



The Burning Bush



THE FOURTEENTH SUNDAY AFTER PENTECOST

SUNDAY, SEPTEMBER 3, 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.

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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, making it more meaningful for all.

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.

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Hymn: #481 (Common Praise) "May the Grace of Christ ..."

Please rise as you are able and sing



1. May the grace of Christ our Sav-iour, and the Fa-ther's bound-less love,
2. Thus may we a - bide in un - ion with each oth - er and the Lord,
3. To the God whose wis - dom made us, to the Son who set us free,



with the Ho-ly Spir - it's fav-our, rest up - on us from a-bove.
and pos-sess in sweet com-mun-ion joys which earth can-not af-ford.
to the sanc-ti - fy - ing Spir-it, glo - ry, end-less glo - ry be!

Text: St.1-2, John Newton (1725-1807); st.3, New English Hymnal. Music: William Boyce (1710-1779), alt.

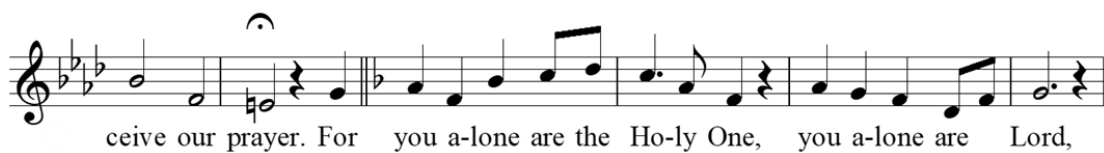
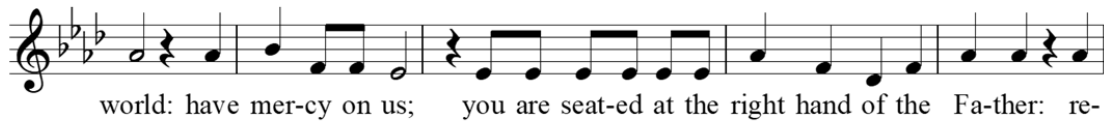
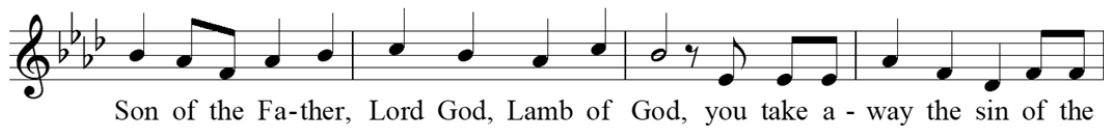
✠ **The Gathering of the Community**

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: #176 (Sing a New Creation)

All sing



Music: *New Life Mass*, Michael Capon, 2012, ©.

Glory to God is a hymn of praise and adoration, typically acknowledging the Father, the Son, and the Holy Spirit.

The Collect of the Day

Priest: O God,
whose word burns like a fire within us:
grant us a bold and faithful spirit,
so that, in your strength,
we may be unafraid to speak your word
and follow where you lead;
through our Lord Jesus Christ,
who lives and reigns with you
in the unity of the Holy Spirit,
God for ever and ever.

People: Amen.

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

In this story God's name is revealed as "I Am Who I Am." In the Hebrew Study Bible, it is translated as "I Will Be What I Will Be" which it interprets as "My nature will become evident in my actions." We know God through God's actions in our lives and in the world.

✠ The Proclamation of the Word

First Reading

Please be seated

Reader: A Reading from the Book of Exodus

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God. Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain." But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I AM WHO I AM." He said further, "Thus you shall say to the Israelites, 'I AM has sent me to you.'" God also said to Moses, "Thus you shall say to the Israelites, 'The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you': This is my name forever, and this my title for all generations."

