



PROPER 15B

HOLY
EUCCHARIST

SUNDAY,
JULY 14, 2024
AT 10:30 A.M.

The Church of the
Redeemer
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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 <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 Song: #806 (Gather) "I Come with Joy to Meet My Lord"

All rise and sing



1. I come with joy to meet my Lord, For -
2. I come with Chris - tians far and near To
3. As Christ breaks bread and bids us share Each
4. And thus with joy we meet our Lord. His
5. To - geth - er met, to - geth - er bound, We'll



giv - en, loved, and free, In awe and won - der
find, as all are fed, The new com - mu - ni -
proud di - vi - sion ends. The love that made us
pres - ence al - ways near, Is in such friend - ship
go our dif - frent ways, And as his peo - ple



to re - call His life laid down for me.
ty of love In Christ's com - mu - nion bread.
makes us one, And strang - ers now are friends.
bet - ter known; We see and praise him here.
in the world, We'll live and speak his praise.

✠ The Gathering of the Community

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

All: **And also with you.**

Kyrie Eleison (Lord, have mercy)

The Collect of the Day

Priest: God of the prophets,
whose word cuts through the webs of power and holds the tyrant to account:
be with all who raise their voice against oppression and misrule,
who are imprisoned and abused for freedom's sake;
help us to stand and speak with them and witness to your kingdom now;
through Jesus Christ, the name above all others.

All: **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Second Book of Samuel.

David again gathered all the chosen men of Israel, thirty thousand. David and all the people with him set out and went from Baale-judah to bring up from there the ark of God, which is called by the name of the LORD of hosts who is enthroned on the cherubim. They carried the ark of God on a new cart and brought it out of the house of Abinadab, which was on the hill. Uzzah and Ahio, the sons of Abinadab, were driving the new cart with the ark of God, and Ahio went in front of the ark. David and all the house of Israel were dancing before the LORD with all their might, with songs and lyres and harps and tambourines and castanets and cymbals.

So David went and brought up the ark of God from the house of Obed-edom to the city of David with rejoicing, and when those who bore the ark of the LORD had gone six paces, he sacrificed an ox and a fatted calf. David danced before the LORD with all his might; David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the trumpet. As the ark of the LORD came into the city of David, Michal daughter of Saul looked out of the window and saw King David leaping and dancing before the LORD, and she despised him in her heart.

They brought in the ark of the LORD and set it in its place, inside the tent that David had pitched for it, and David offered burnt offerings and offerings of well-being before the LORD. When David had finished offering the burnt offerings and the offerings of well-being, he blessed the people in the name of the LORD of hosts and distributed food among all the people, the whole multitude of Israel, both men and women, to each a cake of bread, a portion of meat, and a cake of raisins. Then all the people went back to their homes.

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

2 Samuel 6:1-5, 12b-19

All: **Thanks be to God.**

A moment of silence is observed

Our worship begins with the Gathering. We come to this sacred place as individuals, but we gather together to worship, pray, and give thanks to God as a community.

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

The ark, the most visible symbol of the presence of God among God's people, is brought into the City of David, following King David's taking of Jerusalem and victory over the Philistines. And it is David himself who dances the ark into the city. His wife, Michal, is not impressed.

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.

An entrance liturgy that echoes the procession and entrance of the ark into Jerusalem, this psalm describes the contrasting ways humans enter God's space and God enters human space.

Psalm 24 (George Black / Nan Merrill)

All sing

Refrain



You gates, o-pen wide and high. Let the glo-rious sov-ereign en - ter.

The earth is yours, O Giver of Life, in all its fulness and glory,
the world and all those who dwell therein;
For You have founded it upon the seas,
and established it upon the rivers. **Refrain**

Who shall ascend your hill, O Gracious One?
and who shall stand in your holy place?
All who have clean hands and pure hearts,
who do not lift up their souls to what is false, nor make vows deceitfully. **Refrain**

All these will be blessed by the Heart of Love,
and renewed through forgiveness.

