



## PROPER 10B

SUNDAY, JUNE 9, 2024, 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 <https://theredeemer.ca/post-17524>.

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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.

**Presider:** Paige Souter

**Welcome**

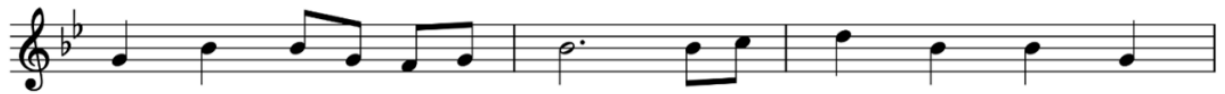
**Land Acknowledgement**

**Opening Hymn: #738 (Gather) "In Christ There is No East or West"**

*Please rise as you are able and sing*



1. In Christ there is no east or west, In  
2. In him shall true hearts ev - 'ry - where Their  
3. Join hands, dis - ci - ples in the faith, What -  
4. In Christ now meet both east and west, In



him no south or north, But one great fam - 'ly  
high com - mun - ion find; His ser - vice is the  
e'er your race may be! Who serve each oth - er  
him meet south and north, All Christ - ly souls are



bound by love Through - out the whole wide earth.  
gold - en cord Close - bind - ing hu - man kind.  
in Christ's love Are sure - ly kin to me.  
one in him, Through - out the whole wide earth.

Text: Galatians 3:23; John Oxenham (1852-1941), © American Tract Society. Tune: McKEE, CM; African-American; adapt. by Harry T. Burleigh (1866-1949).

## ✠ 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.**

### Kyrie Eleison

*All sing*

### The Collect of the Day

*Priest:* God of the unexpected,  
you take what is old and make it new,  
and what is dead and bring it to life;  
you take our false expectations  
and transform them into your truth.  
Help us to accept the challenge of your call,  
so that, trusting in your promise,  
we journey by faith in Jesus Christ. **Amen.**

"Kyrie Eleison" comes from the Greek meaning "Christ have mercy". Sung or said, it 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.

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

*Reader:* A Reading from the First Book of Samuel.

Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, "You are old and your sons do not follow in your ways; appoint for us, then, a king to govern us, like other nations." But the thing displeased Samuel when they said, "Give us a king to govern us." Samuel prayed to the Lord, and the Lord said to Samuel, "Listen to the voice of the people in all that they say to you; for they have not rejected you, but they have rejected me from being king over them. Just as they have done to me, from the day I brought them up out of Egypt to this day, forsaking me and serving other gods, so also they are doing to you. Now then, listen to their voice; only - you shall solemnly warn them, and show them the ways of the king who shall reign over them." So Samuel reported all the words of the Lord to the people who were asking him for a king. He said, "These will be the ways of the king who will reign over you: he will take your sons and appoint them to his chariots and to be his horsemen, and to run before his chariots. He will take your male and female slaves, and the best of your cattle and donkeys, and put them to his work. He will take one-tenth of your flocks, and you shall be his slaves. And in that day you will cry out because of your king, whom you have chosen for yourselves; but the Lord will not answer you in that day."

But the people refused to listen to the voice of Samuel; they said, "No! but we are determined to have a king over us, so that we also may be like other nations, and that our king may govern us and go out before us and fight our battles."

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

*All:* **Thanks be to God.**

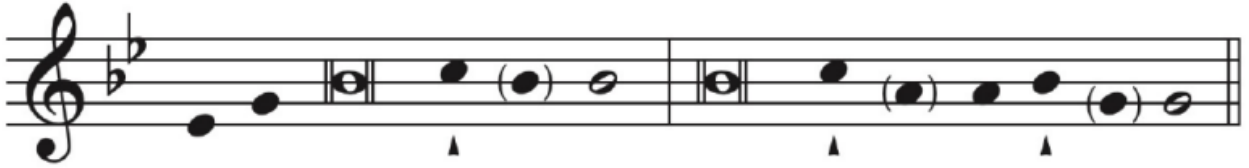
1 Samuel 8:4-11, 16-20

*A moment of silence is observed*

Samuel 1 and 2 are named after the prophet who speaks the will of God to the people of Israel. In this passage the elders ask Samuel to find a king to govern Israel. Despite Samuel's warnings, they still long for a king; why? Because every one else has one. The rest of the book chronicles the rise and fall of King Saul and, later, King David.

