



Proper 16C
Holy Eucharist
Sunday, July 20, 2025 at 10:30 AM



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>.

theredeemer.ca

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We are in the season traditionally known as "Ordinary Times." During this season we celebrate the everyday, or "ordinary" work of Jesus as he cared, healed, and loved the world around him. Along with the Apostles, we are charged with the same extraordinary privilege.

As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more meaningful for worship.

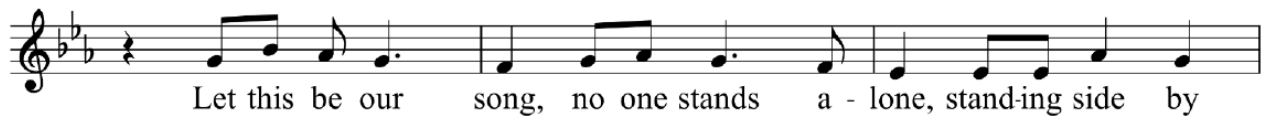
Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Hymn: #418 (Common Praise) "Draw the Circle Wide"

All sing



1. God the still-point of the cir-cle, 'round whom all cre-a-tion turns;
2. Let our hearts touch far hor-i-zons, so en-com-pass great and small;
3. Let the dreams we dream be larger, than we've ev-er dreamed be-fore;



no-thing lost, but held for-ev-er, in God's gra-cious arms.
let our lov-ing know no bor-ders, faith-ful to God's call.
let the dream of Christ be in us, o-pen ev-ery door.

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.**

Lord have mercy
Christ have mercy
Lord have mercy

Collect of the Day

Priest: Almighty God,
you have made us for yourself,
and our hearts are restless
until they find their rest in you.
May we find peace in your service,
and in the world to come, see you face to face;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and forever. **Amen.**

✠ Proclamation of the Word

First Reading

Please be seated

Reader: A Reading from the Book of Amos.

This is what the Lord God showed me: a basket of summer fruit. He said, “Amos, what do you see?” And I said, “A basket of summer fruit.” Then the Lord said to me,

“The end has come upon my people Israel;
I will spare them no longer.

The songs of the temple shall become wailings on that day,”
says the Lord God;

“the dead bodies shall be many,
cast out in every place. Be silent!”

Hear this, you who trample on the needy,
and bring to ruin the poor of the land,
saying, “When will the new moon be over
so that we may sell grain,
and the Sabbath,

so that we may offer wheat for sale?
We will make the ephah smaller and the shekel heavier
and practice deceit with false balances,
buying the poor for silver
and the needy for a pair of sandals
and selling the sweepings of the wheat.”

Pronounced “CALL-ect”, the Collect of the Day is the prayer that unites us in worship and praise. It focuses on the theme of the day and “collects” the meaning behind the readings and offers them in prayer.

This is the fourth in a series of four visions. In this vision Amos shares God’s coming judgment for the greed and oppression of those in power. The judgement – separation from God.

The Lord has sworn by the pride of Jacob:
Surely I will never forget any of their deeds.
Shall not the land tremble on this account,
and everyone mourn who lives in it,
and all of it rise like the Nile,
and be tossed about and sink again, like the Nile of Egypt?

On that day, says the Lord God,
I will make the sun go down at noon
and darken the earth in broad daylight.
I will turn your feasts into mourning
and all your songs into lamentation;
I will bring sackcloth on all loins
and baldness on every head;
I will make it like the mourning for an only son
and the end of it like a bitter day.

The time is surely coming, says the Lord God,
when I will send a famine on the land,
not a famine of bread or a thirst for water,
but of hearing the words of the Lord.
They shall wander from sea to sea
and from north to east;
they shall run to and fro, seeking the word of the Lord,
but they shall not find it.

