



PROPER 20B – HOLY EUCHARIST
SUNDAY, AUGUST 18, 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.

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

Presider: Susan Haig

Welcome

Land Acknowledgement

Opening Hymn: Taizé “The Kingdom of God”

All rise and sing

The king-dom of God is jus-tice and peace and joy in the Ho-ly

Spir - it. Come, God, and o - pen in us the gates of your king-dom.

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✠ 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 #227 (Gather)

Glo - ry to God in the high - est, and peace to his peo-ple on
earth. Lord God, heav-en-ly King, al - might - y God and Fa-ther, We
wor - ship you, we give you thanks, we praise you for your glo-ry.
Lord Je-sus Christ, on - ly Son of the Fa-ther, Lord, God,
Lamb of God, you take a - way the sin of the world: have
mer-cy on us; You are seat-ed at the right hand of the Fa-ther:
re - ceive our pray'r, re - ceive, re - ceive our pray'r.
For you a-lone are the Ho-ly One, you a - lone are the Lord, you a -
lone are the Most High, Je-sus Christ with the Ho - ly Spir - it in the
glo - ry of God the Fa-ther. A - men. A - men.

Music: *A Community Mass*, Richard Proulx, © 1971, 1977, GIA Publications, Inc.

The Collect of the Day

Priest: Divine love, undaunted by death and fear,
who went to the depths to bring back life:
in the power of the cross shape a people for service,
who break bread for a hungry world;
through Jesus Christ.

All: Amen.

"Glory to God", penned in the first century, is a timeless song of praise. The opening line is based on the song from Luke 2:14 that the angels sang to the shepherds to announce to the whole world the glorious arrival of the Son of God.

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

Here we come to the end of David's reign, and the beginning of Solomon's. Solomon was famous for his wisdom, and here we learn that God rewards his request by also granting him riches and honour.

Reader: A Reading from the First Book of Kings.

Then David slept with his ancestors, and was buried in the city of David. The time that David reigned over Israel was forty years; he reigned seven years in Hebron, and thirty-three years in Jerusalem. So Solomon sat on the throne of his father David; and his kingdom was firmly established. Solomon loved the Lord, walking in the statutes of his father David; only, he sacrificed and offered incense at the high places. The king went to Gibeon to sacrifice there, for that was the principal high place; Solomon used to offer a thousand burnt offerings on that altar. At Gibeon the Lord appeared to Solomon in a dream by night; and God said, "Ask what I should give you." And Solomon said, "You have shown great and steadfast love to your servant my father David, because he walked before you in faithfulness, in righteousness, and in uprightness of heart toward you; and you have kept for him this great and steadfast love, and have given him a son to sit on his throne today. And now, O Lord my God, you have made your servant king in place of my father David, although I am only a little child; I do not know how to go out or come in. And your servant is in the midst of the people whom you have chosen, a great people, so numerous they cannot be numbered or counted. Give your servant therefore an understanding mind to govern your people, able to discern between good and evil; for who can govern this your great people?" It pleased the Lord that Solomon had asked this. God said to him, "Because you have asked this, and have not asked for yourself long life or riches, or for the life of your enemies, but have asked for yourself understanding to discern what is right, I now do according to your word. Indeed I give you a wise and discerning mind; no one like you has been before you and no one like you shall arise after you. I give you also what you have not asked, both riches and honour all your life; no other king shall compare with you. If you will walk in my ways, keeping my statutes and my commandments, as your father David walked, then I will lengthen your life."

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

1 Kings 2.10–12; 3.3–14

All: Thanks be to God.

A moment of silence is observed

Refrain



The Psalms, pronounced "sahms", 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 psalm makes the point that true wisdom is grounded in the covenant God makes with the people.

Praise the Beloved, O my soul!
I will give thanks to You with my whole heart,
To all who will listen, I will tell of your greatness.
Wonderous is Creation, Great Builder;
I take pleasure in pondering your Work. **Refrain**

Full of honour and integrity are your teachings;
those who follow them will find new life.
You lift the hearts of those who suffer;
You come to them in their need. **Refrain**

Your steadfast Love is food for the soul,
nourishment in time of fear.
You are ever-mindful of your covenant,
a very Presence to the weary and the afflicted. **Refrain**

Your Voice is the truth to those with ears to hear,
your precepts are sure;
Written on the hearts of your people
they are to be lived forever with faith-filled love and assurance. **Refrain**

You bring new life to the world;
Yes! Life in abundance is your gift to us.
Holy and glorious is your Name!
Reverence for You, O Holy One, is the beginning of wisdom;
a good understanding have all who practice it.
Your spirit endures forever. **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 John.

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

The “bread of life” discourse continues, as Jesus responds to the reactions of his audience.

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.

Jesus said to the people, “I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.” The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” So Jesus said to them, “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.”

