



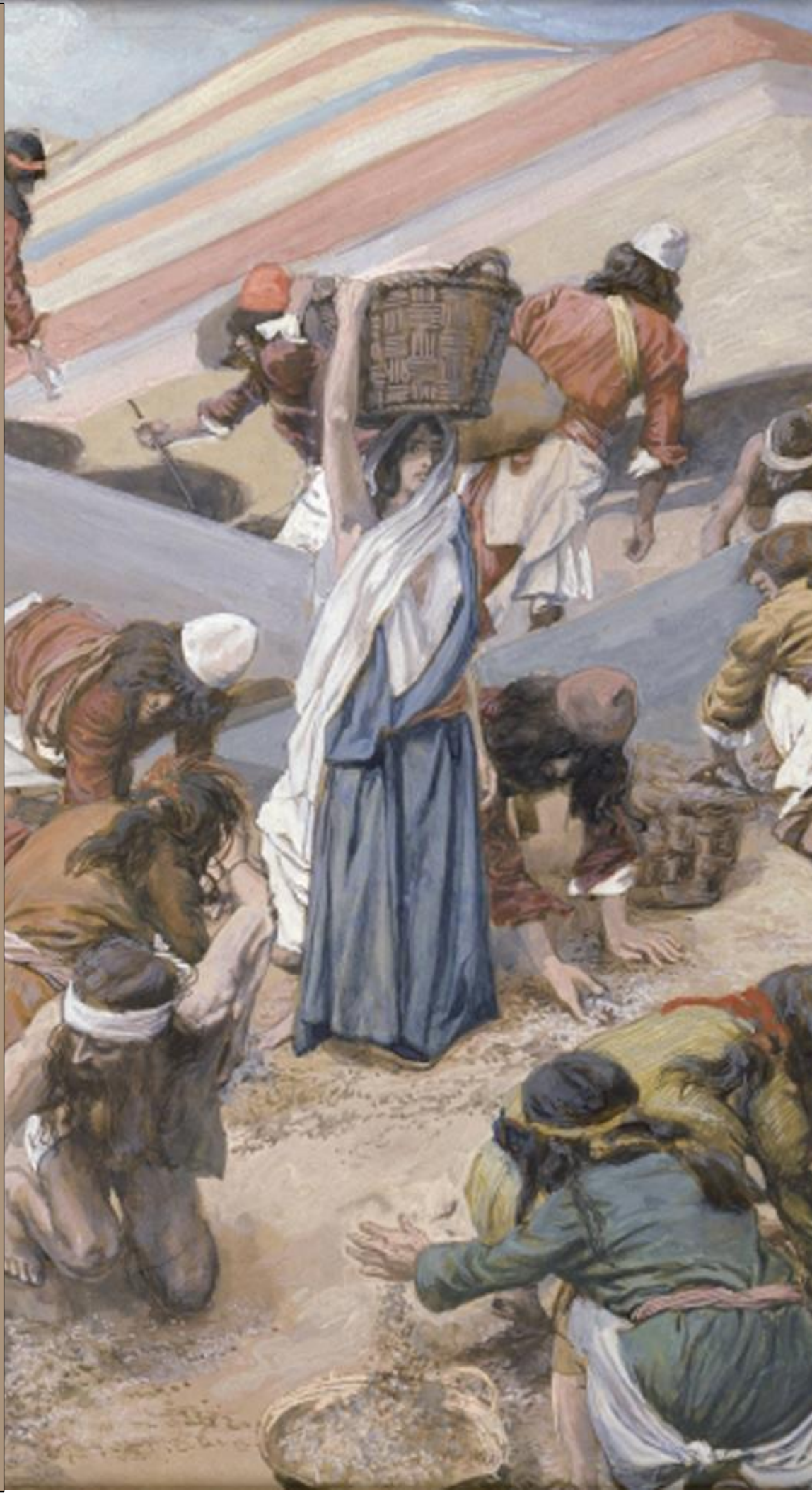
PROPER 18B

HOLY
EUCCHARIST

SUNDAY,
AUGUST 4, 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.