## Psalm 138

*All sing*



The Psalms (pronounced "sahms") are a collection of poetry and prose, written between 950 and 350 BC. They speak to all the joys and struggles we face as the people of God. This offering is a psalm of praise, glorifying God for our many blessings and assuring us of God's presence in times of uncertainty.

I WILL give thanks to you, O God, with my whole heart; \*  
**before the gods I will sing your praise.**

**I will bow down toward your holy temple  
and praise your name, \*  
because of your love and faithfulness;**

For you have glorified your name. \*  
and your word above all things.

**When I called, you answered me; \*  
you increased my strength within me.**

All who reign on earth will praise you, O God. \*  
when they have heard the words of your mouth.

**They will sing of your ways, \*  
that great is your glory, O God.**

Though you be high, you care for the lowly; \*  
you perceive the haughty from afar.

**Though I walk in the midst of trouble, you keep me safe; \*  
you stretch forth your hand against the fury of my enemies;  
your right hand shall save me.**

You will make good your purpose for me; \*  
**O God, your love endures for ever;  
do not abandon the works of your hands.**

## Second Reading:

*Reader:* A Reading from the Second Letter from Small Man to the Sacred Family in Village of Pleasure.

It has been written in our Sacred Teachings, "My faith gave me the courage to speak." Since the same faith lives in our spirits, we too have the courage to speak. For we know that the one who raised up Creator Sets Free (Jesus) to sit beside the Great Spirit will also raise us up to be with him. Then together, we will all stand before him. So then, all that we suffer is for your good. This means that Creator's gift of great kindness will reach more and more people. Then many people will give thanks to the Great Spirit, bringing him even greater honor. That is why we never lose heart. For even though our outer being is fading away, our inner being grows stronger every day. For the troubles we now face are small compared to what is coming and do not last for long. Instead, they are getting us ready for the great and shining beauty of the world to come, a beauty beyond comparison that will never fade away. So we set our minds not on the things we can see but on the things we cannot see. For the things we can see will last only for a short time, but the things we cannot see are from the world to come, which will never fade away. Our bodies are like tipis that we live in here on earth. If our tipi wears out and is taken down in death, we know for sure that the Great Spirit has a better lodge for us in the spirit-world above. That lodge is not made with human hands and will never grow old or wear out.

*Just as we have the same spirit of faith that is in accordance with scripture - "I believed, and so I spoke" - we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace as it extends to more and more people, may increase thanksgiving, to the glory of God. So we do not lose heart. Even though our outer nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal. For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.*

Corinth was a large metropolitan trading centre where a diversity of cultures, faiths, and practices converged. Paul wrote this letter to the Church he established there. He is responding challenges that they are facing as they try to live his teachings of the Gospel faithfully. This passage is meant to encourage the Corinthians to keep their faith during a difficult time of struggle, reminding them that God is with them to the end, and beyond.

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

*All:* **Thanks be to God.**

2 Corinthians 4.13-5.1

*A moment of silence is observed*

The Sequence Hymn/Song (from the Latin "sequentiae" meaning "following") is a hymn/song that is sung after the second reading and before the reading of the Gospel.