Such is the promise to those
who seek Love's face. **Refrain**

Lift up your heads, O gates! And be lifted up, O ancient doors!
that the Compassionate One may come in.

Who is the Compassionate One?

The Beloved, strong and steadfast, the Beloved, firm and sure! **Refrain**

Lift up your heads, O gates! And be lifted up, O ancient doors!
that the Compassionate One may come in.

Who is this Compassionate One?

The Beloved, Hearts of your heart, Life of your life, this is the Compassionate One! **Refrain**

A moment of silence is observed.

Gospel Acclamation

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

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

King Herod heard of it, for Jesus's name had become known. Some were saying, "John the baptizer has been raised from the dead, and for this reason these powers are at work in him." But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old." But when Herod heard of it, he said, "John, whom I beheaded, has been raised."

For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife, because Herod had married her. For John had been telling Herod, "It is not lawful for you to have your brother's wife." And Herodias had a grudge against him and wanted to kill him. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed, and yet he liked to listen to him. But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. When his daughter Herodias came in and danced, she pleased Herod and his guests, and the king said to the girl, "Ask me for whatever you wish, and I will give it." And he swore to her, "Whatever you ask me, I will give you, even half of my kingdom." She went out and said to her mother, "What should I ask for?" She replied, "The head of John the baptizer." Immediately she rushed back to the king and requested, "I want you to give me at once the head of John the Baptist on a platter." The king was deeply grieved, yet out of regard for his oaths and for the guests, he did not want to refuse her. Immediately the king sent a soldier of the guard with orders to bring John's head. He went and beheaded him in the prison, brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. When his disciples heard about it, they came and took his body and laid it in a tomb.

Priest: The Gospel of Christ.

Mark 6:14-29

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

Homily: Suzanne Rumsey

A moment of silence is observed.

Prayers of the People

Leader: As one people called by God, let us lift our prayers to the One who knows the prayers of our hearts regardless of whether we utter a word.

Loving God, we are your humble children, seeking to live honestly and compassionately. Give us strong hearts to serve as your faithful witnesses in a world in need of love and healing.

A silence is observed, please add your own prayers, silently or aloud.

Leader: Gracious God,

All: **Hear our prayer.**

Salome dances for Herod, who is impressed. And the price for that dance is John the Baptist's head on a platter. The one who "prepared the way" for Jesus pays the ultimate price for speaking truth to power.

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 needs of the world around us, the sick, the suffering, and those whom we love but see no more.

The peace is mentioned several times throughout the New Testament and has been a part of Christian worship since the second century. It is a gesture that we offer our neighbour - a kiss, a hug, a handshake – that is meant to suggest that we are reconciled with one another.

Leader: You have called us and joined us into one body, the church, to hear the cries of the world, to read the signs of our time, to speak where silence needs breaking, and to support where courage falters. Give us strong hearts that we may be your witnesses of empowerment.

A silence is observed, please add your own prayers, silently or aloud.

Leader: Gracious God,
All: **Hear our prayer.**

Leader: You have called us to be peacemakers, in a world longing for more than war, famine, environmental destruction, climate change, and exploitation. Give us humble hearts that we may be your witnesses for peace.

A silence is observed, please add your own prayers, silently or aloud.

Leader: Gracious God,
All: **Hear our prayer.**

Leader: You call us to be agents of change, seeking to overcome forces of polarization, hatred, discrimination, and poverty. Give us brave hearts that we may be your witnesses for justice.

A silence is observed, please add your own prayers, silently or aloud.

Leader: Gracious God,
All: **Hear our prayer.**

Leader: You send us on journey to anoint, to restore, and to comfort each person in need. Give us gentle hearts that we may be your witnesses for healing.

A silence is observed, please add your own prayers, silently or aloud.

