



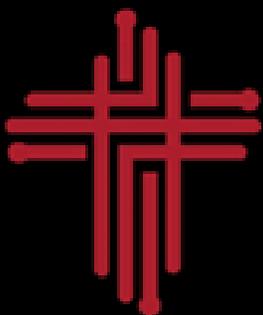
THE THIRTEENTH SUNDAY AFTER PENTECOST

SUNDAY, AUGUST 27, 2023 AT 10:30 A.M.

The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4

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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](http://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:** #588 (Gather) "Blest are you" *Please rise as you are able and sing*



1., 5. Blest are you who made the u - ni - verse, You who see be - yond our  
2. Through your good-ness we have bread to eat, Seeds that died to bring life  
3. Through your good-ness we have wine to drink, Fruit of vine-yard, work of  
4. Here the stran - ger is a wel - come guest Here all hun - gers shall be



death. Blest are you who dwells in each of us. Blest be you with ev-'ry  
new. As the sep-'rate grains be - come one loaf, Gath - er us as one in  
hands. Let the fruits of all we cel - e - brate Spread your love to ev-'ry  
fed. Come, and know the one who brings you life In the break-ing of the



breath, Blest be you with ev-'ry breath.  
you, Gath - er us as one in you.  
land, Spread your love to ev-'ry land.  
bread, In the break-ing of the bread.

TEXT: Berakhot and *Didache*; Marty Haugen, b.1950.  
MUSIC: Marty Haugen, b.1950. 1993, GIA Publications, Inc.

## ✠ 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: #686 (Common Praise)

*All sing*

Glo-ry to God in the high-est, and peace to all peo-ple on earth. Lord God,  
heav-en-ly king, al-might-y God and Fa-ther, we wor-ship you, we give you thanks,  
we praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther,  
Lord God, Lamb of God, you take a-way the sin of the world: have mer-cy on us;  
you are sea-ted at the right hand of the Fa-ther: re-ceive our prayer.  
For you a-lone are the Ho-ly One, you a-lone are the Lord,  
you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,  
in the glo-ry of God the Fa-ther. A - men.

Music: New Plainsong, David Hurd (1950-). © 1981 GIA Publications, Inc

### The Collect of the Day

*Priest:* Living God,  
you accept our stumbling faith,  
our misplaced answers,  
our false horizons,  
and through them you build a way of peace.  
Empower and enable us  
to bind the wounds of the world  
and loose the bonds of oppression,  
so that all may confess the grace  
that is your work alone;  
through Jesus Christ, your anointed one.

*People:* **Amen.**

Once the community has gathered, the priest greets us with the exact words of Paul, known as "the Apostolic Greeting." It reminds us of God's gifts to all of us, and what we desire for each other: grace, love, and fellowship.

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 Exodus continues the story of Genesis. At the start of the book we discover that God's people have been enslaved by the Egyptians, working to harvest their crops and build the storage facilities for exports. We also see how various women resist such injustice.

## ✠ The Proclamation of the Word

### First Reading

*Please be seated*

*Reader:* A Reading from the Book of Exodus

Now a new king arose over Egypt, who did not know Joseph. He said to his people, "Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to oppress them with forced labour. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labour. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, "When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live." But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, "Why have you done this, and allowed the boys to live?" The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them." So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, "Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live."

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

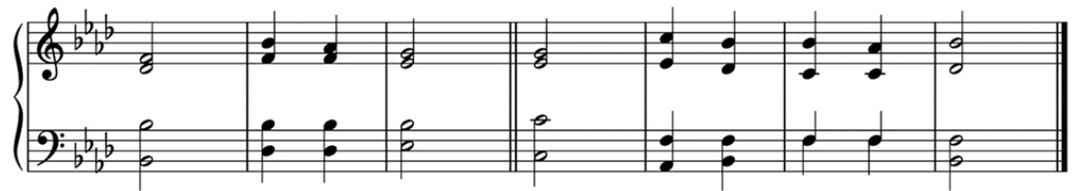
The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him. "This must be one of the Hebrews' children," she said. Then his sister said to Pharaoh's daughter, "Shall I go and get you a nurse from the Hebrew women to nurse the child for you?" Pharaoh's daughter said to her, "Yes." So the girl went and called the child's mother. Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will give you your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses, "because," she said, "I drew him out of the water."



"Canticle" comes from the Latin, "canticulum", which simply means "little song". The content and form is similar to a psalm but is placed in the liturgy alongside or apart from the psalm.

**Canticle: #748 (Common Praise) "Venite" (Psalm 95.1-7)**

*All sing*



Music: Richard Goodson (1657-1718)

Come, let us | sing to • our | God;\*  
 let us shout for joy to the | rock of | our sal- | vation.  
 Let us come before God's | presence • with | thanksgiving\*  
 and shout a- | loud with | psalms of | praise.

