



PROPER 22B – HOLY EUCHARIST
SUNDAY, SEPTEMBER 1, 2024, 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 <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:

#26 (Songs of a New Creation) "Deep the Snows on God's High Mountain" *All rise and sing*



1. Deep the snows on God's high moun-tain, bright and gleam-ing in the sun.
2. E - den, land of lake and riv - er, ev - er pure and ev - er near.
3. Wells of old where shep-herds halt - ed, there to drink and find their rest,
4. Zi - on's tem - ple saw God's glo - ry gush - ing forth from ev - ery door.



There set free, a liv - ing foun - tain stirs once more its course to run.
Grace and beau-ty sing to - geth - er, fresh the flow from year to year.
are by God a place ex - alt - ed: ris - ing thirst is here ad - dressed.
Je - sus lives to be that sto - ry, time-less fount on ev - ery shore.



Pool on pool by leaps de-scend-ing, brooks, now might-y tor - rents roar.
Sing they all, in - vit - ed sib-lings, bathed and blest, so bright their soul.
Came the Son true wealth pos - ses - sing, large that heart to in - ter - cede.
Wide the praise of throngs de - clar - ing: his the life of love out-poured;



Shad-ed rills from still-ness wend-ing, qui - et springs in us re-store.
Gift of God these heal-ing wa - ters, liv - ing streams to make us whole.
Liv-ing wa - ter rich in bless-ing floods the des - ert of our need.
he, the Christ who meets us, car - ing; he, our ev - er liv - ing Lord.

✠ 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.**

Glory to God

The Collect of the Day

Priest: Blessed are you, O Lord and Lover,
source of beauty and depth of passion.
Strengthen and inspire us to do the word we hear
and live the faith we confess,
through Jesus, our Saviour and Friend.

All: **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Song of Solomon.

The voice of my beloved! Look, he comes, leaping upon the mountains, bounding over the hills. My beloved is like a gazelle or a young stag. Look, there he stands behind our wall, gazing in at the windows, looking through the lattice. My beloved speaks and says to me: "Arise, my love, my fair one, and come away; for now the winter is past, the rain is over and gone. The flowers appear on the earth; the time of singing has come, and the voice of the turtledove is heard in our land. The fig tree puts forth its figs, and the vines are in blossom; they give forth fragrance. Arise, my love, my fair one, and come away."

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

Song of Solomon 2.8-13

All: **Thanks be to God.**

A moment of silence is observed

Psalm 45.1-2, 7-10 (George Black/Nan Merrill)

All sing

Refrain

Ev-ery age will re-call your name. This song will fix it in their me-mo-ry.

I address my verses to the Heart of all hearts;
My tongue is like the pen of a ready scribe.
My heart overflows with gratitude and peace;
You are the lodestar for humankind; grace springs forth from your Love;
You, who are closer than our breath, speak to us from the silence.
Those who listen and heed are blessed beyond belief! **Refrain**

The Gathering calls us to this sacred place as individuals, but we gather together to worship, pray, and give thanks as a community.

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

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

The Song of Songs is attributed to Solomon. Containing the most beautiful love poetry in the Bible, it tells the story of a young woman and her lover who are unable to be together, possibly because she is part of Solomon's harem. This is a celebration of a love, therefore, that is continually thwarted.

The Psalms are prayers and songs for many occasions in the life of the believing community. This Psalm is unique; it appears to have been written for the wedding feast of a king, but may also have been used over the years as a wedding Psalm for the common people.



Your Divine Presence endures forever and ever.
 Your sovereign edict is ordained with justice;
 your love is unconditional, without reserve.
 Therefore, O Creator, O Heart of Love, anoint us
 with the oil of gladness to share with all; **Refrain**
 your raiment is as fragrant blossoms,
 fruit of the earth, healing herbs from nature's bounty.
 From every direction stringed instruments will gladden our hearts;
 our friends will be mature and kind,
 filled with integrity, standing beside us in times of need. **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.**

Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around Jesus, they noticed that some of his disciples were eating with defiled hands, that is without washing them. (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) So the Pharisees and the scribes asked him, "Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?" He said to them, "Isaiah prophesied rightly about you hypocrites, as it is written, 'This people honours me with their lips, but their hearts are far from me; in vain do they worship me, teaching human precepts as doctrines.' You abandon the commandment of God and hold to human tradition." Then he called the crowd again and said to them, "Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile. For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person. "

Priest: The Gospel of Christ.

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

Mark 7.1-8,14-15,21-23

A moment of silence is observed.

There are many interactions between Jesus and the Pharisees in the gospels. The Pharisees hoped that by keeping themselves holy, they could create a community where God would be at home. Jesus tells them that outward holiness is not the key to that community; it is, rather, shaped by those whose hearts don't give rise to injustice and destructive actions.

Homily: Sylvia Keesmaat

A moment of silence is observed.