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

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

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Song:

All rise and sing

Come all you people

Come and praise your maker

Come now and worship the 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.**

Gloria in excelsis Deo!

Gloria, Alleluia!

The Collect of the Day

Priest: God of Moses,
who rained down bread on Israel's wandering people:
lead us to the food that never leaves us craving,
but fills our whole humanity with life enough for all;
through Jesus Christ, the true bread of heaven.

All: **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Second Book of Samuel.

When the wife of Uriah heard that her husband was dead, she made lamentation for him. When the mourning was over, David sent and brought her to his house, and she became his wife, and bore him a son. But the thing that David had done displeased the Lord, and the Lord sent Nathan to David. He came to him, and said to him, "There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds; but the poor man had nothing but one little ewe lamb, which he had bought. He brought it up, and it grew up with him and with his children; it used to eat of his meager fare, and drink from his cup, and lie in his bosom, and it was like a daughter to him.

Now there came a traveller to the rich man, and he was loath to take one of his own flock or herd to prepare for the wayfarer who had come to him, but he took the poor man's lamb, and prepared that for the guest who had come to him." Then David's anger was greatly kindled against the man.

He said to Nathan, "As the Lord lives, the man who has done this deserves to die; he shall restore the lamb four fold, because he did this thing, and because he had no pity." Nathan said to David, "You are the man! Thus says the Lord, the God of Israel: I anointed you king over Israel, and I rescued you from the hand of Saul; I gave you your master's house, and your master's wives into your bosom, and gave you the house of Israel and of Judah; and if that had been too little, I would have added as much more. Why have you despised the word of the Lord, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword, and have taken his wife to be your wife, and have killed him with the sword of the Ammonites. Now therefore the sword shall never depart from your house, for you have despised me, and have taken the wife of Uriah the Hittite to be your wife. Thus says the Lord: I will raise up trouble against you from within your own house; and I will take your wives before your eyes, and give them to your neighbour, and he shall lie with your wives in the sight of this very sun. For you did it secretly; but I will do this thing before all Israel, and before the sun." David said to Nathan, "I have sinned against the Lord."

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

Samuel 11.26-12.13a

All: **Thanks be to God.**

A moment of silence is observed

2 Samuel, named after the prophet whose perspective we hear throughout, continues the story of the rise of the monarchy in Israel, beginning with King David. In this passage the prophet Nathan tells David a parable to admonish the King for having Uriah the Hittite murdered so that he could wed Bathsheba.

Refrain

Cre - ate in me a clean heart, O God.

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. This penitential psalm is a confession to God by David, asking for forgiveness for the sins he committed in the passage from 2 Samuel that we just heard.

Have mercy on me, O Gracious One, according to your steadfast love;
According to your abundant kindness
forgive me where my thoughts and deed have hurt others.

Lead me in the paths of justice,
guide my steps on paths of peace! **Refrain**

Teach me, that I may know my weaknesses, the shortcomings that bind me,
The unloving ways that separate me,
that keep me from recognizing your Life in me;
For, I keep company with fear, and dwell in the house of ignorance.
Yet, I was brought forth in love, and love is my birthright. **Refrain**

You have placed your truth in the inner being;
therefore, teach me the wisdom of the heart.
Forgive all that binds me in fear, that I might radiate love;
cleanse me that your light might shine in me.
Fill me with gladness; help me to transform weakness into strength.
Look not on my past mistakes but on the aspirations of my heart. **Refrain**

Create in me a clean heart, O Gracious One,
and put a new and right spirit within me.
Enfold me in the arms of Love,
and fill me with your Holy Spirit.
Restore in me the joy of your saving grace,
and encourage me with a new spirit. **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.*

We sing the Acclamation (from the Latin “acclamare,” meaning “shout in approval”) to prepare our hearts to receive the Gospel.