For our God is a | great | God,\*  
 and | reigns a- | bove all | gods.  
 God holds all the | caverns • of the | earth,\*  
 and | cradles • the | heights of • the | mountains.  
 The sea belongs to the | One who | made it,\*  
 whose hands also have | shaped the | dry | land.

Come, let us bow down and | bend the | knee,\*  
 and | kneel be- | fore our | Maker.  
 For you are our God;  
 and we are the people of your pasture and the | sheep of • your | hand;\*  
 O that today we would | hearken | to your | voice!

Glory to God, | Source of • all | being,\*  
 eternal | Word and | Holy | Spirit:  
 as it was in the be- | ginning • is | now,\*  
 and will be for | ever. | Ä- | men.

**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 came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

*Deacon:* The Gospel of Christ.

Matthew 16.13-20

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

This passage is one of only two places where a follower of Jesus confesses that Jesus is the Messiah (the other is Martha in the gospel of John). Jesus orders the disciples not to repeat this identification; if they had done so the authorities would have arrested him immediately.

**Homily:** Sylvia Keesmaat

## **The Prayers of the People**

*Please rise as you are able*

**Leader:** As we gather in prayer, the scripture asks us to present ourselves to God as a living sacrifice, acceptable to God. You are invited to add your petitions and thanksgiving silently or aloud during the pauses. Our response comes from the words of the psalmist:

**Leader:** Our help is in the name of the Lord  
**All:** **who made heaven and earth**

**Leader:** We pray for the church throughout the world. As Paul writes, we are the body of Christ. Each of us is endowed with unique gifts. We pray that we might discern our gifts and use them as a living sacrifice, according to God's will. We pray for churches that speak truth to power in troubled parts of the world, despite the cost. In our own parish we pray for our leaders, both ordained and lay, particularly as we move through our 'Getting our house in order' campaign. After all, it's not our house at all. It's Your House.

*As we pause, you are invited to offer prayers silently or aloud.*

**Leader:** Our help is in the name of the Lord  
**All:** **who made heaven and earth**

**Leader:** We pray for the world. In the Exodus reading, we read of slavery, genocide, exploitation, in short, some of the worst characteristics of humankind. And yet, in the midst of this, we read of acts of compassion, mercy, tenderness, and love. We read of diplomacy, negotiation and rational discourse. Bless leaders throughout the world with these gifts, so that peace may reign and your creation restored.

*As we pause, you are invited to offer prayers silently or aloud.*

**Leader:** Our help is in the name of the Lord  
**All:** **who made heaven and earth**

**Leader:** In our country we pray for all who have been displaced by wild fires, extreme heat or storms. In our community we pray for all who are faced with inadequate housing, food insecurity, or economic uncertainty. In our parish we pray for the Common Table community, our refugee families and all our pastoral care visitors. We pray for the sick and those who care for them.

*As we pause, you are invited to offer prayers silently or aloud.*

**Leader:** Our help is in the name of the Lord  
**All:** **who made heaven and earth**

**Leader:** We give thanks for the life and witness of those who have died. We remember especially your servant The Most Reverend Michael Peers, former Primate of the Anglican Church of Canada. We remember Dorothy, their family and all others who grieve the death of a loved one. Give us the strength to walk with them in their grief.

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.

*As we pause, you are invited to offer prayers silently or aloud.*

**Leader:** Our help is in the name of the Lord

**All:** **who made heaven and earth**

**Leader:** We give thanks for the gift of summer. For the opportunity to travel, walk hand in hand along a beach, gaze at a sunset, see the stars, taste fresh corn on the cob, mess up our face with peach juice. We pray for those who are venturing off to college or university, for those starting a new grade or at a new school. Give us the courage to overcome our anxiety about new places, leaving home, making new friends. Guide us on the path of sacrifice. Strengthen us to use our gifts to the service of our Redeemer, Jesus Christ.

**All:** **Amen.**

### **The Peace**

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

**People:** **And also with you.**

### **The Offering**

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.