Prayers of the People

Leader: O Holy One, mighty and eternal. You come to us in the privacy of our hearts, loving us, and calling us closer to you. Stay with us Lord; remind us always of your presence, and strengthen us so we may be a force for good, sharing your love in word and deed.

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

Leader: Renew us in your love.

All: **O Lord renew us.**

Leader: God our saviour, our world is so broken. Bring truth, peace and justice to the nations. Inspire our leaders to care for their people as you care for us. Raise and comfort all who suffer at the hands of others. Keep safe those who bring relief and medicine, guide the peacemakers, bless the caregivers. Comfort the bereaved. Help us to live every day in the sure and certain hope of your eternal victory.

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

Leader: Renew us in your love.

All: **O Lord renew us.**

Leader: God our creator, we long for the salvation of the natural world. Stir us from apathy, restrain us from excess and revive in us new hope that we may faithfully do our part to renew the face of the earth.

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

Leader: Renew us in your love.

All: **O Lord renew us.**

Leader: Jesus, God with us, we entrust all who are dear to us to your never-failing care and love. Cover us with your loving and powerful presence to bring healing, comfort and forgiveness. In times of anxiety and stress, teach us to wait in quietness for your protection and defence. Be present in all places of suffering and loss and bring hope even in the darkest night.

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

Leader: Renew us in your love.

All: **O Lord renew us.**

Leader: Lord our God;
We look to you. Help us see.
We listen for you. Help us hear.
We turn to you. Help us follow.
We reach for your hand. Hold us close.
Watch over us and hold us all the days of our life;
through Jesus Christ our Lord.

All: **Amen.**

Homily (from the Greek "homilio" meaning "conversation") gathers the themes of the readings together and articulates 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, and those in need around us. Please feel free to say aloud the names of those people, places and situations who are in need of prayer.

The sharing of the peace has been a part of Christian worship since the second century. It is a gesture that we share through a nod, a handshake, or by raising your hand in the peace symbol, offering our neighbour reconciliation with one another and with God.

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.

The Peace

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

People: And also with you.



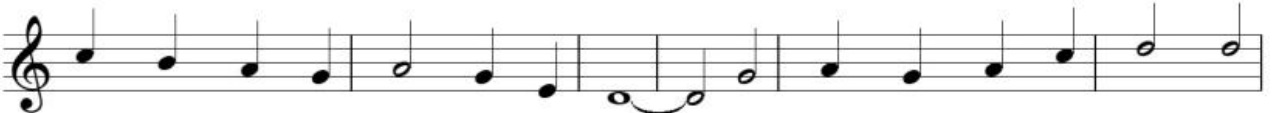
Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.

Offertory Hymn: #400 (Common Praise) "What Wondrous Love is This"

All sing



1. What won - drous love is this, O my soul, O my soul! What
 2. When I was sink - ing down, sink - ing down, sink - ing down, when
 3. To God and to the Lamb I will sing, I will sing; to
 4. And when from death I'm free, I'll sing on, I'll sing on; and



won-drous love is this, O my soul! What won-drous love is this that
 I was sink - ing down, sink - ing down, when I was sink - ing down be-
 God and to the Lamb I will sing; to God and to the Lamb, who
 when from death I'm free, I'll sing on; and when from death I'm free, I'll



caused the Lord of bliss to bear the dread-ful curse for my soul, for my
 neath God's right- eous frown, Christ laid a - side his crown for my soul, for my
 is the great I AM, while mil-lions join the theme, I will sing, I will
 sing his love for me, and through e - ter - ni - ty I'll sing on, I'll sing



soul, to bear the dread-ful curse for my soul!
 soul, Christ laid a - side his crown for my soul.
 sing, while mil-lions join the theme, I will sing.
 on; and through e - ter - ni - ty I'll sing on.

Text: General Selection of the Newest and Most Admired Hymns and Spiritual Songs Now in Use, 1811, alt. Music: Melody William Walker (1809-1875), appendix to The Southern Harmony, New Haven, 1840 ed.; harm. The New Century Hymnal, 1995. Harm. © 1993 The Pilgrim Press.

✠ The Holy Eucharist

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 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 to thank you and praise you, holy and gracious God, creator of all things, ruler of heaven and earth, sustainer of life, for you are the source of all goodness, rich in mercy and abounding in love; you are faithful to your people in every generation, and your word endures for ever. Therefore with angels and archangels, with the fellowship of saints and the company of heaven, we glorify your holy name, evermore praising you and singing;

Sanctus: #300 (Gather)



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,



heav - en 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; adapt. by Marcia Pruner, © 1980, Church Pension Fund; acc. by Richard Proulx, © 1986, GIA Publications, Inc.

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.