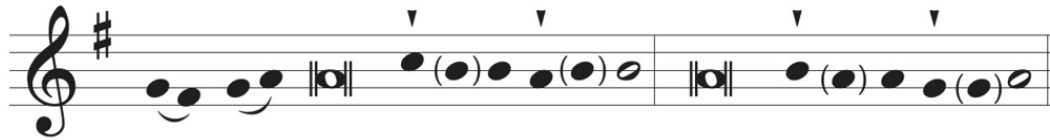
Reader: Hear what the Spirit is saying to the Church.

Exodus 3.1-15

All: Thanks be to God.

A moment of silence is observed

Psalm 105:1-6, 23-26, 45b (*Plainsong*)



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

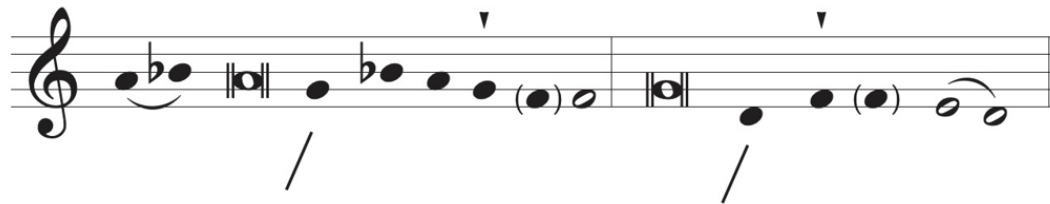
Sing to God, sing praises to the Holy One, *
and speak of all God's marvellous works.

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.



Ïsrael / came into Egypt, *
and Jacob became a sojourner in / the land of Häm.

You, God made your people ex- / ceedingly fruitful; *
you made them stronger than / their enemies;

Whose heart you turned, so that they / hated your people, *
and dealt unjustly with / your servants.

You sent / Moses your servant, *
and Aaron whom you had chosen, Hal- / leujäh!

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

Psalm 105 exhorts us to praise God focusing on God's covenant with Abraham.

Paul presents love as the foundational act of discipleship. It is not a sentimental love but a love that takes us into proximity with strangers, enemies, and anyone we name as other. It is a love that is messy, and challenging, and transforming.

Second Reading

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

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honour. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." No, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads." Do not be overcome by evil, but overcome evil with good.

Reader: Hear what the Spirit is saying to the Church. Romans 12.9-21

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

Sequence Hymn: #698 (Gather) "Take Up Your Cross"

All sing

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.



1. Take up your cross, the Sav-iour said, If you would my dis - ci - ple
2. Take up your cross, let not its weight Fill your weak spir - it with a -
3. Take up your cross, heed not the shame, and let your fool-ish heart be
4. Take up your cross, then, in his strength, And calm - ly ev - 'ry dan - ger
5. Take up your cross, and fol - low Christ, Nor think till death to lay it



be; Take up your cross with will - ing heart, and hum - bly
 harm; his strength shall bear your spir - it up, and brace your
 still; The Lord for you ac - cept - ed death Up - on a
 brave: It guides you to a bet - ter home And leads to
 down; For on - ly those who bear the cross May hope to



fol - low af - ter me.
 heart and nerve your arm.
 cross, on Cal - v'ry's hill.
 vic - t'ry o'er the grave.
 wear the glo - rious crown.

Text: Charles W. Everest (1814-1877), alt. Tune: English; harm. By Martin West (1929-), © 1983, Hope Publishing Co.

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.**

From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This must never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things."

Then Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?"

"For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom."

Deacon: The Gospel of Christ.

Matthew 16.21-28

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

Homily: Paige Souter

The Prayers of the People

Please rise as you are able

Leader: Let us pray to our Creator saying:
Give us wisdom, O God,

All: **that might we see your glory shining forth.**

Leader: God our liberator, the cries of the oppressed continue to rise to you as they did so long ago in Egypt. Give us ears to listen to your call, as Moses did, that we may be the people whose hospitality, mutual affection, and care might extend even to those we do not count as friends.