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: #388 (CP) "Glorious Things of Thee are Spoken"** *All sing*



1. Glo - rious things of thee are spo - ken, Zi - on, ci - ty of our  
2. See! The streams of liv - ing wa - ters, spring - ing from e - ter - nal  
3. Round each hab - i - ta - tion hov - ering, see the cloud and fire ap -  
4. Sav - iour, if of Zi - on's ci - ty I through grace a mem - ber



God; he whose word can - not be bro - ken formed thee for his own a -  
love, well sup - ply thy sons and daugh - ters and all fear of want re -  
pear for a glo - ry and a cov - ering - show - ing that the Lord is  
am, let the world de - ride or pi - ty, I will glo - ry in thy



bode. On the rock of a - ges found - ed, what can  
move. Who can faint, when such a riv - er ev - er  
near. Thus they march, the pil - lar lead - ing, light by  
name. Fad - ing is the world's best plea - sure, all its



shake thy sure re - pose? With sal - va - tion's walls sur -  
flows their thirst toas - suage? Grace, which like our God, the  
night and shade by day; dai - ly on the man - na  
boast - ed pomp and show; sol - id joys and last - ing



round - ed, thou mayest smile at all thy foes.  
giv - er, nev - er fails from age to age.  
feed - ing which God gives them when they pray.  
trea - sure none but Zi - on's chil - dren know.

Text: John Newton (1725-1807), alt.  
Music: Franz Josef Haydn (1732-1809).

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.

**Prayer Over the Gifts**

*Priest:* God of glory,  
receive all we offer this day as a symbol of our love,  
and increase in us that true and perfect gift.  
We ask this in the name of Jesus Christ our Lord.

*All:* **Amen.**

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 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 and Miriam 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.

## Sanctus: #722 (Common Praise)

*All sing*



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



full, full of your glo - ry. Ho - san-na, ho - san-na, ho - san - na, ho-



san-na in the high - est. Bless-ed is he who comes, who comes in the



name of the Lord. Ho - san-na, ho - san-na, ho - san - na, ho - san-na in the



high - est.

Music: Picardy; French carol (17<sup>th</sup> cent.); arr. Patrick Wedd (1948-2019) ©.

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.

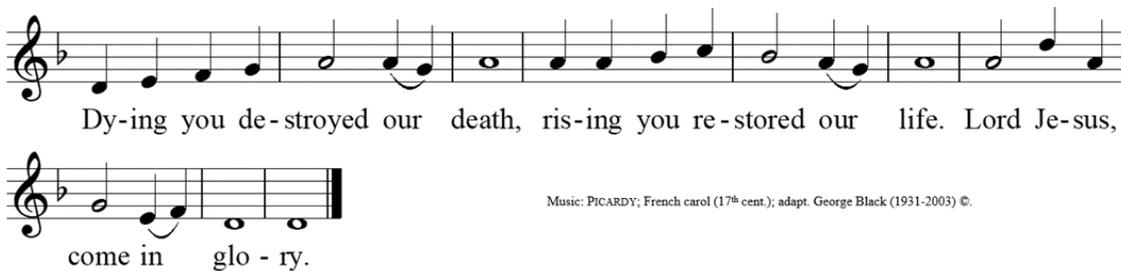
*Priest:* Holy God, source of life and goodness, all creation rightly gives you praise. In the fullness of time, you sent your Son Jesus Christ, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He healed the sick and ate and drank with outcasts 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 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." 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 our hope.

Today we are using Eucharistic Prayer #1 from the Book of Alternative Services.

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.

**Acclamation: #723 (Common Praise)**

*All sing*



Dy-ing you de-stroyed our death, ris-ing you re-stored our life. Lord Je-sus, come in glo-ry.

Music: PICARDY; French carol (17<sup>th</sup> cent.); adapt. George Black (1931-2003) ©.

"Acclamation" is derived from the Latin "acclamationem". This is an act of shouting or applauding approval, assent or praise, engaging us in the words being recited at the table.

*Priest:* Recalling his death, proclaiming his resurrection, and looking for his coming again in glory, we offer you, 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 for ever.

**Amen: #725 (Common Praise)**

*All sing*

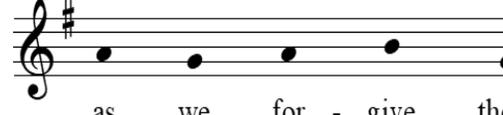
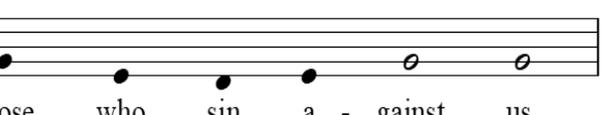
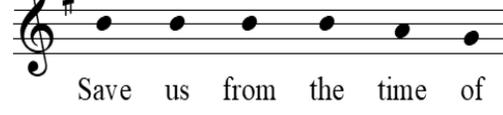
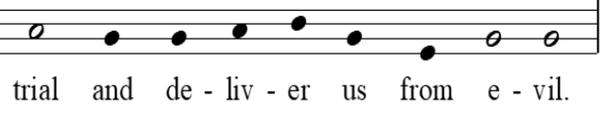
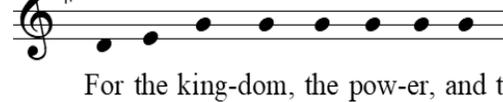
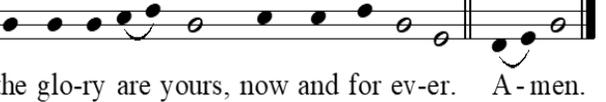


A - men, a - men.

