



THE SIXTEENTH SUNDAY AFTER PENTECOST
SUNDAY, SEPTEMBER 17, 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, 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: Margaret Rodrigues

Welcome

Land Acknowledgement

Opening Hymn: #572 (Common Praise) "Let There Be Light"

Please rise as you are able and sing



1. Let	there be	light,	let	there be	un - der -	stand -	ing,
2. o -	pen our	lips,	o -	pen our	minds to	pon -	der,
3. per -	ish the	sword,	per -	ish the	an - gry	judge -	ment,
4. hal -	low our	love,	hal -	low the	deaths of	mar -	tyrs,
5. thy	king - dom	come,	thy	spir - it	turn to	lan -	guage,
6. let	there be	light,	o -	pen our	hearts to	won -	der,



let	all the	na - tions	gath -	er,	let	them be	face to	face;
o -	pen the	door of	con -	cord	o -	pening in -	to	grace;
per -	ish the	bombs and	hun -	ger,	per -	ish the	fight for	gain;
hal -	low their	ho - ly	free -	dom,	hal -	lowed be	thy	name;
thy	peo - ple	speak to -	geth -	er,	thy	spir - it	nev - er	fade;
per -	ish the	way of	ter -	ror,	hal -	low the	world God	made.

Text: Frances Wheeler Davis (1936-) ©. Music: Robert J.B. Fleming (1921-1976). © 1976 Margaret Fleming.

✠ **The Gathering of the Community**

Priest: The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with you all.

People: And also with you.

Glory to God

The Collect of the Day

Priest: God of deep compassion,
you welcome the weak
and free us from the bondage of sin.
Break the cycle of judgement and violence
through Jesus our forgiveness,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever.

People: Amen.

✠ The Proclamation of the Word

First Reading

Please be seated

Reader: A Reading from the Book of Exodus

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night. Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the Lord is fighting for them against Egypt." Then the Lord said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left. Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

Reader: Hear what the Spirit is saying to the Church. Exodus 14.19-31

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

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.

Much has been made of Moses' "miraculous" parting the Red Sea throughout the ages. Recently scientists have gone so far as to prove how this could have happened – though not to the Red Sea, but the Eastern Nile Delta Region – which many scholars agree was the actual sojourn. While interesting, focusing on the mechanics of the miracle misses the point. What is much more profound is the message that God would do anything to save God's people.

Pronounced “sahm”

The Psalms are a collection of worship poetry and prose written between 950 and 350 BC. Some psalms are laments and others are hymns of praise. This Psalm expands poetically on the Red Sea miracle that we just read about in Exodus. With its inclusion of skipping mountains in addition to the fleeing sea, the writer of the Psalm suggests that creation itself participates in the journey of the Israelites toward the Promised Land.

“Antiphon” comes from the Greek “antiphonos” meaning “singing in response”.

Romans is the first letter in the New Testament, although not the first to be written. Paul wrote it in 57CE to the church at Rome, which included both Jews and Gentiles (non-Jews). In this passage, Paul is teaching about judgment, which is God’s prerogative alone. Mutual love and respect are the marks of true disciples of Jesus, and it is through humility that we learn to love one another.

Psalm 114 (Peter Hallock)

ANTIPHON



Trem-ble, O earth, at the pres-ence of our God.

Choir: When Israel came out of Egypt, the house of Jacob from a people of strange speech, Judah became God’s sanctuary and Israel God’s dominion.

All: REPEAT THE ANTIPHON

Choir: The sea beheld it and fled; Jordan turned and went back. The mountains skipped like rams, and the little hills like young sheep.

All: REPEAT THE ANTIPHON

Choir: What ailed you, O sea, that you fled? O Jordan, that you turned back? you mountains, that you skipped like rams? you little hills like young sheep?

All: REPEAT THE ANTIPHON

Choir: Tremble, O earth, at the presence of our God, at the presence of the God of Jacob, who turned the hard rock into a pool of water and flintstone into a flowing spring.