**Sequence Hymn: #134 (Sing a New Creation) "When the Hungry Who Have Nothing"**

*All rise and sing*



1. When the hun-gry who have noth-ing share with stran-gers; when the  
 2. When the suf-fering find their com-fort in our car-ing; when their  
 3. When a spir-it of re-joic-ing fills us deep-ly; when the  
 4. When true good-ness makes each home a hal-lowed shel-ter; when the



thirst-y give us drink, ask-ing no price; when in weak-ness, we still  
 hope springs from a hope that nev-er tires; when all ha-tred melts in  
 truth rings from our lips, stron-ger than lies; when we hon-our Christ's ex-  
 war-torn of-fer peace, bless-ed and wise; when each stran-ger is our



strength-en one an-oth-er: God goes with us on the path-ways of our  
 em-bers of our lov-ing: God goes with us on the path-ways of our  
 am-ple to live sim-ply: God goes with us on the path-ways of our  
 broth-er or our sis-ter: God goes with us on the path-ways of our



lives. God goes with us on the path-ways of our lives.  
 lives. God goes with us on the path-ways of our lives.  
 lives. God goes with us on the path-ways of our lives.  
 lives. God goes with us on the path-ways of our lives.

Text and music: José Antonio Olivar and Miguel Manzano, 1971; arr. Alvin Schutmaat, 1971. Eng. tr. Mary Louise Bringle, 2005; © 1971 José Antonio Olivar and Miguel Manzano; admin. OCP Publications.

*We turn and face the Gospel as it is processed to the midst of the gathered community.*

*We do this as a sign of respect and to symbolize that*

*its message is at the centre of our lives and its truth is always before our eyes.*

**The Gospel**

**Priest:** The Lord be with you.

**All:** **And also with you.**

**Priest:** War Club tells the Good Story of Creator Sets Free.

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

Creator Sets Free (Jesus) then returned to his house in Village of Comfort (Capernaum). Just like before, a large crowd gathered there—so many that he and his followers were not even able to eat. When his relatives heard about this, they tried to take him away from there, because the people were saying, "He has lost his mind!"

*The crowd came together again, so that they could not even eat. When his family heard it, they went out to restrain Jesus, for people were saying, "He has gone out of his mind."*

The scroll keepers from Village of Peace (Jerusalem) were there also. "He stands with Worthless Ruler (Beelzebul)," they accused him, "for his power to force out evil spirits comes from the one who rules over them."

So Creator Sets Free (Jesus) gathered them around himself and spoke to them with wise sayings such as these: "How can Accuser (Satan), that evil trickster, force out evil spirits? Can he defeat himself? If a nation wars against itself, that nation cannot stand. A family that fights against itself will fall. In the same way, if Accuser (Satan) rises up against himself, then how will he continue to rule?"

"No one can enter the house of a strongman and take away his goods, unless he first defeats him. Then he can take away his goods.

"I speak from my heart, humankind will be released from all their wrongdoing and evil speaking, but whoever speaks evil of the Holy Spirit will not be released. This wrongdoing will follow them into the world to come and to the end of all days."

He said this because they were saying of Creator Sets Free (Jesus), "He has an evil spirit."

Then his mother and brothers came to him outside the house and sent word to him to come out to them. The crowd that was sitting in a circle around him said, "Look, your relatives are outside looking for you." "Who are my relatives?" he asked them as he looked around at the circle of people. "Here they are! The ones who walk in the ways of the Great Spirit are all my relatives—my mother, my brothers and my sisters."

*And he called them to him, and spoke to them in parables, "How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come.*

*But no one can enter a strong man's house and plunder his property without first tying up the strong man; then indeed the house can be plundered.*

*"Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin" - for they had said, "He has an unclean spirit."*

*Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, "Your mother and your brothers and sisters are outside, asking for you." And he replied, "Who are my mother and my brothers?" And looking at those who sat around him, he said, "Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother."*

Although this is early in Mark's Gospel, the crowds have started to follow Jesus and his opponents are challenging him at every turn. Just before this passage began, Jesus had been curing and healing the multitude. The scribes confront Jesus about the origin of his power to perform these miracles, accusing him of being aligned with the Evil One.

Priest: The Gospel of Christ.

All: Praise to you, Lord Jesus Christ.