Music: PICARDY; French carol (17<sup>th</sup> cent.); adapt. George Black (1931-2003) ©.

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 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.)

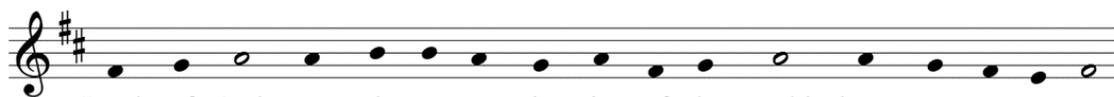
## The Breaking of the Bread

*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.**

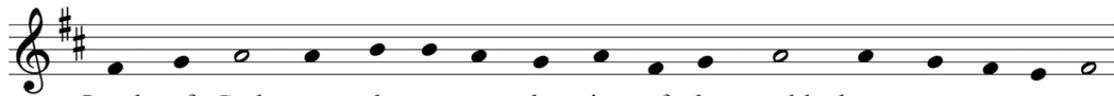
*Priest:* The gifts of God for the People of God.  
*All:* **Thanks be to God.**

## Agnus Dei: #690 (Common Praise)

All sing



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



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



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

Music: New Plainsong, David Hurd (1950- ). © 1981 GLA 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.*

## Healing/Anointing

*During the distribution of Holy Eucharist the ministry of anointing will be offered.*

*If you desire prayers for healing and the ministry of anointing, after you have received Holy Eucharist please move to one of the clergy on the outside of our liturgical space.*

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 word "anoint" comes from the Latin "unguere" which means "to smear". It is an ancient practice of physically applying oil as an outward sign of God's healing presence for body, mind, and spirit. It is a symbol combining the tangible liquid and God's Spirit, and marking them as a bridge between Heaven and Earth.

**Communion Hymn: “In the Lord”** (Taizé)

In the Lord I'll be ev - er thank - ful, in the Lord I will re -  
 El Se - nyor és la me - va for - ça, el Se - nyor el me - u

joice! Look to God, do not be a - afraid; lift up your  
 cant. Ell m'ha e - stat la sal - va - ci - ó. En ell con -

voi - ces, the Lord is near; lift up your voi - ces, the Lord is near. In the  
 fi - o, i no tinc por. En ell con - fi - o, i no tinc por. El Se

Text: Taizé Community. Tune: Jacques Berthier (1923-1994) © 1986, 1991, Les Presses de Taizé, 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.

**Motet: “Tu es Petrus”** (Hans Leo Hassler)

Tu es Petrus  
 et super hanc petram aedificabo ecclesiam meam  
 et portae inferi non praevalent adversus eam.

*You are Peter,  
 And upon this Rock I will build My Church:  
 and the gates of hell shall not overcome it.*

## Prayer after Communion

*Please rise as you are able*

*Priest:* Living God,  
increase in us the healing power of your love.  
Guide and direct us that we may please you in all things,  
for the sake of Jesus Christ our 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: #165 (Sing a New Creation) "Shout for Joy!"

*Please rise as you are able and sing*



1. Shout for joy! The Lord has let us feast; heaven's own fare has  
2. No more doubt-ing, no more sense-less dread: God's good self has  
3. Cel - e - brate with saints who dine on high, wit - nes - ses that  
4. Praise the Mak - er, praise the Mak - er's Son, praise the Spir - it



fed the last and least; Christ's own peace is shared a - gain on earth;  
graced our wine and bread; all the won - der heaven has kept in store  
love can nev - er die. "Hal - le - lu - jah!" thus their voic - es ring:  
Three yet ev - er One; praise the God whose food and friends a - vow



God the Spir - it fills us with new worth.  
now is ours to keep for ev - er - more.  
noth - ing less in gra - ti - tude we bring.  
heaven starts here! The king - dom beck - ons now!

Text: John L. Bell and Graham Maule, 1989. Music: John L. Bell, 1989. Text and music © 1989 WGRG c/o Iona Community, GIA Publications, Inc., agent.

## The Dismissal

*Deacon:* Let us bless the Lord. Alleluia!  
*People:* **Thanks be to God. Alleluia!**

This closing prayer is called the "Doxology", which comes from the Greek word "doxaloga" 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.

## **WORSHIP WITH US**

### **Sunday, September 3 (Proper 22A)**

**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, September 10 (Proper 23A)**

**9 AM** – Spiritual Communion (on Zoom only)

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

**8 PM** – Compline (on Zoom only)