Priest: The Gospel of Christ.

John 6.51–58

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

A moment of silence is observed.

Homily: Anne Evers

A moment of silence is observed.

Prayers of the People

Leader: Let us pray saying:
We long for your wisdom, O Lord.

All: **Feed us with your living bread.**

Leader: We are so hungry, Creator God.
Hungry for a place of welcome. Hungry for a place where all are fed. We thank you for the ways that this community meets the hunger in our hearts and the hunger of our community.

Pause to share thanksgivings aloud or in our hearts

Leader: We long for your wisdom, O Lord.

All: **Feed us with your living bread.**

Leader: We are so hungry, Peacemaking God.
Hungry for a world where bombs do not drop on schools and hospitals. Hungry for a place where children are not starving in refugee camps. Hungry for a world where fire is not ravaging the homes of animals, birds, and people. We pray for those surrounded by violence in the Ukraine, Russia, Gaza, Lebanon, Israel, the West Bank, Iran, and the Sudan. We pray for Jasper and for Athens and all those suffering from smoky skies. We pray for peace in our time, O Lord, for the nations and for creation.

Pause to pray aloud or in our hearts for our suffering world

Leader: We long for your wisdom, O Lord.

All: **Feed us with your living bread.**

Leader: We are so hungry, Compassionate Saviour.
Hungry for a city where there are homes for all who need them. Hungry for a community that creates circles of healing for those who have been wounded, those who are traumatized, those who no longer know how to trust. We are hungry for physical food, to fill the bellies of all who have too little. We pray for those living on our streets, those who come to the Common Table and Sanctuary and Yonge Street Mission. Help us to know how to meet these hungers.

Pause to pray aloud or in our hearts for those hungry in our community

Leader: We long for your wisdom, O Lord.

All: **Feed us with your living bread.**

Leader: We are so hungry, Wounded Saviour.

Hungry for healing as we struggle with physical infirmities. Hungry for healing as anxiety, grief, and fear fill our hearts. Hungry for your comfort in the night as the darkness surrounds us, and in the day as we realize our limits. Hungry for new life for those who have died. Hold us in your wounded hands, we pray.

Pause to pray aloud or in our hearts for those who have died, those grieving, and for those with physical, emotional or mental challenges in our community

Leader: We long for your wisdom, O Lord.

All: **Feed us with your living bread.**

Leader: We are so grateful, Comforting Spirit.

Grateful for all the ways that you feed our hunger. Grateful for the ways that you surround us with a world of beauty and awe: with shooting stars, the song of birds, the beauty of flowers. In the midst of our hunger, may we never forget the ways in which we have been fed by your generous and gracious hand.

Leader: We are grateful for your wisdom, O Lord.

All: **We are thankful that you have fed us with your living bread. 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.

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.

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.

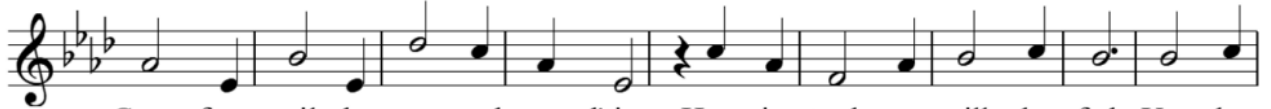
The Eucharist (Greek for "thanksgiving") is a sacramental act of worship where we share bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." Also known as "Communion" it is central to our faith and is practiced in most Christian churches in different forms. In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

Offertory Hymn: #820 (Gather) "All Who Hunger"

All sing



1. All who hun-ger, gath-er glad - ly; ho - ly man - na is our bread.
 2. All who hun-ger, nev - er stran-gers, seek - er, be a wel - come guest.
 3. All who hun-ger, sing to - geth - er; Je - sus Christ is liv - ing bread.



Come from wil-der-ness and wan-d'ring. Here, in truth we will be fed. You that
 Come from rest-less-ness and roam-ing. Here, in joy, we keep the feast. We that
 Come from lone-li-ness and long-ing. Here, in peace, we have been led. Blest are



yearn for days of full-ness, all a - round us is our food.
 once were lost and scat-tered in com-mun-ion's love have stood.
 those who from this ta - ble live their lives in grat - i - tude.

Refrain



Taste and see the grace e - ter-nal. Taste and see that God is good.

