



THE ELEVENTH SUNDAY AFTER PENTECOST

SUNDAY, AUGUST 13, 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 Church of the Redeemer bulletin margin notes, where you will find a brief commentary and explanation of the liturgy as it unfolds, and making it more meaningful for all.

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: #382 (Common Praise) "Praise to the Most High"

Please rise as you are able and sing

1. Praise to the Most High, all of you, God's
2. There is none like our God in the heav'ns or on

ser - vants. Bless - ed be the name of our God
earth, who lifts the weak out of dust, plac-ing them

now and ev - er. From the ris - ing up of the sun
with the might-y, † who stoops to raise the weak and low;

praise the Ho - ly name, praise to the name of our God!
praise the Ho - ly name, praise to the name of our God!

Text: Psalm 113; para. Ron Klusmeier (1946-) ©. Music: Ron Klusmeier (1946-) ©.

✠ 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 in excelsis Deo!
Gloria, Alleluia!

The Collect of the Day

Priest: Ever-faithful One,
you answer the cries of all who call upon your name.
Give us grace to trust in you,
so that we may walk faithfully amidst the storms of life;
through Jesus the Christ,
who lives and reigns with you and the Holy Spirit,
one God, now and forever.

People: **Amen.**

✠ The Proclamation of the Word

First Reading

Please be seated

Reader: A Reading from the Book of Genesis

Jacob settled in the land where his father had lived as an alien, the land of Canaan. This is the story of the family of Jacob. Joseph, being seventeen years old, was shepherding the flock with his brothers; he was a helper to the sons of Bilhah and Zilpah, his father's wives; and Joseph brought a bad report of them to their father. Now Israel loved Joseph more than any other of his children, because he was the son of his old age; and he had made him a long robe with sleeves. But when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him. Now his brothers went to pasture their father's flock near Shechem. And Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come, I will send you to them." He answered, "Here I am." So he said to him, "Go now, see if it is well with your brothers and with the flock; and bring word back to me." So he sent him from the valley of Hebron. He came to Shechem, and a man found him wandering in the fields; the man asked him, "What are you seeking?" "I am seeking my brothers," he said; "tell me, please, where they are pasturing the flock." The man said, "They have gone away, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers, and found them at Dothan. They saw him from a distance, and before he came near to them, they conspired to kill him. They said to one another, "Here comes this dreamer. Come now, let us kill him and throw him into one of the pits; then we shall say that a wild animal has devoured him, and we shall see what will become of his dreams." But when Reuben heard it, he delivered him out of their hands, saying, "Let us not take his life." Reuben said to them, "Shed no blood; throw him into this pit here in the wilderness, but lay no hand on him"-

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.

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

Jacob was given the name "Israel" which means "wrestles with God." Today we hear the struggles of his 12 children - whose names represent the 12 tribes of Israel. The story begins with a classic case of sibling rivalry. Joseph, who has a different mother than the others, is Jacob's favourite child. The fact that they want to murder him, but settle on selling him into slavery, probably seems like overkill.

But notice the scripture reference. In verses 5-11, which we don't hear, Joseph has two dreams, both of which suggest that he is going to be Lord over his brothers, thus supplanting them in the line of succession. What's worse, Joseph is not too subtle about sharing these dreams with his – already, piqued, siblings. However, despite the brothers' ire, God will turn their malice into joy when we come to Joseph's teary reconciliation with them in next week's reading.

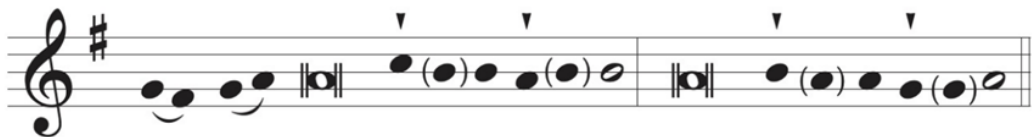
Pronounced "sahm" The psalms are a collection of poetry, prose and song, written between 950 and 350 BC.

