



PROPER 21B – HOLY EUCHARIST  
SUNDAY, AUGUST 25, 2024, AT 10:30 A.M.

The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4

office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca

## 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:** Paul Walker

### Welcome

### Land Acknowledgement

**Opening Hymn:** #303 (Common Praise) “Unto Thy Temple, God, We Come”

*All rise and sing*



1. Un - to thy tem - ple, God, we come with thank - ful  
2. the com - mon home of rich and poor, of bond and  
3. And dwell thou with us in this place, thou and thy  
4. May thy whole truth be spo - ken here, thy gos - pel



hearts to wor - ship thee, and pray that this may be our  
free, and great and small; large as thy love for ev - er -  
Christ, to guide and bless. Here make the well - springs of thy  
light for - ev - er shine, thy per - fect love cast out all



home un - til we touch e - ter - ni - ty;  
more, and warm and bright and good to all.  
grace like foun - tains in the wil - der - ness.  
fear, and hu - man life be - come di - vine.

Text: Robert Collyer (1823-1912). Music: ROCKINGHAM. Melody *Psalmody in Miniature*, Second Supplement, 1780; adapt. Edward Miller (1731-1807);  
harm. Samuel Webbe the elder (1740-1816), *Collection of Psalm-Tunes*, 1820, alt.

## ✠ 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:* Almighty God,  
we are taught by your word that all our doings without love are worth nothing.  
Send your Holy Spirit and pour into our hearts  
that most excellent gift of love, the true bond of peace and of all virtue;  
through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit,  
one God, now and for ever.

*All:* **Amen.**

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

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

Solomon stood before the altar of the Lord in the presence of all the assembly of Israel, and spread out his hands to heaven. He said, "O Lord, God of Israel, there is no God like you in heaven above or on earth beneath, keeping covenant and steadfast love for your servants who walk before you with all their heart, the covenant that you kept for your servant my father David as you declared to him; you promised with your mouth and have this day fulfilled with your hand. Therefore, O Lord, God of Israel, keep for your servant my father David that which you promised him, saying, 'There shall never fail you a successor before me to sit on the throne of Israel, if only your children look to their way, to walk before me as you have walked before me.' Therefore, O God of Israel, let your word be confirmed, which you promised to your servant my father David. But will God indeed dwell on the earth? Even heaven and the highest heaven cannot contain you, much less this house that I have built! Regard your servant's prayer and his plea, O Lord my God, heeding the cry and the prayer that your servant prays to you today; that your eyes may be open night and day toward this house, the place of which you said, 'My name shall be there,' that you may heed the prayer that your servant prays toward this place. Hear the plea of your servant and of your people Israel when they pray toward this place; O hear in heaven your dwelling place; heed and forgive. Likewise when a foreigner, who is not of your people Israel, comes from a distant land because of your name - for they shall hear of your great name, your mighty hand, and your outstretched arm - when a foreigner comes and prays toward this house, then hear in heaven your dwelling place, and do according to all that the foreigner calls to you, so that all the peoples of the earth may know your name and fear you, as do your people Israel, and so that they may know that your name has been invoked on this house that I have built."

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

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

1 Kings 8.22-30, 41-43

*A moment of silence is observed*

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.

This passage is a long prayer offered by King Solomon on the dedication of a new temple in Jerusalem. It will be a sign of God's abiding presence and communion with Her people.

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 is a psalm of praise as pilgrims travelled up to Jerusalem to worship at the temple.

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

These verses conclude Jesus' lengthy teaching that he is the "bread of life." This portion is not well received by some of the disciples, who declare it to be "hard." Some of these turn away.

## Psalm 84 (Paraphrased) #498 (Common Praise) "How Lovely Is Thy Dwelling Place"

*All sing*



1. How love - ly is thy dwell - ing place, O Lord of hosts, to me! My  
 2. Be - side thine al - tars, gra - cious Lord, the swal - lows find a nest; how  
 3. They who go through the des - ert vale will find it filled with springs, and  
 4. One day with - in thy courts ex - cels a thou - sand spent a - way; how



thirst - y soul de - sires and longs with - in thy courts to be; my  
 hap - py they who dwell with thee and praise thee with - out rest, and  
 they shall climb from height to height till Zi - on's tem - ple rings with  
 hap - py they who keep thy laws nor from thy pre - cepts stray, for



ve - ry heart and flesh cry out, O liv - ing God, for thee.  
 hap - py they whose hearts are set up - on the pil - grim's quest.  
 praise to thee, in glo - ry throned, Lord God, great King of kings.  
 thou shalt sure - ly bless all those who live the words they pray.