Priest: We praise you, merciful Father, not as we ought, but as we are able,
because in your tender love you gave the world your only Son,
in order that the world might be saved through him.
He made you known by taking the form of a servant, healing the sick,
liberating the oppressed, reaching out to the lost.
Betrayed, reviled, and nailed to the cross, he confronted the power of sin
and disarmed it for ever.
In his offering of himself, he became the perfect and sufficient sacrifice
for the sins of the whole world.
Redeemed by Christ, we have been adopted as your children;
by your pardon you have made us worthy to praise you.
On the night he was betrayed, Jesus, at supper with his friends,
took bread, gave you thanks, broke the bread, gave it to them, and said,
“Take and 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 which is shed for you and for many for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me.”
In obedience to him and with grateful hearts we approach your holy table,
remembering our Saviour’s sacrifice, and rejoicing in his victory.
Confident in his sovereign purpose, we declare our faith:

All: **Christ has died. Christ is risen. Christ will come again.**

Priest: Send your Holy Spirit on us
that as we receive this bread and this cup
we may partake of the body and blood of our Lord Jesus Christ,
and feed on him in our hearts by faith with thanksgiving.
May we be renewed in his risen life, filled with love,
and strengthened in our will to serve others;
and make of our lives, we pray, a pure and holy sacrifice,
acceptable to you, knitting us together as one in your Son Jesus Christ,
to whom, with you and the Holy Spirit, be all honour and glory, now and forever.

All: **Amen.**

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.**

Fraction Hymn: "O Lord increase my faith" (Orlando Gibbons)

O Lord, increase my faith
strengthen me and confirm me in thy true faith;
endue me with wisdom, charity, chastity, and patience
in all my adversities.
Sweet Jesus, say Amen.

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.

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 Fraction Hymn (from the Latin "fractio" meaning "to break") is a hymn (or song) sung during the Eucharist when the priest breaks the consecrated bread.

*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: #439 (Common Praise) “Blest Are the Pure in Heart”

All sing



1. Blest are the pure in heart, for they shall see our God; the
2. The Lord, who left the heavens our life and peace to bring, to
3. still to the low - ly soul his pres - ence doth im - part, and
4. Lord, we thy pres - ence seek; may ours this bless - ing be: give



se - cret of the Lord is theirs, their soul is Christ's a - bode.
dwell in low - li - ness with us, our pat - tern and our King,
for a dwell - ing and a throne choos - eth the pure in heart.
us a pure and low - ly heart, a tem - ple fit for thee.

Text: St. 1, 4, John Keble (1792-1866), alt.; st. 2-3, Mitre Hymn Book, 1836, alt.

Music: FRANCONIA. Melody Johann Balthasar König (1691-1758); adapt. William Henry Havergal (1793-1870); desc. Derek Holman (1931-2019) ©.

Motet (from the Latin “motectum”) means “movement” and refers to the movement of the voices in this form of vocal composition.

Motet: “Rise up my love” (Healey Willan)

Rise up, my love, my fair one, and come away;
for lo, the winter is past, the rain is over and gone;
the flowers appear upon the earth;
the time of the singing of birds is come;
arise, my love, my fair one, and come away.

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.

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: #584 (Gather) "Healing River"

All rise and sing

1. O heal - ing riv - er, send down your
2. This land is parch - ing, this land is
3. Let the seed of free - dom, a - wake and

wa - ters, Send down your wa - ters up - on this
burn - ing, No seed is grow - ing in the bar - ren
flood - ish, Let the deep roots nour - ish, let the tall stalks

land. O heal - ing riv - er, send down your wa - ters, And wash the
ground. O heal - ing riv - er, send down your wa - ters, O heal - ing
rise. O heal - ing riv - er, send down your wa - ters, O heal - ing

blood, from off the sand.
riv - er, send your wa - ters down.
riv - er, from out of the skies.

Text: Fran Minkoff. Tune: Fred Hellerman; arr. by Michael Joncas, b. 1951. © 1964, Appleseed Music, Inc.

The Dismissal

Priest: Go in peace to love and serve the Lord. Alleluia!

All: Thanks be to God. Alleluia!

"Doxology" comes from the Greek word "doxologia" 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.

FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People are by Judy Burham.

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WORSHIP WITH US

Sunday September 1 (Proper 22B)

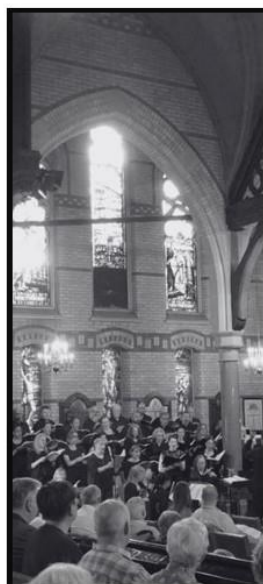
8:00 PM – Compline (on Zoom only)

Sunday September 8 (Proper 23B)

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

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

8:00 PM – Compline (on Zoom only)



Sunday
at
Seven
Rock
Bach
and More

September

15 Taizé Among the Beings

22 Rock Eucharist:
featuring the music of David Bowie

29 Bach Vespers:
BWV 149 for St. Michael & All Angels
~ Man singet mit Freuden vom Sieg