This Psalm is a prayer for adoration. The Psalmist is praising God for the "marvels God has done." These wonders are about God's relationship with Israel, which began in the covenant with Abraham and continued through his descendants to "the children of Jacob," which we heard about in our first reading.

that he might rescue him out of their hand and restore him to his father. So when Joseph came to his brothers, they stripped him of his robe, the long robe with sleeves that he wore; and they took him and threw him into a pit. The pit was empty; there was no water in it. Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels carrying gum, balm, and resin, on their way to carry it down to Egypt. Then Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? Come, let us sell him to the Ishmaelites, and not lay our hands on him, for he is our brother, our own flesh." And his brothers agreed. When some Midianite traders passed by, they drew Joseph up, lifting him out of the pit, and sold him to the Ishmaelites for twenty pieces of silver. And they took Joseph to Egypt.

Reader: Hear what the Spirit is saying to the Church. Genesis 37.1-4, 12-28
All: **Thanks be to God.** *A moment of silence is observed*

Psalm 105.1-6, 16-22, 45b (Plainsong)



GĪVE THĀNKS to our God and call upon the Holy Name; *
make known God's deeds among the peoples.

**Sing to God, sing praises to the Holy One, *
and speak of all God's marvellous works.**

Glory in the Holy Name; *
let the hearts of those who seek God rejoice.

**Let us search for you and your strength, O God, *
let us continually seek your face.**

Let us remember the marvels you have done, *
your wonders are the judgements of your mouth,

**O offspring of Abraham your servant, *
O children of Jacob your chosen.**

Then you called for a famine in the land *
and destroyed the supply of bread.

**You sent a man before them, *
Joseph, who was sold and enslaved.**

They bruised his feet in fetters; *
his neck they put in an iron collar.

Until his prediction came to pass, *
the word of God tested him.

The king sent and released him; *
the ruler of the peoples set him free.

He set him as a master over his household, *
as a ruler over all his possessions,

To instruct his princes according to his will *
and to teach his elders wisdom.
Hallelujah!

Second Reading

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

Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.” But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) “or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). But what does it say? “The word is near you, on your lips and in your heart” (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved.

Reader: Hear what the Spirit is saying to the Church. Romans 10.5-10

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

Sequence Hymn: #547 (Common Praise) “I Sought the Lord” *All Sing*



1. I sought you God, and af - ter - ward I knew my soul was moved to
2. Thou didst reach forth thy hand and mine en - fold; I walked and sank not
3. I find, I walk, I love; but, oh, the whole of love is but my



seek you, seek - ing me. It was not I that found, O sav - iour true; no,
on the storm-vexed sea. 'Twas not so much that I on thee took hold as
an - swer, God, to thee! For thou wert long be - fore-hand with my soul; al-



I was found of thee.
thou, dear God, on me.
ways thou lov-edst me.

Text: Holy Songs, Carols, and Sacred Ballads, Boston, 1880, alt. Music: J. Harold Moyer (1927-). © 1969 Faith and Life Press/Mennonite Publishing House.

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.*

If you're one of those who flip to the back of the book to see how it all turns out, the last three verses of this Psalm let you know that Joseph not only survives, but thrives, in the end.

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.

Paul is continuing his argument that Jesus, raised from the dead, is the fulfillment of God's plan for saving his people. Moses brought the Israelites the law. They believed that keeping the law justified them before God. Paul is trying to convince them that faith in Jesus is what brings us into a full and right relationship with God.

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.

Last Week, we heard the story of Jesus feeding the multitude. Here we have two miracles: Jesus walking on water and stilling the storm.

Again, what is important is not so much how these spectacles challenge the laws of nature; what matters is how they change us. Much is made of Jesus strolling across the sea and calming the waves, but ask yourself this: were those in the boat inspired to say “Truly you are the Son of God” because of signs and wonders or because they finally recognized that it was Jesus who *saved* Peter – and them – in every sense of that word!

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.

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

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

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

Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, “It is a ghost!” And they cried out in fear. But immediately Jesus spoke to them and said, “Take heart, it is I; do not be afraid.” Peter answered him, “Lord, if it is you, command me to come to you on the water.” He said, “Come.” So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, “Lord, save me!” Jesus immediately reached out his hand and caught him, saying to him, “You of little faith, why did you doubt?” When they got into the boat, the wind ceased. And those in the boat worshipped him, saying, “Truly you are the Son of God.”

Priest: The Gospel of Christ.

Matthew 14.22-33

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

Homily: Steven Mackison

Please be seated

The Prayers of the People

Please rise as you are able

Leader: In our readings today we are reminded that when we call on our loving God, we are saved, and that Jesus walks with us in the most difficult times, even when we don’t expect him. He says to us, “Take heart, it is I, do not be afraid.” Therefore, this morning let us come to God with confidence, bringing our fears, our needs and our gratitude.

