pause, please add your petitions for all in need.

Leader: God our provider.

All: **Feed us with your living bread.**

Leader: Faithful Lord, we pray for all who have died and for all those who are in the shadow of death. Bring them safely into your nearer presence and comfort those who mourn.

As we pause, please add your petitions those who have died and those who mourn.

Leader: God our provider.

All: **Feed us with your living bread.**

Leader: God of love, passionate and strong, tender and careful; watch over us and hold us all the days of our life; through Jesus Christ our Lord.

All: **Amen.**

The Peace

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

People: **And also with you.**

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.

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 Offering

Please support the ministries of Church of the Redeemer



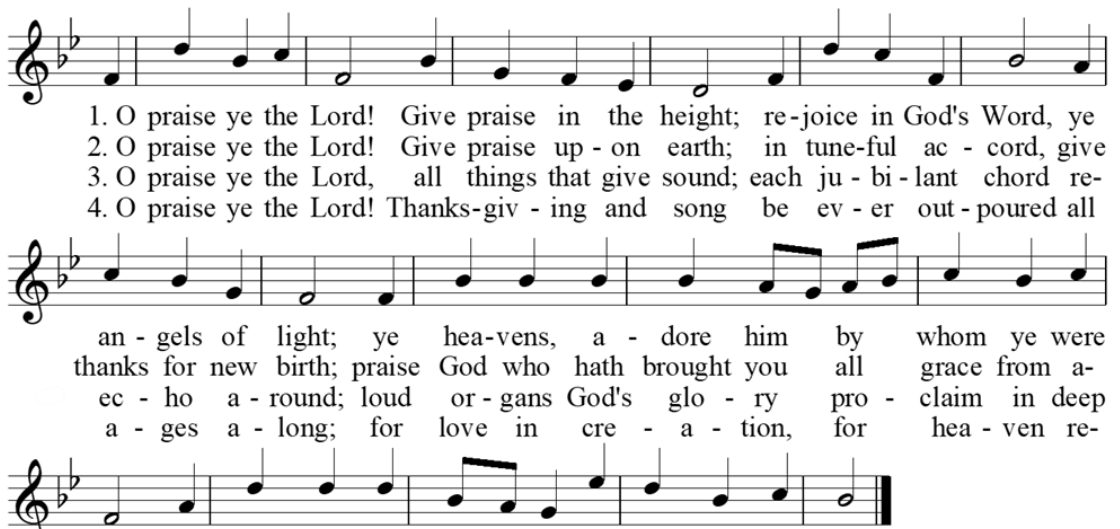
Or place your gift in the offering plate as it is passed

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.

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: #330 (Common Praise) "O Praise Ye the Lord!" *All sing*



1. O praise ye the Lord! Give praise in the height; re-joice in God's Word, ye
 2. O praise ye the Lord! Give praise up - on earth; in tune-ful ac - cord, give
 3. O praise ye the Lord, all things that give sound; each ju - bi - lant chord re -
 4. O praise ye the Lord! Thanks-giv - ing and song be ev - er out - poured all

an - gels of light; ye hea - vens, a - dore him by whom ye were
 thanks for new birth; praise God who hath brought you all grace from a -
 ec - ho a - round; loud or - gans God's glo - ry pro - claim in deep
 a - ges a - long; for love in cre - a - tion, for hea - ven re -

made, and wor - ship be - fore him in bright-ness ar - rayed.
 bove, praise God who hath taught you the path-ways of love.
 tone, and sweet harp, the sto - ry of what God hath done.
 stored, for grace of sal - va - tion, O praise ye the Lord!

Text: Psalm 150; para. Henry Williams Baker (1821-1877), alt. Music: LAUDATE DOMINUM. Charles Hubert Hastings Parry (1848-1918).

The Celebration of the Eucharist

Prayer Over the Gifts

Priest: God our sustainer,
 accept all we offer you this day,
 and feed us continually with that bread
 which satisfies all hunger,
 your Son our Saviour Jesus Christ.

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;
 we give you thanks and praise
 through Jesus Christ our Lord,
 who on this first day of the week
 overcame death and the grave,
 and by his gracious resurrection
 opened to us the way of everlasting life.
 In our unending joy
 we echo on earth the song of angels in heaven
 as we raise our voices
 to proclaim the glory of your name.

Sanctus: #683 (Common Praise)

All sing

Music: John Merbecke (1510?-1585?); arr. and organ acc. Healey Willan (1880-1968). Arr. and organ acc. © Estate of Healey Willan.

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.

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.

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.

For in these last days you sent him
to be incarnate from the Virgin Mary,
to be the Saviour and Redeemer of the world.
In him, you have delivered us from evil,
and made us worthy to stand before you.
In him, you have 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 in 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,

People: 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 to 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 children;
 through Jesus Christ our Lord,
 the firstborn of all creation,
 the head of the Church,
 and the author of our salvation;

By whom, and with whom, and in whom,
 in the unity of the Holy Spirit,
 all honour and glory are yours,
 almighty Father,
 now and for ever.

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-owed 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: “I am the bread which has come down from heaven,” says the Lord.

All: **Give us this bread for ever.**

Priest: “I am the vine, you are the branches.”