Text: Psalm 84; para. sts. 1-2, Scottish Psalter, 1650; para. sts. 3-4, Carl P. Daw, Jr. (1944-). Sts. 3-4 © 1982 Hope Publishing Co.  
 Music: BROTHER JAMES' AIR, James Leith Macbeth Bain (1840?-1925); arr. Gordon Jacob (1895-1984), alt. Arr. © Oxford University Press.

*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.**

Jesus said, "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." He said these things while he was teaching in the synagogue at Capernaum. When many of his disciples heard it, they said, "This teaching is difficult; who can accept it?" But Jesus, being aware that his disciples were complaining about it, said to them, "Does this offend you? Then what if you were to see the Son of Man ascending to where he was before? It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. But among you there are some who do not believe." For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him.

And he said, "For this reason I have told you that no one can come to me unless it is granted by the Father." Because of this many of his disciples turned back and no longer went about with him. So Jesus asked the twelve, "Do you also wish to go away?" Simon Peter answered him, "Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God."

*Priest:* The Gospel of Christ.

John 6.59-69

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

*A moment of silence is observed.*

**Homily:** Susan Haig

*A moment of silence is observed.*

## Prayers of the People

*Leader:* Like Solomon in today's reading, we come before your table, in the presence of this congregation, and spread our hands to You in prayer. All are invited to bring their prayers and thanksgivings silently or aloud.

*Leader:* O Lord of Hosts,

*All:* **Happy are those who trust in you.**

*Leader:* How lovely is your dwelling place, O Lord of Hosts. We give thanks for Your creation, which you have entrusted to our stewardship. Remind us always to ensure the sparrow has a home and the swallow a nest. Endow each of us with the resolve to reverence Your creation. We have a covenant with God, but it is a mutual covenant, which we need to respect. Reconcile us with our Indigenous siblings, who have much to teach and share about Your creation.

*Pause*

*Leader:* O Lord of Hosts,

*All:* **Happy are those who trust in you.**

*Leader:* Solomon, the heads of tribes, the elders, the religious leaders and the people brought the covenant of the Lord to its Holy place. This is a model of leadership that is collaborative and communal. We pray for the leaders of this world that they may bring all the gifts of those they lead to the challenges we face. Bring the voices of peace together to resolve conflict in various parts of the world, which we name before You. Bring the calloused hands and sweaty brows together of all who are working to address issues of climate change, drought, natural disaster, refugee migration, and famine.

*Pause*

*Leader:* O LORD of hosts

*All:* **Happy are those who trust in you.**

For those who remain with Jesus and choose to feed on him, he abides and lives in them just as his Father abides in him.

Homily is from the Greek word "homilio" which means "conversation." The homily (also known as the sermon) 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. The prayers have been written by writers in the past, or by writers in our Redeemer congregation. Please feel free to say aloud the names of those people, places and situations who are in need of prayer.

*Leader:* We know the healing power of Your gift of bread and wine. Strengthen our gifts of listening, ministering, empathy and healing to all who are sick or troubled by a lack of food, shelter, clothing, or employment. We remember especially those whom we name who are near and dear to us. We remember with gratitude those who have died and ask for Your blessing on those who mourn.

*Pause*

*Leader:* O Lord of Hosts,

*All:* **Happy are those who trust in you.**

*Leader:* In the closing days of summer, we give thanks for the harvest. We give thanks for the opportunity to rest. We ask for Your blessing for those who are preparing for school, perhaps leaving their nest for a new, unknown, slightly scary adventure. We pray for them. We are thankful they have been in our midst. We pray they may find a new community to welcome them with open arms, always holding them in the palm of Your hands.

*Pause*

*Leader:* O Lord of Hosts,

*All:* **Happy are those who trust in you. 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.