Leader: Jesus says, “Take heart, it is I. Do not be afraid.”

All: **Lord, hear our prayer**

Leader: Creator God, we praise and worship you, the One who is love above all. You created the universe in love through countless millennia, and brought forth this blue-green jewel, this fragile Earth, and, embedded in her interconnected web of life, you birthed us, vulnerable human creatures, entirely dependent on your Spirit and the Earth community for our life and flourishing. As we humbly reflect on this wondrous truth, each of us has countless reasons to be grateful this morning, and we give you thanks now.

We pause to give thanks.

Leader: Jesus says, “Take heart, it is I. Do not be afraid.”

All: **Lord, hear our prayer**

Leader: Loving Creator, we remember Jesus' words that the one who has dominion must be the servant of all. You have called human beings to care for your magnificent earth creation, to serve our kin, all those who share the earth with us. But for too long we have forgotten our place. We imagined we were masters, not servants. Because we have abused our calling, forgotten our place, and desecrated what we did not understand, now humanity stands on the precipice of climate disaster. Holy Mother, we are beginning to understand and see the damage we have caused. In our grief, we pray for strength and compassion, selfless love and firm resolve, to be healers, not destroyers, to love and serve our Earth community.

We pause to pray for our Earth community.

Leader: Jesus says, "Take heart, it is I. Do not be afraid."

All: **Lord, hear our prayer**

Leader: God of Peace, because we, your human children, so readily forget we are part of Earth's interconnected web of life and love, commanded above all else to love one another, even our enemies, we tolerate illusions that some of us are better and more worthy than others, and we justify violence and war, oppression and inequality. Open our hearts this morning to reflect on our calling to peace, as we each pray for places of violence and oppression in the world and in our own communities, that are on our hearts this morning.

We pause to pray for peace.

Leader: Jesus says, "Take heart, it is I. Do not be afraid."

All: **Lord, hear our prayer**

Leader: God of Love, you have shown us that you are always on the side of the poor, the afflicted and the oppressed, and that you call on your followers, especially those who are affluent and comfortable, to serve the poor. We pray for the work, for the staff and volunteers, and the guests of the Common Table ministry of our community. We each commit ourselves to sacrificially support our work together with our time, prayers and money.

We pause to pray for our ministries together.

Leader: Jesus says, "Take heart, it is I. Do not be afraid."

All: **Lord, hear our prayer**

Leader: Compassionate God, there are those among us who are facing trials and difficulties, illness, addiction and poverty. We ask that you continue to use us, and our community, to bring comfort, help and encouragement to those who are in distress. We pray for those who are on our hearts this morning who need healing and strength. We pray for those who have died, those we know personally and those we do not, and for those that mourn their loss.

We pause to pray for healing and comfort.

Leader: Jesus says, "Take heart, it is I. Do not be afraid."

All: **Lord, hear our prayer**

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 "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.

Leader: Our God, we humbly bring our prayers to you in the name of Jesus our friend, who bids us not to fear, and who is our blessed Redeemer.

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



Scan To Donate

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: #567 (Common Praise) "Eternal God, Strong to Save"

All Sing



1. E - ter - nal God, strong to save, whose arm re - strains the rest - less wave, who
 2. O Christ, whose voice the wa - ters heard and hushed their rag - ing at your word, who
 3. Cre - a - tor Spir - it, by whose breath were fash - ioned sea and sky and earth; who
 4. O Trin - i - ty of love and power, pre - serve their lives in dan - ger's hour; from



rest - less wave, who bids the might - y o - cean deep its own ap - point - ed
 at your word, who walked a - cross the surg - ing deep and in the storm lay
 sky and earth; who made the storm - y cha - os cease and gave us life and
 dan - ger's hour; from rock and tem - pest, flood and flame, pro - tect them by your



bounds to keep: we cry, O God of maj - es - ty, for those in per - il on the sea.
 calm in sleep: we cry, O Lord of Gal - il - ee, for those in per - il on the sea.
 light and peace: we cry, O Spir - it strong and free, for those in per - il on the sea.
 ho - ly name, and to your glo - ry let there be glad hymns of praise from land and sea.

Text: William Whiting (1825-1878), rev. *Hymns for Today's Church*, alt. © 1982 Hope Publishing Co. Music: MELITA. John Bacchus Dykes (1823-1876).