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

Leader: Give us wisdom, O God,

All: **that might we see your glory shining forth.**

Leader: God our healer, when we look around us we see so much sorrow: refugees with no place to lay their head, those who have recently lost homes, or jobs, those who struggle with addiction, those suffering from physical afflictions and mental illness. And, closer to home, the brokenness in our own lives. Help us to recognize your healing presence, shining forth in the places we least expect it.

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

Taking up one's cross is an invitation to live a radical life of transformative love. Jesus' way of the cross is a pattern of life centred on compassion for self and others. We awaken to the brokenness in our own lives and in the lives of others, while being open to transformation and the emergence of new life.

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.

Leader: Give us wisdom, O God,
All: **that might we see your glory shining forth.**

Leader: God our Creator, we see the bushes burning, and the trees, and it is all consumed. Homes, hopes, creatures, human lives, all turned to ash. Comfort your afflicted creation, O God, that out of this loss, healing might come, and we might see the need to change our ways.

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

Leader: Give us wisdom, O God,
All: **that might we see your glory shining forth.**

Leader: God of new life, we give thanks for those who have died. We pray that they now see your glory brightly, just as we have seen your glory in their lives.

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

Leader: Give us wisdom, O God,
All: **that might we see your glory shining forth.**

Leader: God of joy, we delight in all the ways that we see your presence in the world around us. We give thanks for dedicated teachers who encourage our children to grow and flourish. We give thanks for those who accompany us in our suffering and grief, for those who support us financially when we are in need, for those working to right the wrongs done to so many in the past. We give thanks that we live on holy ground, that shines forth with your glory when we least expect it.

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

Leader: Give us wisdom, O God,
All: **that might we see your glory shining forth. 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: #347 (Common Praise) "The God of Abraham Praise"

All sing



1. The God of A-braham praise who reigns en-throned a - bove; An-
2. The great I AM has sworn; I on this oath de - pend. I
3. The good - ly land I see with peace and plen - ty blest; a
4. Tri - umph - ant hosts on high give thanks e - ter - nal - ly and



cient of ev - er - last - ing Days, and God of love; Je -
shall, on eag - le wings up - borne, to heaven a - scend. I
land of sac - red li - ber - ty, and end - less rest. There
"Ho - ly, ho - ly, ho - ly" cry, "great Trin - i - ty!" Hail



hov - ah, great I AM! by earth and heaven con - fessed; I
shall be - hold God's face; I shall God's power a - dore, and
milk and hon - ey flow, and oil and wine a - bound, and
A-braham's God and ours! One might - y hymn we raise; all



bow and bless the sac - red name for - ev - er blest.
sing the won - ders of God's grace for - ev - er - more.
trees of life for - ev - er grow with mer - cy crowned.
power and maj - es - ty be yours and end - less praise!

Text: The Yigdal of Daniel ben Judah (1400?); st. 1-3, para. Thomas Olivers (1725-1799), alt.; st. 4, rev. Hymns for Today's Church, st. 4 © 1982 Hope Publishing Co.
Music: Melody Yigdal trad.; trsc. Meier Leon (1751-1797) and Thomas Olivers (1725-1799); harm. Hymns Ancient and Modern, 1875, alt.]

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: Merciful God,
receive all we offer you this day.
Give us grace to love one another
that your love may be made perfect in us.
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: 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:

Sanctus: #217 (Sing a New Creation)

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.



Ho-ly, ho- ly, ho-ly Lord, Ho-ly, ho- ly, ho-ly Lord, God of power and might,



heav-en and earth are full of your glo- ry. Ho - san-na in the high- est.



Bless-ed is the one who comes in the name of the Lord. Ho - san-na in the



high - est.

Music: *Red Lake Mass*, Monte Mason. © Church Publishing.

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,
now and for ever.

People: **Amen.**

The Eucharistic
Prayer today is the
Eucharistic Prayer
for Creation: South
Africa.

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.

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-losed 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: "I am the bread of life," says the Lord.
 "Whoever comes to me will never be hungry;
 whoever believes in me will never thirst."