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

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

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

When the crowd saw that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum looking for Jesus. When they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?” Jesus answered them, “Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.” Then they said to him, “What must we do to perform the works of God?” Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” So they said to him, “What sign are you going to give us then, so that we may see it and believe you? What work are you performing? Our ancestors ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” Then Jesus said to them, “Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world.” They said to him, “Sir, give us this bread always.” Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.”

Priest: The Gospel of Christ.

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

John 6.24-35

A moment of silence is observed.

Homily: Steven Mackison

A moment of silence is observed.

Prayers of the People

Leader: Holy and loving God, you know us so well. Help us to bravely face our faults and turn to you for the power and wisdom to amend our lives. Fill your church on earth with compassion, so that all may find forgiveness and know your peace.

Please add your prayers silently or aloud.

Leader: Feed us with your bread of life.

All: **O God feed us.**

Leader: Sovereign Lord, guide and direct the leaders of the nations that they may speak the truth and care for the people they serve. Inspire us to provide for refugees, the homeless, the hungry and the destitute. Give wisdom and strength to the diplomats and peacemakers so that they would not lose hope. Finally, help us all to forgive our enemies and so fulfil your law of love.

Please add your prayers silently or aloud.

Leader: Feed us with your bread of life.

All: **O God feed us.**

John's was the last Gospel written and tells the story of Jesus in a different way than the other evangelists, emphasizing the relationship between God, the Father, and Jesus, the Son. This passage is from the "bread of life" discourses where Jesus uses the image of himself as the bread which feeds God's children. This theme will echo through the Gospel for the next few weeks.

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.

Peace is mentioned several times throughout the New Testament and 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.

Leader: Jesus, our guide and healer, come close to us and enfold us in your love. Bring your joy into all families; watch over children and guide the young. Heal the sick in body and mind. We pray for those who have no work, or for those whose work is unfulfilling, stressful or dangerous. Help and comfort the lonely, the dying, the bereaved and the oppressed.

Please add your prayers silently or aloud.

Leader: Feed us with your bread of life.

All: **O God feed us.**

Leader: O God, creator of the universe, whose glory is all around us and within us: open our eyes to your wonders, that we may serve you and your creation with respect and reverence. Bless those who with ingenuity and courage are doing their part to refresh and heal our world. Give us and our leaders the wisdom and resolve to bring renewal and wholeness to the whole earth.

Please add your prayers silently or aloud.

Leader: Feed us with your bread of life.

All: **O God feed us.**

Leader: Eternal light, shine into our hearts,
eternal goodness, deliver us from evil,
eternal power, be our support,
eternal wisdom, scatter the darkness of our ignorance,
eternal pity, have mercy upon us;
that with all our heart and mind and soul and strength
we may seek your face and be brought by your infinite mercy
to your holy presence,
through Jesus Christ our Lord.

All: **Amen.**

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: #828 (Gather) "I Am the Bread of Life"

All sing



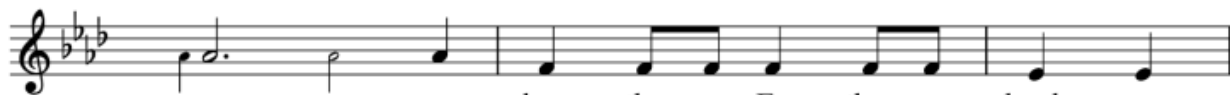
1. _____ I am the Bread of life You who
2. The bread that I will give is my
3. Un - less _____ you _____ eat of the
4. _____ I am the Res - ur - rec - tion, _____
5. Yes, Lord, _____ I be - lieve that _____



come to me shall not hun - ger; and who be -
flesh for the life of the world, _____ and if you
flesh of the Son of Man _____ and
I _____ am the life. _____ If you be -
you _____ are the Christ, _____ the _____



lieve in me shall not thirst. _____ No one can come to
eat _____ of this bread, _____ you shall live for
drink _____ of his blood, and drink _____ of his
lieve _____ in _____ me, _____ e - ven though you
Son _____ of _____ God, _____ Who _____ have _____



me un - less the Fa - ther beck - ons.
ev - er, _____ you shall live for ev - er.
blood, _____ you shall not have life with - in you.
die, _____ you shall live for ev - er.
come in - to _____ the _____ world. _____



And I will raise you up and I will raise you



up, and I will raise you up on the last day.