# Offertory Hymn: #815 (Gather) "You Satisfy the Hungry Heart"

All sing

**Refrain**




You sat-is-fy the hun-gry heart With gift of fin-est wheat; Come  
give to us, O sav-ing Lord, The bread of life to eat.

**Verses**

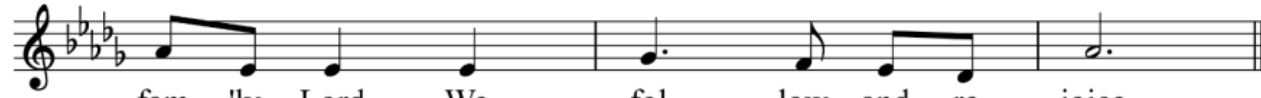


1. As when the shep - herd calls his sheep, They  
2. With joy - ful lips we sing to you Our  
3. Is not the cup we bless and share The  
4. The mys - t'ry of your pres - ence, Lord, No  
5. You give your - self to us, O Lord; Then



know and heed his voice; So when you call your  
praise and grat - i - tude, That you should count us  
blood of Christ out - poured? Do not one cup, one  
mor - tal tongue can tell: Whom all the world can -  
self - less let us be, To serve each oth - er

D.C.



fam - 'ly, Lord, We fol - low and re - joice.  
wor - thy, Lord, to share this heav'n - ly food.  
loaf, de - clare Our one - ness in the Lord?  
not con - tain Comes in our hearts to dwell.  
in your name In truth and char - i - ty.

Text: Omer Westendorf (1916-1997). Music: BICENTENNIAL, CM, with refrain; Robert E. Kreutz (1922-1996) © 1977, Archdiocese of Philadelphia.

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.

## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* God of glory,  
receive all we offer this day as a symbol of our love,  
and increase in us that true and perfect gift.  
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.**

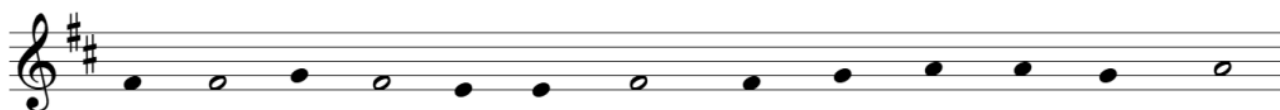


Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

*Priest:* Eternal God, Source of all being,  
we give you thanks and praise for your faithful love.  
You call us into friendship with you and one another to be your holy people,  
a sign of your presence in the world.  
When those we trust betray us, unfailingly you remain with us.  
When we injure others, you confront us in your love  
and call us to the paths of righteousness.  
You stand with the weak, and those, broken and alone,  
whom you have always welcomed home,  
making the first last, and the last first.  
Therefore we raise our voices with angels and archangels,  
forever praising you and singing;

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.

## Sanctus: #689 (Common Praise)



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



hea - ven 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: *New Plainsong*, David Hurd (1950- ). © 1981 GLA Publications, Inc.



*Priest:* Blessed are you, O Holy One:  
when Hagar was driven into the wilderness you followed her and gave her hope.  
When Joseph was sold into bondage, you turned malice to your people's good.  
When you called Israel out of slavery,  
you brought them through the wilderness into the promised land.  
When your people were taken into exile you wept with them by the river of Babylon  
and carried them home.  
At the right time you sent your Anointed One to stand  
with the poor, the outcast, and the oppressed.  
Jesus touched lepers, and the sick, and healed them.  
He accepted water from a woman of Samaria and offered her the water of new life.  
Christ knew the desolation of the cross and opened the way for all humanity  
into the redemption of your reconciling love.  
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 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."  
Loving and Holy One, recalling Christ's death and resurrection,  
we offer you these gifts, longing for the bread of tomorrow  
and the wine of the age to come.  
Therefore we proclaim our hope.

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

*Priest:* Pour out your Spirit on these gifts  
that through them you may sustain us in our hunger for your peace.  
We hold before you all whose lives are marked by suffering, our siblings.  
When we are broken and cast aside, embrace us in your love.  
Through Christ, with Christ, and in Christ in the unity of the Holy Spirit,  
all honour and glory are yours,  
O Source of all life, now and for ever.