All: REPEAT THE ANTIPHON

Second Reading

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

Welcome those who are weak in faith, but not for the purpose of quarrelling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand. Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honour of the Lord. Also those who eat, eat in honour of the Lord, since they give thanks to God; while those who abstain, abstain in honour of the Lord and give thanks to God. We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord’s. For to this end Christ died and lived

again, so that he might be Lord of both the dead and the living. Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written, “As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.” So then, each of us will be accountable to God.

Reader: Hear what the Spirit is saying to the Church. Romans 14.1-12

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

Sequence Hymn: #614 (Common Praise) “Forgive Our Sins” *All sing*



1. For - give our sins as we for - give, you taught us, Lord, to pray; but
 2. How can your par - don reach and bless the un - for - giv - ing heart that
 3. In blaz - ing light your cross re - veals the truth we dim - ly knew: what
 4. Lord, cleanse the depths with - in our souls and bid re - sent - ment cease; then,



you a - lone can grant us grace to live the words we say.
 broods on wrongs, and will not let old bit - ter - ness de - part?
 triv - ial debts are owed to us, how great our debt to you!
 bound to all in bonds of love, our lives will spread your peace.

Text: Rosamond Eleanor Herklots (1905-1987), alt. © Oxford University Press.
 Music: DETROIT. Melody: *Supplement to Kentucky Harmony*, 1820; harm. Russell Schulz-Widmar (1944-). Harm. © 1991 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.**

Then Peter came and said to Jesus, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times. For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay

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.

Matthew’s is the first gospel found in the New Testament, but was probably the second written (60-70 CE.) This passage teaches us about mercy, forgiveness, and judgement in the form of a parable. Parables are a literary form – frequently used by Jesus - that are often anything but literal. Viewed in this light, perhaps the parable has more to say about the absence of mercy in our lives than it does about the presence of vengeance in the kingdom of heaven.

you.’ But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?’ And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

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.

Deacon: The Gospel of Christ.

Matthew 18.21-35

All: Praise to you, Lord Jesus Christ.

Homily: Steven Mackison

The Prayers of the People

Please rise as you are able

Leader: Confident in God’s presence in our lives, even in times of conflict and judgment, let us offer thanksgivings and petitions to the One whose presence is unending.

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

Leader: Tremble, O earth, at the presence of our God

All: at the presence of the God of Jacob

Leader: We pray for the church throughout the world. We ask for God’s strength to be with those churches where to proclaim God’s presence means persecution or torture. We look for God’s healing presence where the church has been the victimizer or the oppressor, that we may be reconciled and forgiven. We pray for fresh expressions of church, that they may be expressions of Christ’s love for us and God’s gift of creation.

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

Leader: Tremble, O earth, at the presence of our God

All: at the presence of the God of Jacob

Leader: We pray for the world. Today’s psalm portrays the poetry of your creation. Today it groans under the weight of earthquakes in Morocco, floods in Greece, China, and the US, fires in Canada, and senseless military conflict in many parts of the world. Endow our political leaders with wisdom. Give us compassion to respond to the needs of the refugee, the migrant, and all who are the victims of war, oppression or climate change.

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

Leader: Tremble, O earth, at the presence of our God

All: at the presence of the God of Jacob

Leader: We pray for our political leaders, Justin, Doug, and Olivia. We give thanks for all who offer themselves in public service. We remember the people of Manitoba, who have an election next month. We remember the people of Kingfisher Lake and other Indigenous communities who need potable water. In our own community we pray for those in our community who lack adequate shelter, food, or income. We ask for your healing presence on those who are ill or troubled. Give strength and patience to all who care for them.

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

Leader: Tremble, O earth, at the presence of our God

All: at the presence of the God of Jacob

Leader: We give thanks for the lives of those who have died. Jesus said, ‘I go to prepare a place for you’. Yet we gather in a place that has been prepared for us by generations of believers who have preceded us with their gifts of time, talent and treasure. Why? Because they had a vision of God’s presence at this corner of Bloor and Avenue Road. May we remain faithful to the life and witness of those who have gone before us.