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

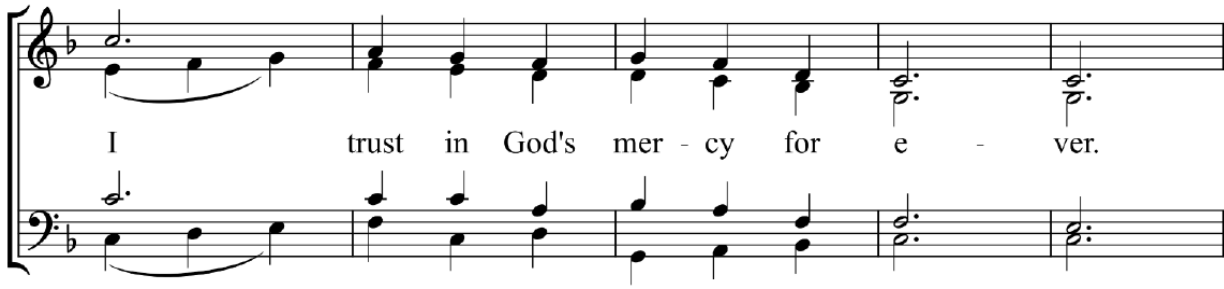
All: Thanks be to God.

Amos 8.1-12

A moment of silence is observed

Psalm 52 (George Black)

All sing



I trust in God's mer - cy for e - ver.

You tyrant, why do you boast of wickedness against the godly all day long?
You plot ruin; your tongue is like a sharpened razor, O worker of deception.
You love evil more than good and lying more than speaking the truth.
You love all words that hurt, O you deceitful tongue. **Refrain**

Oh, that God would demolish you utterly,
topple you, and snatch you from your dwelling, and root you out of the land of the living!
The righteous shall see and tremble,
they shall laugh at you, saying,
"This is the one who did not take God for a refuge,
but trusted in great wealth and relied upon wickedness." **Refrain**

But I am like a green olive tree in the house of God:
I trust in the mercy of God for ever and ever.
I give you thanks for what you have done
and declare the goodness of your name in the presence of the godly. **Refrain**

Sequence Song: "We are Not Alone" (Pepper Choplin)

We are not alone, God is with us.
We are never alone, for God is with us;
Now, through all our days, always.
For ever and ever, we are never alone.

And God will make us strong, for God is with us.
We will press on, for God is with us;
Now, through all our days, always.
For ever and ever, we are never alone.
Our God is with us now.

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.*

Pronounced "sahm," the psalms are a collection of poetry, prose and song, written between 950 and 350 B.C. They cover every theme and emotion, from joy and praise to lament and despair.

Unlike other psalms that are prayers or that praise God, this psalm is written to a wicked person, likely Doeg the Edomite, who killed 84 priests by order of King Saul.

The Sequence Hymn/Song (from Latin "sequentiae", meaning "following") is a hymn/song that is sung after the second reading and before the reading of the Gospel.

In this short story we are invited to ponder the balance between 'doing' and 'being.' Too much of Mary and too much of Martha are signs of unhealthy discipleship.

As Jesus sent his disciples into the world to heal, so we commission lay anointers and visitors. The word "lay" is derived from the Greek, "laikos", meaning "of the people", which refers to non-ordained members of the parish.

The word "anoint" comes from the Latin "unguere" which means "to smear". It is an ancient practice of physically applying oil as an outward sign of God's healing presence for body, mind, and spirit.

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

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

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

Now as they went on their way, he entered a certain village where a woman named Martha welcomed him. She had a sister named Mary, who sat at Jesus's feet and listened to what he was saying. But Martha was distracted by her many tasks, so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her, then, to help me." But the Lord answered her, "Martha, Martha, you are worried and distracted by many things, but few things are needed—indeed only one. Mary has chosen the better part, which will not be taken away from her."

Priest: The Gospel of Christ.

Luke 10.38-42

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

Homily: Paige Souter

A moment of silence is observed.

Commissioning of Lay Anointer and Lay Visitors

The lay anointer and lay visitors gather at the front of the sanctuary.

Priest: Friends, our faith is rooted in Jesus' healing ministry.

The healing that Jesus offered then and now extends beyond physical healing into our brokenness. Healing ministry is at the heart of the Gospel, and it is an important part of the church's ministry and identity.

As Christians we are all called to minister to those who are sick, bereaved, and experiencing challenges and trauma as well as to those who are celebrating, and experiencing joy – and we do this through prayer, fellowship, conversation, and listening.

Our purpose today is to recognize and affirm the ministry for which Tony, Georgi, Sharon, Susan and John have offered themselves.