*All:* **Amen.**

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

<i>Priest:</i>	<i>People:</i>
	
As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-losed 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.

This hymn is called the Agnus Dei (pronounced "On-yoose Day-e"), 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. We sing it here to remind ourselves that Jesus' death on the cross frees us from all that alienates us from God and our neighbour.

## The Breaking of the Bread

*Priest:* This is the bread which has come down from heaven.

*All:* **Those who eat this bread will live for ever.**

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

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

## Agnus Dei (Lamb of God)

## 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

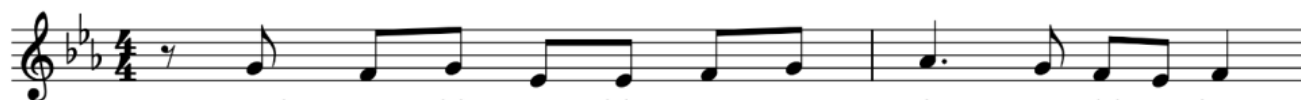


*All in the church are invited to come forward to receive communion.  
 If you need a gluten-free wafer, please indicate this to the priest.*

*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: #32 (Songs of a New Creation) "When at This Table" *All sing*



1. When at this ta - ble I re - ceive a bless - ing,  
 2. If at this ta - ble I have need of heal - ing,  
 3. If at this ta - ble I for - get the hun - gry,  
 4. If at this ta - ble I make ded - i - ca - tion  
 5. What faith I have I bring to join this ta - ble;



the bro - ken bread, the wine of life for me,  
 un - bid - den grief, re - la - tion - ship gone wrong,  
 the dis - pos - sessed, and war - fare's spread - ing stain,  
 to give my life in serv - ing what is good,  
 what hope I hold, in Christ is taught and true.



then let me share the peace with you, my neigh - bour,  
 then let me know the hands of God en - fold - ing,  
 then let this bread be - come the bread of judge - ment,  
 then let my cen - tre be where God in - vites me,  
 With all my sib - lings I will share the bless - ing,



and let the Spir - it set our spir - its free.  
 and let la - ment be - come be - liev - ing song.  
 and wine the sharp a - ware - ness of that pain.  
 and show the words of Je - sus un - der - stood.  
 the feast where God is mak - ing all things new.

Motet (from the Latin “motectum”) means “movement” and refers to the movement of the 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: “Locus iste” (Anton Bruckner)

Locus iste a Deo factus est, *This place was made by God,*  
Inaestimabile sacramentum, *a priceless sacrament;*  
irreprehensibilis est. *it is without reproach.*

### Prayer after Communion

*Please rise as you are able*

*Priest:* Living God, increase in us the healing power of your love.  
Guide and direct us that we may please you in all things,  
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: #393 (Common Praise) “Immortal, Invisible, God Only Wise”

*All rise and sing*



1. Im - mor - tal, in - vis - i - ble, God on - ly wise, in light in - ac -  
2. Un - rest - ing, un - hast - ing, and si - lent as light, nor want - ing, nor  
3. To all life thou giv - est, to both great and small; in all life thou  
4. Great Source of all glo - ry and wis - dom and light, thine an - gels a -



ces - si - ble hid from our eyes; most bless - ed, most glo - rious, the  
wast - ing, thou rul - est in might; thy jus - tice like moun - tains high  
liv - est, the true life of all; we blos - som and flour - ish as  
dore thee, all veil - ing their sight; all laud we would ren - der: O



An - cient of Days, al - might - y, vic - tor - ious, thy great name we praise.  
soar - ing a - bove thy clouds which are foun - tains of good - ness and love.  
leaves on the tree, and with - er and per - ish, but nought chang - eth thee.  
help us to see 'tis on - ly the splen - dour of light hid - eth thee.

Text: Walter Chalmers Smith (1824-1908), alt. Music: ST. DENIO. Melody Welsh trad.; adapt. John Roberts of Henllan (1808-1876), *Caniadau y Cyssegr*, 1839, harm. *The English Hymnal* 1906.

### The Dismissal

*Priest:* Let us bless the Lord. Alleluia!

*All:* Thanks be to God. Alleluia!

### FURTHER CREDITS FOR THIS BULLETIN

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