Mark 3.20-35

**Sermon:** Steven Mackison

*A moment of silence is observed.*

## **Prayers of the People**

*Leader:* As we stand in God's presence, let us pray for the hopes and needs that we carry in our hearts for ourselves and for the world.

Gracious God, we give you thanks for this day, for this time to gather in prayer and to enter into communion with you and with each other. We give you thanks for the blessings we see, the ones beyond our awareness, and the ones that while difficult, change our hearts.

*Please add your prayers silently or aloud.*

*Leader:* Loving God,

**All: Hear our prayer.**

*Leader:* We pray for the church and the whole people of God. May we, inspired by the Gospel, live lives of beauty and harmony, be a beacon of hope, and be a place of warm welcome.

*Please add your prayers silently or aloud.*

*Leader:* Loving God,

**All: Hear our prayer.**

*Leader:* We pray for all in positions of authority and influence. May they strive to serve the common good rather than the interests of the few and privileged.

*Please add your prayers silently or aloud.*

*Leader:* Loving God,

**All: Hear our prayer.**

*Leader:* We pray for those who are marginalized, hungry, street involved, abandoned, and isolated. We pray for refugees, displaced peoples, and migrants who are fleeing war zones, climate and natural disasters, and economic inequality and hardship. May they find comfort, support, and healing.

*Please add your prayers silently or aloud.*

*Leader:* Loving God,

**All: Hear our prayer.**

*Leader:* We pray for Indigenous Peoples around the world, especially the Indigenous People of Turtle Island. We pray for healing and reconciliation. May we together, follow the path of peace and justice.

*Please add your prayers silently or aloud.*

*Leader:* Loving God,

**All: Hear our prayer.**

*Leader:* We pray for those who are living with illness, injury, or are grieving the loss of a loved one. May they experience God's consoling presence.

*Please add your prayers silently or aloud.*

*Leader:* Loving God,

**All: Hear our prayer.**



*Leader:* We live all of these prayers, spoken and unspoken, and all the longings in our hearts to God, who loves us more than we can ask or imagine.

*All:* Amen.

## The Peace

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

*People:* And also with you.



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.

## Offertory Hymn: #592 (Common Praise) “Where Cross the Crowded Ways of Life”

*All sing*



1. Where cross the crowd - ed ways of life, where cries of tribe and  
2. In haunts of wretch - ed - ness and need, on shad - owed thresh - olds,  
3. From chil - dren's wound - ed help - less - ness, from all our sib - lings'  
4. The cup of wa - ter given for you still holds the fresh - ness  
5. O Jes - us from the moun - tain - side make haste to heal these  
6. till all the world shall learn your love, and fol - low where your



race re - sound, a - mid the noise of self - ish strife, O  
dark with fears, from paths where hide the lures of greed, we  
grief and toil, from fam - ished souls, from sor - row's stress, your  
of your grace; yet long the mul - ti - tudes to view the  
hearts of pain. A - mong these rest - less throngs a - bide; O  
feet have trod; till glor - ious from your heaven a - bove shall



Christ, your word of love is found.  
catch the vi - sion of your tears.  
heart has nev - er known re - coil.  
strong com - pas - sion of your face.  
tread the cit - y's streets a - gain.  
come the cit - y of our God.

Text: Frank Mason North (1850-1935), alt. © The Sisterhood of St. John the Divine. Music: William Gardiner (1770-1853), Sacred Melodies, 1815.

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 Eucharist (Greek for “thanksgiving”) is a sacramental act of worship where we share bread and wine. A sacrament is “an outward and visible sign of an inward and spiritual grace.” Also known as “Communion” it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

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

## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* Merciful God and Father, in Adam's fall we were born to death; in the new Adam we are reborn to life. In all we offer you this day may we share a taste of your eternal kingdom. We ask this in the name of Jesus Christ the Lord. **Amen.**

### The Great Thanksgiving



The Lord be with you. **And al-so with you.**



Lift up your hearts. **We lift them to the Lord.**



Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

*Priest:* 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: #719 (Common Praise)



Ho-ly, ho - ly, ho-ly Lord, God of power and might, heaven and earth are



full of your glo-ry. Ho - san-na in the high-est. Bless-ed is he who comes



in the name of the Lord. Ho-san-na in the high-est. Ho-san-na in the high-est.