The Celebration of the Eucharist

Prayer Over the Gifts

Priest: Father,
receive all we offer you this day,
and grant that in this eucharist
we may be enriched by the gifts of the Spirit.
We ask this in the name of Jesus Christ our 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.**

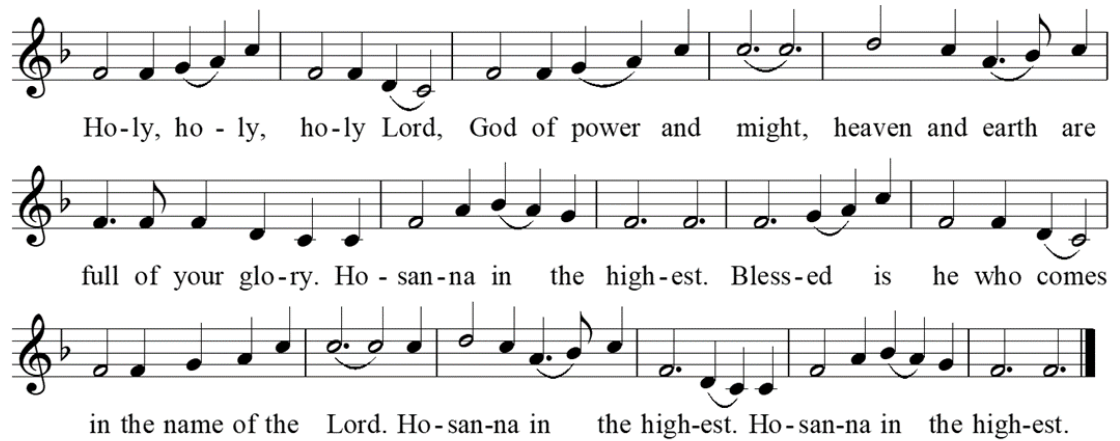
Priest: God of power and might,
you spoke the Word and all that is in heaven
and on the earth, all things, came to be.
Your Spirit hovered over the primal elements,
and you brought forth life in forms innumerable,
including this fragile earth,
and us amongst its inhabitants.
As our past is in you, so our hope
for the future rests with you.
As we have turned from your way,
so we turn again to the warmth of your love.
Through you all things are brought to new life.
So with all creation, we raise our voices
to proclaim your great and glorious 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.

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.

Sanctus: #719 (Common Praise)



Ho-ly, ho - ly, ho-ly Lord, God of power and might, heaven and earth are
full of your glo-ry. Ho - san-na in the high-est. 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.

Music: Land of Rest; American trad.; adapt. Marcia Pruner (1936-2013); harm. John Campbell (1950-2020) ©. Adapt. © 1980 Church Pension Fund.

Priest: In the night that Jesus was betrayed,
he took bread, gave thanks and broke it to speak
to us of the breaking of his body upon the cross.
He gave the bread to his friends and
said: Take and eat, for this is my body
which is given for you.
Do this in remembrance of me.

Jesus then took the wine,
gave thanks and poured it out
to speak to us of the pouring
out of his blood.
He gave the wine to his friends saying:
This is my blood of the new covenant,
shed for you and for all creation
for the forgiveness of sins.
Every time you drink of the wine,
do this in remembrance of me.

So we proclaim the mystery of faith:

People: **Christ has died,
Christ is risen,
Christ will come again.**

Priest: Therefore, remembering the reconciliation
of all creation achieved by the death and
resurrection of our Lord Jesus Christ,
we offer you this bread and this wine.
Let his perfect sacrifice reconcile us with you,
with one another and with all of creation.
In the power of your grace
make us ministers of your reconciling love.
In Christ, life once broken,
spilt and buried, sprang to life again.

Now, as we wait with confidence
 for his coming again,
 keep alive in us the new life and reconciliation
 he won for us.
 Make one what is broken,
 restore what is spilled and renew all creation
 in the resurrection of Jesus Christ.
 Send upon this bread and wine,
 upon us and all creation,
 the life giving Spirit who first
 moved upon the waters of the deep.
 Stir up in us what is creative,
 redeem what is destructive.
 Unite us with you in the body of your Son
 by whom, with whom and in whom, in the
 unity of your Creative Spirit,
 with all that has been, is,
 and will be in your universe,
 we stand before you and worship you,
 God of all, in songs of everlasting praise,
 Blessing and honour and glory and power
 be yours for ever and 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.**

Fraction Anthem: “O Sacrum Convivium” (*Giovanni Croce*)

O sacrum convivium, in quo Christus sumitur;
recolitur memoria passionis ejus;
mens impletur gratia;
et futurae gloriae nobis pignus datur. Alleluia!