Priest: Friends in Christ,
we are all baptized by the one Spirit into one body,
and given gifts for a variety of ministries for the common good.

Today we recognize and affirm the ministry of lay anointing for which John Sutton has offered himself.

The priest describes the ministry of lay anointing.

Priest: Lay Anointers minister to the sick through prayer and sacramental anointing with oil. This is a ministry licensed by the Bishop and John has received training from the Bishop's Committee on Healing. He has discerned that he is called to this healing ministry and has been licensed by Bishop Kevin Robertson.

Priest: John, you have been called to this ministry.
Will you, as long as you are engaged in this work,
perform it with care, to the honour
of God and the benefit of the Church?

Lay: I will.

Priest: Today we also recognize and affirm the ministry of lay visiting for which Tony Crosbie, Georgi Georgievski, Sharon Kirby, Susan Scott, and John Sutton have offered themselves.

The priest describes the ministry of lay visiting.

Priest: Lay Visitors minister to all through the ministry of presence and the sharing of Holy Communion through the Reserved Sacrament in homes and hospitals. As members of the Pastoral Care Team, they have received training for this work and have been licensed by our incumbent, Stephen Mackison.

Priest: Tony, Georgi, Sharon, Susan and John
you have been called to this ministry.
Will you, as long as you are engaged in this work,
perform it with care,
to the honour of God and the benefit of the Church?

Lay: I will.

The priest addresses the people.

Priest: Will you uphold Tony, Georgi, Sharon, Susan and John in this ministry?

People: We will.

The priest blesses the lay anointer and the lay visitors, saying.

Priest: Let us pray.
Blessed are you, gracious God,
our creator and redeemer.
In every age you call people to minister in your name.
May the work of your servants, Tony, Georgi, Sharon, Susan and John
so build up your Church,
that they may faithfully serve you
and show your love in all the world.
Blessed are you, O God,
now and forever.

People: Amen.

The priest anoints the hands of the lay anointer, saying.

Priest: Through this holy anointing,
may the Lord in his love and mercy uphold you
by the grace and power of the Holy Spirit.

People: Amen.

A symbol of anointing is presented to the lay anointer; the priest saying,

Priest: Receive this oil, to bring Christ's healing into the world.

Lay visitors are sent out to those in the community around us, bringing communion as bearers of healing and inviting limitless possibilities of divine grace.

The priest prays over each lay visitor saying,

Priest: The Lord enable and uphold you in this ministry.

***People:* Amen.**

A symbol of lay visiting is presented to each lay visitor, the priest saying,

Priest: Receive this cross, remembering that Christ is with you and Christ loves you.

***People:* Amen.**

Priest: Jesus laid hands on the sick and the first disciples followed his example. He commissioned his disciples and sent them out to heal.

And so today, we commission Tony, Georgi, Sharon, Susan and John sending them out as bearers of healing prayer, presence and sacramental oil inviting the limitless possibilities of divine grace.

The priest presents the lay anointers and lay visitors to the community.

Prayers of the People

Leader: God, your name is creator. You have woven your nature into the very fabric of the universe. Open our eyes to your wonders and draw us ever nearer to you in worship and awe.

Please add your prayers either silently or aloud.

Leader: We hope in your name

***All:* For your name is good.**

Leader: Jesus, your name is Emmanuel. You broke into our mortal world in humility and love. As our lives and the lives of all living things are marred by war, indifference, greed and sin, bring your gifts of justice and peace to all. Forgive us and heal us. We pray for Tony, Sharon, Georgi, Susan and John as they begin the healing ministry to which they have been called.

Please add your prayers either silently or aloud.

Leader: We hope in your name

***All:* For your name is good.**

Leader: Divine One, your name is Shepherd. Walk with us through pain, sickness, anxiety, and loss. Comfort and restore us by your mighty hand, and use us to bring your kingdom here on earth.

Please add your prayers either silently or aloud.

Leader: We hope in your name

***All:* For your name is good.**

Leader: O God, keep us close.