*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.

The Eucharistic Prayer today is Prayer 1 from The Book of Alternative Services of The Anglican Church of Canada.

*All:* **Dying you destroyed our death, rising you restored our life.  
Lord Jesus come in glory.**

*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.**

### The Lord's Prayer

<i>Priest:</i>	<i>People:</i>
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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.

The Lord's Prayer, found in both Matthew and Luke, 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 Fraction Hymn (or Song) (from the Latin “fractio” meaning “to break”) is a hymn (or song) sung during the Eucharist when the priest breaks the consecrated bread.

## The Breaking of the Bread

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

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

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

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

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

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

**Fraction Song:** “Our Prayer” (*Brian Wilson*)

*Led by the choir*

## 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.*

*Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.*

**Communion Song: “We are Family”** (*N. Rodgers / B. Edwards*)

*All sing*

We are family  
I got all my sisters with me  
We are family  
Get up everybody and sing

Everyone can see we're together  
As we walk on by  
And we fly just like birds of a feather  
I won't tell no lie

All of the people around us they say  
Can they be that close  
Just let me state for the record  
We're giving love in a family dose

Living life is fun and we've just begun  
To get our share of this world's delights  
High hopes we have for the future  
And our goal's in sight

No, we don't get depressed  
Here's what we call our golden rule  
Have faith in you and the things you do  
You won't go wrong, oh no  
This is our family jewel

**Motet: “O Lord, give thy Holy Spirit”** (*Thomas Tallis*)

O Lord, give thy Holy Spirit into our hearts,  
and lighten our understanding,  
that we may dwell in the fear of thy Name,  
all the days of our life,  
that we may know thee, the only true God,  
and Jesus Christ whom thou hast sent.

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

## Prayer after Communion

*Priest:* O God, we have shared in the mysteries of the body and blood of Christ. Nourish us by this feast, that we may live the risen life and serve you faithfully in the world. We ask this in the name of Jesus Christ the Lord.

*All:* **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

**Concluding Hymn: #577 (Common Praise) “God of Grace and God of Glory”**

*All rise and sing*



1. God of grace and God of glo - ry, on your peo - ple  
2. Lo, the hosts of e - vil round us scorn your Christ, as -  
3. Cure your chil - dren's war - ring mad - ness. Bend our pride to  
4. Set our feet on lof - ty pla - ces; gird our lives that

pour your power; now ful - fil your chur - ch's sto - ry;  
sail his ways. Fears and doubts too long have bound us;  
your con - trol. Shame our wan - ton self - ish glad - ness,  
they may be ar - moured with all Christ-like gra - ces

bring its bud to glo - rious flower. Grant us wis - dom, grant us cour - age,  
free our hearts to work and praise. Grant us wis - dom, grant us cour - age,  
rich in goods and poor in soul. Grant us wis - dom, grant us cour - age,  
in the fight for lib - er - ty. Grant us wis - dom, grant us cour - age,

for the fac - ing of this hour, for the fac - ing of this hour.  
for the liv - ing of these days, for the liv - ing of these days.  
lest we miss your king - dom's goal, lest we miss your king - dom's goal.  
lest we fail our - selves and thee, lest we fail our - selves and thee.

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## The Dismissal

*Priest:* Go forth in the name of Christ. Alleluia!

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

The “Doxology” (from the Greek word “doxologia”) means “words of glory.” This expression of praise proclaims 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.

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## FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People by Paige Souter.

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## WORSHIP WITH US

### Sunday June 9 (Proper 10B)

**7:00 PM** – Be Still (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)

### Sunday June 16 (Proper 11B)

**9:00 AM** – Spiritual Communion (on Zoom only)

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

**7:00 PM** – Be Still (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)