All: **May we dwell in him, as he lives in us.**

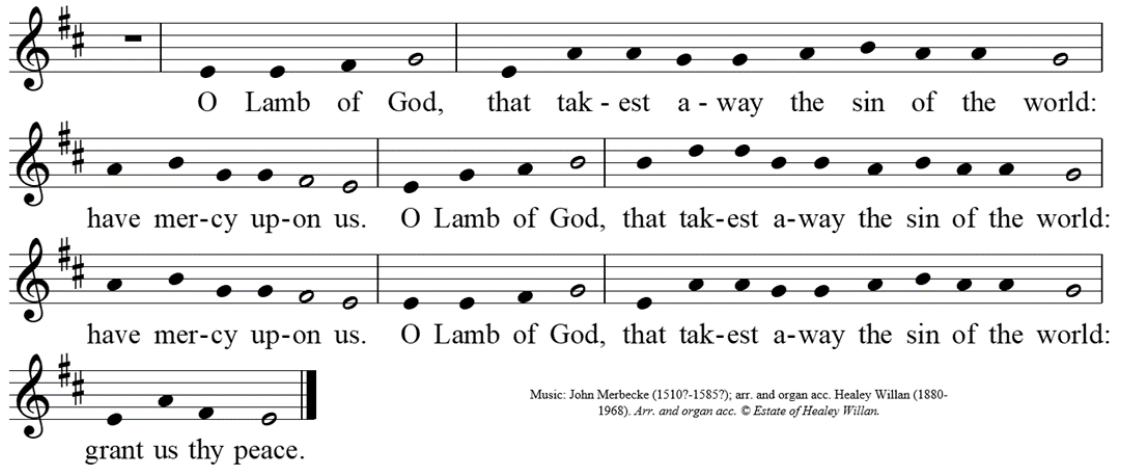
Leader: The gifts of God for the People of God.

All: **Thanks be to God.**

“Lamb of God,” 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.

Lamb of God: #685 (Common Praise)

All sing



O Lamb of God, that tak - est a - way the sin of the world:
have mer-cy up-on us. O Lamb of God, that tak-est a-way the sin of the world:
have mer-cy up-on us. O Lamb of God, that tak-est a-way the sin of the world:
grant us thy peace.

Music: John Merbecke (1510?-1585?); arr. and organ acc. Healey Willan (1880-1968). Arr. and organ acc. © Estate of Healey Willan.

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

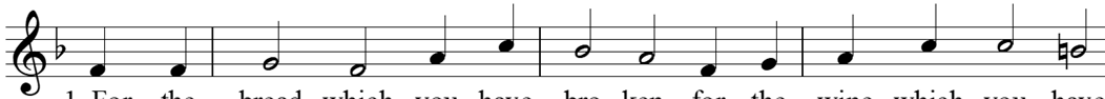


All in the church are invited to come forward to receive communion.

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: #74 (Common Praise) “For the Bread ...” *All Sing*



1. For the bread which you have bro-ken, for the wine which you have
2. By these pledg - es that you love us, by your gift of peace re-
3. in your ser - vice, Lord, de - fend us; help us to o - bey your



poured, for the words which you have spo-ken, now we give you thanks, O Lord.
stored, by your call to realms a - bove us, con-se - crate our lives, O Lord:
word; in the world to which you send us, let your king-dom come, O Lord!

Text: Louis Fitzgerald Benson (1855-1930), alt. Music: OMNI DIE DIC, MARIA. Melody Gross *Catholisch Gesangbuch*, Nürnberg, 1631; arr. William Smith Rockstro (1823-1895).

Motet: “Jubilate Deo” - Collegium Regale (*Herbert Howells*)

O be joyful in the Lord, all ye lands:
serve the Lord with gladness,
and come before his presence with a song.

Be ye sure that the Lord he is God:
it is he that hath made us, and note we ourselves;
we are his people and the sheep of his pasture.

O go your way into his gates with thanksgiving,
and into his courts with praise:
be thankful unto him, and speak good of his Name.

For the Lord is gracious,
his mercy is everlasting:
and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be:
world without end. Amen.

~Psalm 100

Prayer after Communion

Please rise as you are able

Priest: God of grace,
we have shared in the mystery
of the body and blood of Christ.
May we who have tasted the bread of life
live with you for ever.

We ask this in the name of Jesus Christ our Lord.

All: Amen.

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.

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: #520 (Common Praise) "The King of Love ..."

Please rise as you are able and sing



1. The King of love my shep-herd is, whose good-ness fail-eth nev - er; I
2. Where streams of liv - ing wa - ter flow, my ran-somed soul he lead - eth, and
3. Per - verse and fool-ish oft I strayed, but yet in love he sought me, and
4. In death's dark vale I fear no ill with thee, dear Lord, be - side me; thy
5. Thou spread'st a ta - ble in my sight; thy unc - tion grace be - stow - eth; and
6. And so through all the length of days thy good-ness fail-eth nev - er; good



noth - ing lack if I am his and he is mine for - ev - er.
 where the ver - dant pas-tures grow, with food ce - les - tial feed - eth.
 on his shoul-der gent - ly laid, and home re - joic - ing brought me.
 rod and staff my com-fort still, thy cross be - fore to guide me.
 O what trans-port of de - light from thy pure chal - ice flow - eth!
 Shep-herd, may I sing thy praise with - in thy house for - ev - er!

Text: Psalm 23; para. Henry Williams Baker (1821-1877). Music: DOMINUS REGIT ME. John Bacchus Dykes (1823-1876).

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 Dismissal

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

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

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WORSHIP WITH US

Sunday, August 13 (Proper 19A)

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, August 20 (Proper 20A)

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)