Keep us in the spirit of amazement;
keep us believing when we cannot see;
keep us hoping while we wait;
keep us looking for your presence;
and when we breathe our last,
keep us safe in your warm embrace. **AMEN.**

There is much in our personal lives, our community, our church, and in our world that weighs upon us. In the prayers of the people, we offer to God our cares and concerns, our joys and hopes, naming them aloud or in our hearts.

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.

At the Last Supper, Jesus said to his disciples, "Peace I leave with you." In the same spirit, we share his peace with each other, through a nod, a handshake, or by raising our hand in the peace symbol.

Offertory Hymn: #686 (Gather) "Here I Am, Lord"

All sing

1. I, the Lord of sea and sky, I have heard my
 2. I, the Lord of snow and rain, I have borne my
 3. I, the Lord of wind and flame, I will tend the

peo - ple cry. All who dwell in dark and sin My hand will
 peo-ple's pain. I have wept for love of them. They turn a -
 poor and lame. I will set a feast for them. My hand will

save. I who made the stars of night,
 way. I will break their hearts of stone,
 save. Fin - est bread I will pro - vide

I will make their dark - ness bright. Who will bear my
 Give them hearts for love a - lone. I will speak my
 Till their hearts be sat - is - fied. I will give my

light to them? Whom shall I send?
 word to them. Whom shall I send?
 life to them. Whom shall I send?

Refrain

Here I am, Lord. Is it I, Lord? I have heard you
 call-ing in the night. I will go, Lord, if you lead me.
 I will hold your peo - ple in my heart.

While singing the Offertory Hymn, we have the opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

The 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: Eternal God,
your word creates in us a yearning for your kingdom.
Receive all we offer you this day, and keep us in your peace;
for the sake of Jesus Christ the 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: Holy God, Lover of creation,
we give you thanks and praise
for in the ocean of your steadfast love you bear us
and place the song of your Spirit in our hearts.

When we turn from your love and defile the earth,
you do not abandon us.
Your Spirit speaks through Huldah and Micah,
through prophets, sages, and saints in every age,
to confront our sin and reveal the vision of your new creation.

Joining in the song of the universe we proclaim your glory singing:

Sanctus: #201 (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. 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!

The musical score is written on four staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The final note of the fourth staff is a double bar line.

Music: *Mass of Remembrance*, Marty Haugen, © 1987, GIA Publications, Inc.

Priest: Gracious God,
in the fullness of time you sent Jesus the Christ
to share our fragile humanity.
Through Jesus' life, death, and resurrection
you open the path from brokenness to health,
from fear to trust, from pride and conceit
to reverence for you.

Rejected by a world
that could not bear the Gospel of life,
Jesus knew death was near.
His head anointed for burial
by an unknown woman,
Jesus gathered together those who loved him.
He took bread, gave thanks to you, broke it
and gave it to his friends,
saying, "Take and eat:
this is my body which is given for you.
Do this for the remembrance of me."

After supper, Jesus took the cup of wine,
gave you thanks,
and said "Drink this all of you,
this is my blood of the new covenant
which is shed for you and for many.
Whenever you drink it,
do this for the remembrance of me."
And now we gather at this table
in response to his commandment,
to share the bread and cup of Christ's undying love,
and to proclaim our faith.

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 Eucharistic Prayer today is the Book of Alternative Services Supplemental Eucharistic Prayer #1.

People: Christ has died.
Christ is risen.
Christ will come again.

Priest: Breathe your Holy Spirit,
the wisdom of the universe,
upon these gifts that we bring to you:
this bread, this cup, ourselves, our souls and bodies,
that we may be signs of your love for all the world
and ministers of your transforming purpose.

Through Christ, with Christ, and in Christ,
in the unity of the Holy Spirit,
all glory is yours, Creator of all,
and we bless your holy name for ever.

All: Amen.

The Lord's Prayer

When asked by his disciples how to pray, Jesus gave them these simple words which we refer to as "The Lord's Prayer." Found in both Matthew and Luke, this prayer captures the essence of our relationship with God and with one another.

Priest: *People:*

As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,
your king - dom come, your will be done, on earth as in heav - en.
Give us to - day our dai - ly bread. For - give us our sins
as we for - give those who sin a - gainst us.
Save us from the time of trial and de - liv - er us from e - vil.
For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Breaking of the Bread

Priest: We break this bread to share in the body of Christ.