Leader: Gracious God,
All: **Hear our prayer.**

Leader: Loving God, sustainer of all creation, we come to you, aware that each of us shrinks from your call. Give us the courage to speak and live the word of your Son, in whose name we pray.

All: **Amen.**

The Peace

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

People: **And also with you.**

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: #270 (Common Praise) "Lamb of God, to Thee We Raise"

All sing



1. Lamb of God, to thee we raise hymns of ho - ly love and praise
 2. Like the morn - ing star he rose, thine ap - pear - ing to dis - close;
 3. Filled with grace and sanc - ti - ty from his blest na - tiv - i - ty,
 4. Kins - man of the King di - vine, great - est of the proph - et's line,
 5. Might - y preach - er, by whose word souls to pen - i - tence were stirred
 6. Make us, Lord, like John to be fear - less wit - ness - es for thee;



for the saint and proph-et born to be her - ald of the morn.
 like an en - sign lift - ed high, he de - clared thy king - dom nigh.
 he, the new E - li - as, came bear - ing zeal's most sa - cred flame.
 blest fore - run - ner of the Lord, who his prais - es can re - cord?
 those who long in sin had strayed then the call di - vine o - beyed.
 faith - ful un - to death be found, and at last by thee be crowned.

Text: William Edgar Enman (1869-1950). Music: LÖBECK. Melody Geistreiches Gesangbuch, 1704; adapt. and harm. William Henry Havergal (1793-1870), alt.

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 Holy Eucharist

Prayer Over the Gifts

Priest: Holy God, gracious and merciful,
 you bring forth food from the earth
 and nourish your whole creation.
 Turn our hearts toward those
 who hunger in any way,
 so that all may know your care;
 and prepare us now to feast on the bread of life,
 Jesus Christ, our Saviour and Lord. **Amen.**

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 Great Thanksgiving



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



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

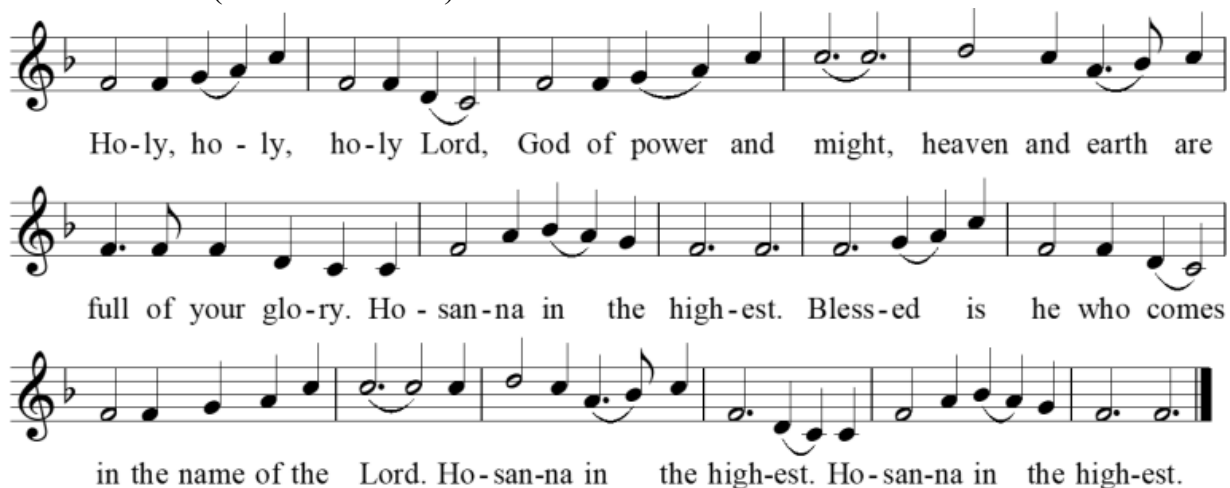


Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

Priest: Blessed are you, gracious God,
creator of heaven and earth;
you are the source of light and life for all your creation,
you made us in your own image,
and call us to new life in Jesus Christ our Saviour.
Therefore we praise you,
joining our voices to proclaim the glory of your name.