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

Leader: Tremble, O earth, at the presence of our God

All: at the presence of the God of Jacob

Leader: We give thanks for the presence of God in our lives, in good times and bad. In the words of Pepper Choplin’s anthem, ‘We are not alone. We are never alone. God is with us, for ever and ever’.

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



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.

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.

Offertory Hymn: #501 (Common Praise) "Through All the Changing ..."

All sing



1. Through all the chang - ing scenes of life, in trou - ble and in joy, the
2. O mag - ni - fy the Lord with me, ex - alt the sa - cred name; when
3. The guard - ian hosts en - camp a - round the dwell - ings of the just; de -
4. O make but tri - al of God's love; ex - per - ience will de - cide how
5. Fear God, you saints, and you will then have noth - ing else to fear; let
6. To Fa - ther, Son and Spir - it blest, the God whom we a - dore be



prais - es of my God shall still my heart and tongue em - ploy.
 in dis - tress to heaven I called, God to my res - cue came.
 liv - erance they pro - vide to all who in God's shel - ter trust.
 blest and fav - oured are they all who in this love con - fide.
 ser - vice be your life's de - light; your wants shall be God's care.
 glo - ry, as it was, is now, and shall be ev - er - more.

Text: Psalm 34.1-9; para. Nahum Tate (1652-1715) and Nicholas Brady (1659-1726), *New Version*, 1696, alt. Music: WILTSHIRE. George Smart (1776-1867).

Prayer Over the Gifts

Priest: Holy God,
 accept all we offer you this day.
 May we who are reconciled at this table
 bring wholeness to our broken world.
 We ask this in the name of Jesus Christ the 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 Holy Eucharist



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, our duty and our joy,
 that we should at all times and in all places
 give thanks and praise to you,
 almighty and merciful God,
 through our Saviour Jesus Christ.
 And so, with all the choirs of angels,
 with the church on earth and the all the hosts of heaven,
 we praise your name and join in their unending hymn.

The Eucharistic Prayer today is #VIII from the Evangelical Lutheran Church in Canada.

Sanctus

Ho - ly, Ho - ly, Ho - ly Lord God of
 hosts. Heav-en and earth are full of your glo - ry. Ho -
 san - na in the high - est, ho - san - na in the high - est.
 Bless - ed is he, 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. Ho -
 san - na in the high - est, ho - san - na in the high - est.

Text: ICEL, © 2010. Music: Mass of Joy and Peace, Tony E. Alonso, © 2010, GIA Publications, Inc.

The Sanctus (from the Latin word “holy”) is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah’s vision of the greatness of God, and from Matthew, where the people called out “Hosanna!” when Jesus entered Jerusalem.

Priest: God of our weary years, God of our silent tears, you have brought us this far along our journey, lifting us up from the dust even when we have fallen short of your glory. In times of bitterness you did not abandon us, but guided us into the path of love and light. In every age you sent angels to whisper your message of love without measure. In every age, you sent your prophets to make known your loving will for all humanity. The cry of the poor has become your own cry; and our hunger and thirst for justice is your own desire, which you have entrusted to our fragile wills and restless hearts. In the fullness of time, you sent your son to preach good news to the afflicted, to break bread with the outcast and the despised, and to ransom those in bondage to prejudice and sin. In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it and gave it to his disciples, saying: “Take and eat; this is my body given for you. Do this in remembrance of me.”

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.

After supper, he took the cup of wine, gave you thanks, and offered it for all, saying: "This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me." For as often as we eat of this bread and drink from this cup, we proclaim this truth.

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

Priest: Send your Holy Spirit, our advocate, to fill the hearts of all who share this bread and cup with courage and wisdom, to pursue love and justice in all the world. Join our prayers and praise with your prophets and martyrs of every age, that, rejoicing in the hope of the resurrection, we might live in the freedom and hope of your Son. Through him, with him, in the unity of the Holy Spirit, all glory and honour is yours, almighty Father, now and forever.

People: Amen.

The Lord's Prayer

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.