**All: Taste and see that the Lord is good;
 happy are they who trust in him.**

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

All: Thanks be to God.

Fraction Hymn: #227 (Sing a New Creation)

(All sing)



I am the Bread of Life bro-ken for the world, I am the cup poured out for all.



Those who be-lieve in me will nev-er die. I am the life of the world.

Text and music: Tom Kaczmarek; arr. Paul A. Tate, 2005. © 2005 World Library Publications, a division of GIA Publications, Inc.

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

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: #676 (Gather) "You Have Anointed Me"

All sing

Verse 1



1. To bring glad tid-ings to the low-ly, to heal the bro-ken heart,
You have a - noint-ed me. To pro-claim lib-er-ty to cap-tives, re-
lease to pris-on - ers, You have a - noint-ed me.

Refrain



Your Spir-it, O God, is up - on me, You have a - noint - ed me.

Verse 2



2. To an-nounce a year of fav - our, to com-fort those who mourn,
You have a - noint-ed me. To give to them the oil of glad-ness, and
share a man-tle of joy, You have a - noint-ed me.

Text: Mike Balhoff, b.1946, Gary Daigle, b.1957,
Darryl Ducote, b.1945. Tune: Mike Balhoff,
b.1946, Gary Daigle, b.1957, Darryl Ducote,
b.1945; acc. by Gary Daigle, b.1945 © 1981,
Damean Music. Distributed by GIA Publications,
Inc.

Motet: "Panis Angelicus" (César Franck / St. Thomas Aquinas)

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

Panis angelicus
Fit panis hominum;
Dat panis coelicus
Figuris terminum:
O res mirabilis!
Manducat Dominum
Pauper, servus et humilis.

*The bread of the angels
becomes the bread of mortals;
the bread of heaven
puts an end to foreshadowings.
O miraculous thing!
The body of the Lord will nourish
the poor, the servile, and the humble.*

Prayer after Communion

Please rise as you are able

Priest: Almighty God,
you renew us at your table with the bread of life.
May your holy food strengthen us in love
and help us to serve you in each other.
We ask this in the name 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: #575 (CP) "Let Streams of Living Justice"

All sing



1. Let streams of liv - ing jus - tice flow down up - on the earth; give
2. For heal - ing of the na - tions, for peace that will not end, for
3. Your ci - ty's built to mus - ic; we are the stones you seek; your



free - dom's light to cap - tives, let all the poor have worth. The
love that makes us lov - ers, God grant us grace to mend. Weave our
har - mo - ny is lan - guage: we are the words you speak. Our



hun - gry's hands are plead - ing, the work - ers claim their rights, the
var - ied gifts to - geth - er; knit our lives as they are spun; on your
faith we find in ser - vice, our hope in other's dreams, our



mourn - ers long for laugh - ter, the blind - ed seek for sight. Make
loom of time en - roll us till our thread of life is run. O great
love in hand of neigh - bour: our home - land bright - ly gleams. In -



lib - er - ty a bea - con, strike down the ir - on power; a -
Weav - er of our fab - ric, bind church and world in one; dye our
scribe our hearts with jus - tice; your way the path un - tried; your



bol - ish an - cient ven - geance: pro - claim your peo - ple's hour.
tex - ture with your ra - diance, light our col - ours with your sun.
truth the heart of strang - er; your life the Cru - ci - fied.

Text: William Whitla (b.1934) ©. Music: THAXTED, Gustav Theodore Holst (1874-1934), *The Planets*; harm. adapt. *Hymns for Church and School*, 1964 © J. Curwen & Sons, Ltd (London).
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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.

The Dismissal

Deacon: Go forth in the name of Christ. Alleluia!

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

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WORSHIP WITH US

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)

Sunday, September 17 (Proper 24A)

9 AM – Spiritual Communion (on Zoom only)

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

8 PM – Compline (on Zoom only)