Sanctus: #719 (Common Praise)

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, God of power and might, heaven and earth are
full of your glo-ry. Ho - san-na in the high-est. Bless-ed is he who comes
in the name of the Lord. Ho - san-na in the high-est. Ho - san-na in the high-est.

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

Priest: We give thanks to you, Lord our God,
for the goodness and love
you have made known to us in creation;
in calling Israel to be your people;
in your Word spoken through the prophets;
and above all in the Word made flesh,
Jesus your Son.
For in these last days you sent him
to be incarnate from the Virgin Mary,
to be the Saviour and Redeemer of the world.
In him, you have delivered us from evil,
and made us worthy to stand before you.
In him, you have brought us
out of error into truth,
out of sin into righteousness,
out of death into life.

On the night he was handed over
to suffering and death,
a death he freely accepted,
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."

Priest: 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."

Therefore, Father, according to his command,

All: **we remember his death,
we proclaim his resurrection,
we await his coming in glory.**

Priest: and we offer our sacrifice
of praise and thanksgiving
to you, Lord of all;
presenting to you, from your creation,
this bread and this wine.

We pray you, gracious God,
to send your Holy Spirit upon these gifts,
that they may be the sacrament
of the body of Christ
and his blood of the new covenant.
Unite us to your Son in his sacrifice,
that we, made acceptable in him,
may be sanctified by the Holy Spirit.

In the fullness of time,
reconcile all things in Christ,
and make them new,
and bring us to that city of light where you dwell with all of your children;
through Jesus Christ our Lord,
the firstborn of all creation,
the head of the Church,
and the author of our salvation;

by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory are yours, almighty Father,
now and for ever.

All: **Amen.**

Given to us by Jesus himself, "The Lord's Prayer" 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

Priest: *People:*

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.

People: **Thanks be to God.**

Agnus Dei (Healey Willan)

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, you take away the sin of the world, have mercy on us.

Lamb of God, you take away the sin of the world, grant us peace.

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.

Agnus Dei (pronounced "On-yoose Day-e") is 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.

*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: King David *(Herbert Howells / Walter de la Mare)*

King David was a sorrowful man:
No cause for his sorrow had he;
And he called for the music of a hundred harps,
To ease his melancholy.

They played till they all fell silent:
Played and play sweet did they;
But the sorrow that haunted the heart of King David
They could not charm away.

He rose and in his garden
Walked by the moon alone,
A nightingale hidden in a cypress tree,
Jargoned on and on.

King David lifted his sad eyes
Into the dark-boughed tree
"Tell me, thou little bird that singest,
Who taught my grief to thee?"

But the bird in no-wise heeded;
And the king in the cool of the moon
Harkened to the nightingale's sorrowfulness,
Till all his own was gone.

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

“Doxology” comes from the Greek word “doxalogia” meaning “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.

Motet: “O Sacrum Convivium” (Giovanni Croce)

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

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

Prayer after Communion

Please rise as you are able

Priest: We give you thanks, almighty God,
that you have refreshed us through the healing power of this gift of life.
In your mercy, strengthen us through this gift,
in faith toward you and in fervent love toward one another;
for the sake of Jesus Christ our 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

Please be seated

Concluding Hymn: #536 (Gather) “Amen Siakudumisa”

All rise and sing

Amen si - a-ku-du-mi - sa. Amen si - a-ku-du-mi - sa. Amen ba-wo,
Amen ba-wo, Amen si - a-ku-du-mi - sa.

Text: Amen. Praise the name of the Lord. South African traditional. Tune: Attributed to S.C. Molefe as taught by George Msadana; arr. by John L. Bell, b. 1949, © 1990, Iona Community, GIA Publications, Inc., agent.

The Dismissal

Priest: Let us go in peace to love and serve God. Alleluia!

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

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