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.

Text: John 6; Suzanne Toolan, SM (1927-); translator unknown. Tune: BREAD OF LIFE. Suzanne Toolan, SM (1927-); acc. by Diana Kodner (1957-) © 1966, 1970, 1986, 1993, GIA Publications, Inc.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God our sustainer,
accept all we offer you this day,
and feed us continually with that bread
which satisfies all hunger,
your Son our Saviour Jesus Christ. **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 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 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: #726 (Common Praise)

Cantor All

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

Music: Byzantine; arr. George Black (1931-2003) ©.

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.

Priest: 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 the mystery of faith.

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

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

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.

Today we are using Eucharistic Prayer #1 from the Book of Alternative Services.

The Lord's Prayer is the crux of Christian faith and worship because it was given to us by Jesus himself. Found in both Matthew 6 and Luke 11, it is a prayer of beauty and simplicity, addressing all that is sacred in our relationship with God and with one another. At this moment you are praying these words in communion with more than 2.5 billion Christians around the world.

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."

People: **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.

People: **Thanks be to God.**

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.

Fraction Hymn: #48 (Common Praise) "Let All Mortal Flesh Keep Silence"

All sing



1. Let all mor - tal flesh keep si - lence, and with fear and
2. King of kings, yet born of Mar - y, as of old on
3. Rank on rank the host of heav - en spreads its van - guard
4. At his feet the six - wing-ed ser - aph, cher - u - bim with
trem - bling stand; pon - der noth - ing earth - ly mind - ed,
earth he stood, Lord of lords, in hu - man ves - ture,
on the way, as the Light of light de - scend - eth
sleep - less eye veil their fac - es to the pres - ence
for, with bless - ing in his hand, Christ our God to us ap -
in the bod - y and the blood, he will give to all the
from the realms of end - less day, that the powers of hell may
as with cease - less voice they cry, "Al - le - lu - ia, al - le -
proach - eth, our full hom - age to de - mand.
faith - ful his own self for heaven - ly food.
van - ish as the dark - ness clears a - way.
lu - ia, al - le - lu - ia, Lord most high!"

Text: The Liturgy of St. James; tr. Gerard Moultrie (1829-1885). Music: PICARDY, French Carol (17th cent.).

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: "Let Us Break Bread Together"

All sing

verses

1. Let us break bread to - geth-er on our knees; Let us break bread to -
2. Let us drink wine to - geth-er on our knees; Let us drink wine to -
3. Let us praise God to - geth-er on our knees; Let us praise God to -

Refrain

geth-er on our knees; When I fall on my knees, With my
geth-er on our knees;
geth-er on our knees;

face to the ris - ing sun, O Lord, have mer-cy on me.

Text: Spiritual. Music: LET US BREAK BREAD.

Motet: Pange lingua (*Giuseppe Pitoni*)

Pange lingua gloriosi
corporis mysterium
sanguinisque pretiosi,
quem in mundi pretium
fructus ventris generosi
Rex effudit Gentium.

*Sing, my tongue, the glorious
mystery of the Body,
and of the precious Blood,
which, as ransom for the world,
the King of nations poured out,
the fruit of a noble womb.*

Prayer after Communion

Please rise as you are able

Priest: God of grace,
we have shared in the mystery
of the body and blood of Christ.
May we who have tasted the bread of life
live with you for ever.
We ask this in the name of Jesus Christ our Lord.

All: Amen.

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

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: “We Will Take What You Offer”

All rise and sing

**We will take what you offer
We will live by your Word
We will love one another
and be fed by you, Lord**

The Dismissal

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

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

In the Dismissal we affirm that together in worship we are strengthened and nurtured. We are now sent out into the world to be agents of God's grace.

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday August 4 (Proper 18B)

8:00 PM – Compline (on Zoom only)

Sunday August 11 (Proper 19B)

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)