All: We, being many, are one body, for we all share in the one bread.

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

People: Thanks be to God.

Agnus Dei: #207 (Gather) "Do Not Pass Me By"

All sing

Lamb of God, you take a-way the sin of the world: have
mercy on us. world: grant us peace, grant us peace.

Music: *Mass of Remembrance*, Marty Haugen, © 1987, GIA Publications, Inc

Agnus Dei (pronounced "On-yoose Day-e") is a Latin phrase meaning "Lamb of God," and has been sung since the late seventh century. The phrase was spoken by John the Baptist in reference to Jesus.

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: "I am the Bread of Life" (S. Angrisano / T. Booth)

All sing

I am the Bread of Life, I am the hope in night,
I am the door wide open, I am the shepherd's might,
I am the truth and light, I am the way and life,
I Am Who Am and I am for you:
Come and follow me.

I give my heart to those in sorrow, I come to those who are in need;
hope for today and for tomorrow, light for all who want to see.

Jesus' life given for others inspires us to see our own lives as a gift to be shared. The resurrection affirms that in letting go of what we are afraid to lose, we are transformed and made new.

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

Motet: "Goodness of God" *(Cece Winans, J. Johnson, B. Johnson, J. Ingram, E. Cash, B. Fielding)*

I love you Lord, for your mercy never fails me.
All my days, I've been held in your hands.
From the moment that I wake up, until I lay my head,
I will sing of the goodness of God.
'Cause all my life you have been faithful,
and all my life you have been so, so good.
With every breath that I am able,
I will sing of the goodness of God.

I love your voice. You have lead me through the fire.
In darkest nights, you are close like no other.
I've known you as a Father, I've known you as a Friend,
and I have lived in the goodness of God.

Your goodness is running after me.
With my life laid down, I surrender now.
I give you everything, Lord.
Your goodness is running after me.

Prayer after Communion

Please rise as you are able

Priest: Living God,
in this sacrament we have shared in your eternal kingdom.
May we who taste this mystery forever serve you in faith, hope and love.
We ask this in the name of Jesus Christ the Lord. **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

"Doxology" comes from the Greek word "doxalogia" meaning "words of glory." This expression of praise proclaims that worshipping God together has made a difference in our lives.

Departing Hymn: #169 (Sing a New Creation) "Sent Out in Jesus' Name" *All rise and sing*



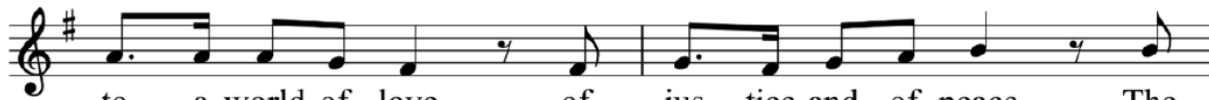
Sent out in Je-sus' name, our hands are read - y now to
En - via - do soy de Dios, mi ma - no lis - ta es - tá pa - ra



make the world the place in which the king-dom comes. The
cons-tru - ir con El un mun-do fra - ter - nal. Los



an - gels can - not change a world of hurt and pain in -
án - ge - les no son en - via - dos a cam - biar un



to a world of love, of jus - tice and of peace. The
mun - do de do - lor por un mun-do de paz. Me



task is ours to do, to set it real - ly free. O,
ha to - ca - do a mi ha - cer - lo rea - li - dad; a -



help us to o - bey, and car - ry out your will.
yú - da - me, Se - ñor, a ha - cer tu vo - lun - tad.

Text: José Aguiar; Eng. trans. Jorge Maldonado, 1991. © 1988 Abingdon Press, admin.
Music Services. Music: Central American trad.; arr. More Voices, 2007. Arr. © The United Church of Canada

The Dismissal

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

All: Thanks be to God. Alleluia!

In the Dismissal (from the Latin "dimittere" meaning "to send away") we are charged to go out beyond the four walls of the church to serve the Lord in a world that desperately needs God's peace and love.

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday July 20 (Proper 16C)

8:00 PM – Compline (on Zoom only)

Sunday July 27 (Proper 17C)

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)