<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: “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 Song: “Love is Little” (*Shaker Song, arr. Kevin Siegfried*)

Love is little, love is low,
Love will make our spirits grow.
Grow in peace, grow in light,
Love will do the thing that’s right.

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

Communion Hymn: #610 (Common Praise) “Before I Take ...” *All sing*



1. Be - fore I take the bo - dy of my Lord, be - fore I share his
2. The words of hope I of - ten failed to give, the prayers of kind - ness
3. The nar - row - ness of vi - sion and of mind, the need for oth - er
4. Of those a - round in whom I meet my Lord, I ask their par - don
5. Lord Je - sus Christ, com - pan - ion at this feast, I emp - ty now my



life in bread and wine, I rec - og - nise the sor - ry things with -
bur - ied by my pride, the signs of care I ar - gued out of
folk to serve my will, and ev - ery word and si - lence meant to
and I grant them mine that ev - ery con - tra - dic - tion to Christ's
heart and stretch my hands, and ask to meet you here in bread and



TEXT and MUSIC: John L. Bell (1949-). 1989 WGRG The Iona Community (Scotland).

in: these I lay down.
sight, these I lay down.
hurt, these I lay down.
peace might be laid down.
wine; which you lay down.

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

Motet: “Greater Love Hath No Man” (*John Ireland*)

Many waters cannot quench love,
neither can the floods drown it. Love is strong as death.
Greater love hath no man than this,
that a man lay down his life for his friends.
Who his own self bare our sins in his own body on the tree,
that we, being dead to sins, should live unto righteousness.
Ye are washed, ye are sanctified,
ye are justified in the name of the Lord Jesus.
Ye are a chosen generation, a royal priesthood, a holy nation;
that ye should show forth the praises of him
who hath called you out of darkness into his marvellous light.
I beseech you brethren, by the mercies of God,
that you present your bodies, a living sacrifice,
holy, acceptable unto God, which is your reasonable service.

Prayer after Communion

Please rise as you are able

Priest: God of peace,
in this eucharist we have been reconciled to you and to our
neighbours. May we who have been nourished by holy things
always have the courage to forgive. 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: #169 (Sing a New Creation) "Sent Out in Jesus' Name"

All sing

Sent out in Je-sus' name, our hands are read - y now to
En - via - do soy de Dios, mi ma - no lis - ta es - tá pa - ra

make the world the place in which the king - dom comes. The
cons - tru - ir con El un mun - do fra - ter - nal. Los

an - gels can - not change a world of hurt and pain in -
án - ge - les no son en - via - dos a cam - biar un

to a world of love, of jus - tice and of peace. The
mun - do de do - lor por un mun - do de paz. Me

task is ours to do, to set it real - ly free. O,
ha - to - ca - do a mi ha - cer - lo rea - li - dad; a -

help us to o - bey, and car - ry out your will.
yú - da - me, Se - ñor; a ha - cer tu vo - lun - tad.

Text: José Aguiar; Eng. trans. Jorge Maldonado, 1991. © 1988 Abingdon Press, admin.
Music Services. Music: Central American trad.; arr. More Voices, 2007. Arr. © The United Church of Canada.

The Dismissal

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

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

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.

FURTHER CREDITS FOR THIS BULLETIN

The cover image is “*Crossing the Red Sea*” by hiraku-kun, courtesy of deviantart.com.

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The Eucharistic Prayers is ELCIC (Evangelical Lutheran Church in Canada) VIII.

The Prayers of the People were written by Peter Bennett,

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WORSHIP WITH US

Sunday, September 24 (Orange Shirt Day)

9 AM – Spiritual Communion (on Zoom only)

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

7 PM – A Night of Indian Devotional Music and Meditation – Yeshe Satsang Toronto
(in the Church and through YouTube)

8 PM – Compline (on Zoom only)

Sunday, October 1 (Proper 26A)

9 AM – Spiritual Communion (on Zoom only)

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

7 PM - EarthSong (in the Church and through YouTube)

8 PM – Compline (on Zoom only)