*O sacred banquet, wherein Christ is received;
the memorial of his passion is renewed;
the soul is filled with grace;
and a pledge of future glory is given to us. Alleluia!*

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.*

The Fraction Anthem
(from the Latin
“fractio” meaning “to
break”) is music sung
during the Eucharist
when the priest
breaks the
consecrated bread.

Communion Hymn: #564 (Common Praise) “Lead us, God of Heaven, ...”

All Sing



1. Lead us, God of hea-ven, lead us o'er the world's tem - pes-tuous sea;
2. Sav-iour, breathe for-give-ness o'er us; all our weak-ness thou dost know;
3. Spir - it of our God, de-scend-ing, fill our hearts with heaven-ly joy,



guard us, guide us, keep us, feed us, for we have no help but thee;
thou didst tread this earth be - fore us, thou didst feel its keen - est woe;
love with ev - ery pas-sion blend-ing, plea - sure that can nev - er cloy;



yet pos-sess-ing ev - ery bless-ing if our God our sav - iour be.
lone and drea-ry, faint and wear - y, through the des - ert thou didst go.
thus pro - vid-ed, par-doned, guid-ed, noth - ing can our peace de-stry.

Text: James Edmeston (1791-1867). Music: Melody Friedrich Filtz (1804-1876); adapt. Thomas Binney (1798-1874); harm. Lowell Mason (1792-1872), alt.

Motet: “Placido e il mar” (from Idomeneo) ~ W.A. Mozart

CORO: Placido è il mar, andiamo;

Tutto ci rassicura.

Felice avrem ventura,

Su su, partiamo or or.

CHORUS: The sea is calm; let us go;

everything is reassuring;

we shall have good fortune;

come, let us leave at once!

ELETTRA: Soavi zeffiri

Soli spirate,

DeI freddo borea

L'ira calmate.

D'aura piacevole

Cortesi siate,

Se da voi spargesi

Per tutto amor.

ELECTRA: Blow,

gentle breezes only;

calm the anger

of the icy north wind;

be generous

with your pleasing breath

which spreads

love everywhere.

CORO: Placido è il mar, andiamo;

Tutto ci rassicura.

Felice avrem ventura,

Su su, partiamo or or.

CHORUS: The sea is calm; let us go;

everything is reassuring;

we shall have good fortune;

come, let us leave at once!

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

Prayer after Communion

Please rise as you are able

Priest: Eternal God,
grant to your Church the unity and peace
that we have tasted in this eucharist,
the fruit of your life-giving Spirit.
We ask this in the name of Jesus Christ the Lord. **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: #456 (CP) "He Comes to Us as One Unknown"

Please rise as you are able and sing



1. He comes to us as one un - known, a breath un - seen, un -
2. He comes when souls in si - lence lie and thoughts of day de -
3. He comes to us in sound of seas, the o - cean's fume and
4. He comes in love as once he came by flesh and blood and
5. He comes in truth when faith is grown; be - lieved, o - beyed, a -



heard; as though with - in a heart of stone, or shriv - eled seed in
part, half - seen up - on the in - ward eye, a fall - ing star a -
foam; yet small and still up - on the breeze, a wind that stirs the
birth; to bear with - in our mor - tal frame a life, a death, a
dored: the Christ in all the scrip - tures shown, as yet un - seen, but



dark - ness sown, a pulse of be - ing stirred.
cross the sky of night with - in the heart.
tops of trees, a voice to call us home.
sav - ing name for ev - ery child of earth.
not un - known, our Sav - iour, and our God.

Text: Timothy Dudley-Smith (1926-); first line from
Albert Schweitzer (1875-1965), *The Quest of the
Historical Jesus*, 1910. © 1984 Hope Publishing Co.
Music: Melody Nikolaus Herman (1480?-1561); adapt.
and harm. Johann Sebastian Bach (1685-1750).

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 Dismissal

Priest: Go forth in the name of Christ. Alleluia!
People: **Thanks be to God. Alleluia!**

WORSHIP WITH US

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)

Sunday, August 27 (Proper 21A)

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)