TEXT: Sylvia G. Dunstan, 1955-1993, 1991, GIA Publications, Inc. MUSIC: Bob Moore, b. 1962, 1993, GIA Publications, Inc.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Loving God and Father,
 you have adopted us to be your heirs.
 Accept all we offer you this day
 and give us grace to live as faithful children.
 We ask this in the name of Jesus Christ our 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: We give you thanks and praise, almighty God,
 through your beloved son, Jesus Christ, our Saviour and Redeemer.
 He is your living Word, through whom you have created all things.
 By the power of the Holy Spirit he took flesh of the Virgin Mary
 and shared our human nature.
 He lived and died as one of us, to reconcile us to you, the God and Father of all.
 In fulfilment of your will he stretched out his hands in suffering,
 to bring release to those who place their hope in you;
 and so he won for you a holy people.
 He chose to bear our griefs and sorrows, and to give up his life on the cross,
 that he might shatter the chains of evil and death,
 and banish the darkness of sin and despair.
 By his resurrection he brings us into the light of your presence.
 Now with all creation we raise our voices to proclaim the glory of your name;

Sanctus: #228 (Gather)

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might, heav'n and
 earth are full of your glo-ry. Ho - san - na in the high-est, ho -
 san-na in the high-est. Blest 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: A Community Mass, by Richard Proulx, © 1971, 1977, GIA Publications, Inc.

Priest: Holy and gracious God, accept our praise,
 through your son our Saviour Jesus Christ;
 who on the night he was handed over to suffering and death,
 took bread and gave you thanks, saying,
 “Take, and eat, this is my body which is broken for you.”
 In the same way he took the cup, saying,
 “This is my blood which is shed for you.
 When you do this, you do it in memory of me.”
 Remembering, therefore, his death and resurrection,
 we offer you this bread and this cup,
 giving thanks that you have made us worthy
 to stand in your presence and serve you.
 We ask you to send your Holy Spirit upon the offering of your holy Church.
 Gather into one all who share in these sacred mysteries,
 filling them with the Holy Spirit and confirming their faith in the truth,
 and together we may praise you and give you glory
 through your Servant, Jesus Christ.
 All glory and honour are yours, Father and Son,
 with the Holy Spirit in the holy Church, now and for ever.

All: **Amen.**

The Eucharistic Prayer today is from the Book of Alternative Services, Eucharistic Prayer #2.

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 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 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: "I am the bread which has come down from heaven," says the Lord.

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

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

People: **Thanks be to God.**

Fraction: "Ave Verum Corpus" (E. Elgar)

Ave verum corpus,
 Natum de Maria virgine;
 Vere passum immolatum
 In crucis pro homine.
 Cuius latus perforatum
 Unda fluxit sanguine.
 Esto nobis praegustatum
 In mortis examine.
 O dulcis, o pie,
 O Jesu Fili Mariae.

*Hail, true body,
 Born of the virgin Mary;
 Who has truly suffered, slaughtered
 On the Cross for humanity.
 Whose side was pierced,
 Pouring out water and blood.
 Be a foretaste for us
 During our ordeal of death.
 O sweet, O holy,
 O Jesus Son of Mary.*

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: #71 (Common Praise) “Jesus, the Joy of Loving Hearts”

All sing



1. Je - sus, the joy of lov - ing hearts,
 2. Your truth un - changed has ev - er stood;
 3. We taste of you, the li - ving bread,
 4. Our rest - less spir - its long for you,
 5. Je - sus, for - ev - er with us stay:



true source of life, our lives sus - tain;
 you res - cue those who on you call:
 and long to feast up - on you still.
 how - ev - er may our lot be cast,
 make all our mo - ments calm and bright;



from the best bliss that earth im - parts,
 to those yet seek - ing you are good;
 We drink from you, the foun - tain - head;
 glad when your gra - cious smile we view,
 chase the dark night of sin a - way;



we turn un - filled to you a - gain.
 to those who find you, all in all.
 our thirst - y souls from you we fill.
 blessed when our faith can hold you fast.
 spread through the world your ho - ly light.

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

This closing prayer is called the "Doxology", which 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: "Notre Père (Our Father)" (*M. Duruflé*)

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.**

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: #87 (Common Praise) "Strengthen for Service, Lord" *All rise and sing*



1. Strength-en for ser - vice, Lord, the hands that ho - ly things have tak - en; let
2. Lord, may the tongues which "Ho - ly" sang keep free from all de - ceiv-ing; the
3. The feet that tread thy ho - ly courts from light do thou not ban-ish; the



ears that now have heard thy songs to clam-our nev - er wak-en.
eyes which saw thy love be bright, thy bless-ed hope per - ceiv-ing.
bod - ies by thy bod - y fed with thy new life re - plen-ish.

Text: The Liturgy of Malabar; tr. Charles W. Humphreys (1840-1921). Adapt. Percy Dearmer (1867-1936). Tr. and adapt. © Oxford University Press.
Music: ACH GOTT UND HERR. Melody Neu-Leipziger Gesangbuch, 1682; adapt. and harm. Johann Sebastian Bach (1685-1750).

The Dismissal

Priest: Behold what you are; become what you have received. Alleluia!

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

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The Collect of the Day is from Prayers for an Inclusive Church (2009) alt.

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