



Proper 17C
Holy Eucharist
Sunday, July 27, 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.

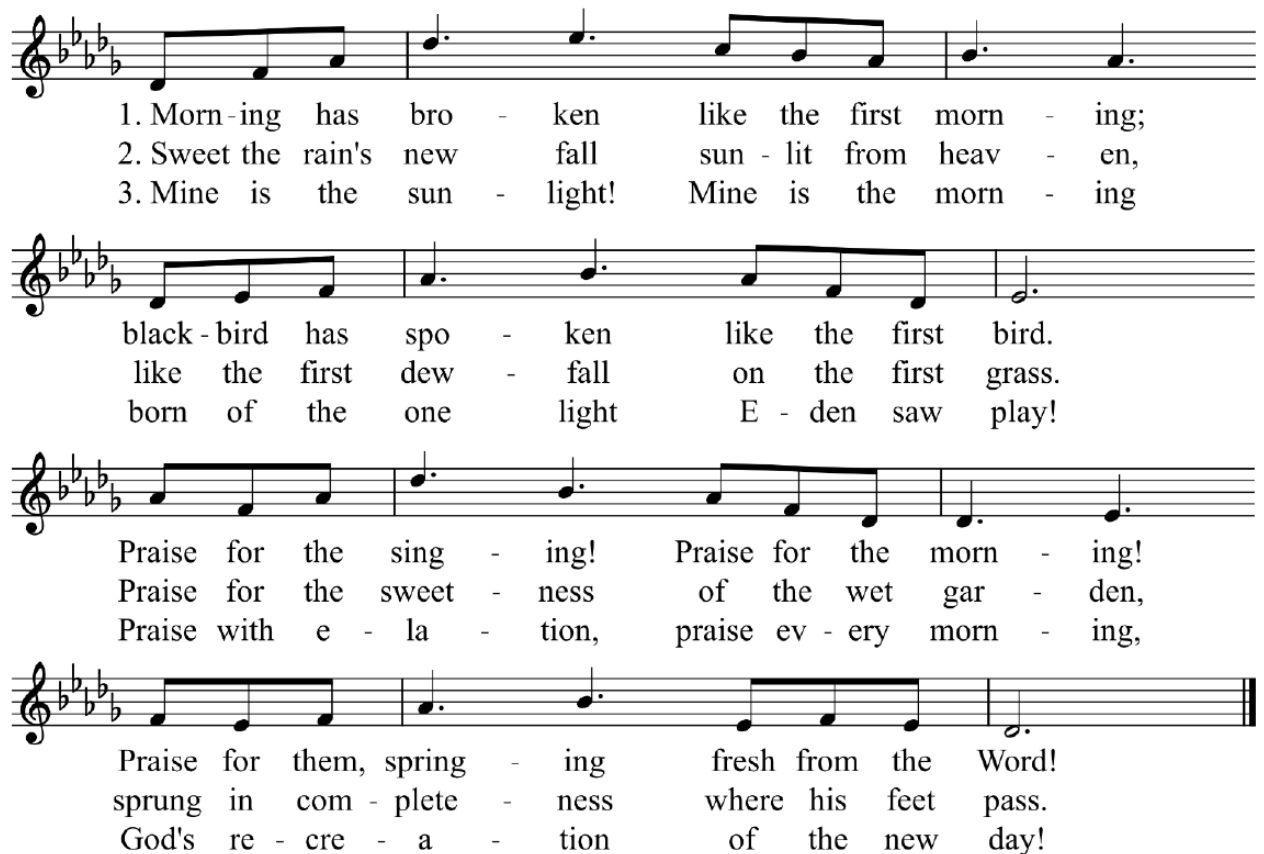
Presider: Susan Haig

Welcome

Land Acknowledgement

Opening Hymn: #3 (Common Praise) "Morning Has Broken"

All sing



1. Morn - ing has bro - ken like the first morn - ing;
2. Sweet the rain's new fall sun - lit from heav - en,
3. Mine is the sun - light! Mine is the morn - ing
black - bird has spo - ken like the first bird.
like the first dew - fall on the first grass.
born of the one light E - den saw play!
Praise for the sing - ing! Praise for the morn - ing!
Praise for the sweet - ness of the wet gar - den,
Praise with e - la - tion, praise ev - ery morn - ing,
Praise for them, spring - ing fresh from the Word!
sprung in com - plete - ness where his feet pass.
God's re - cre - a - tion of the new day!

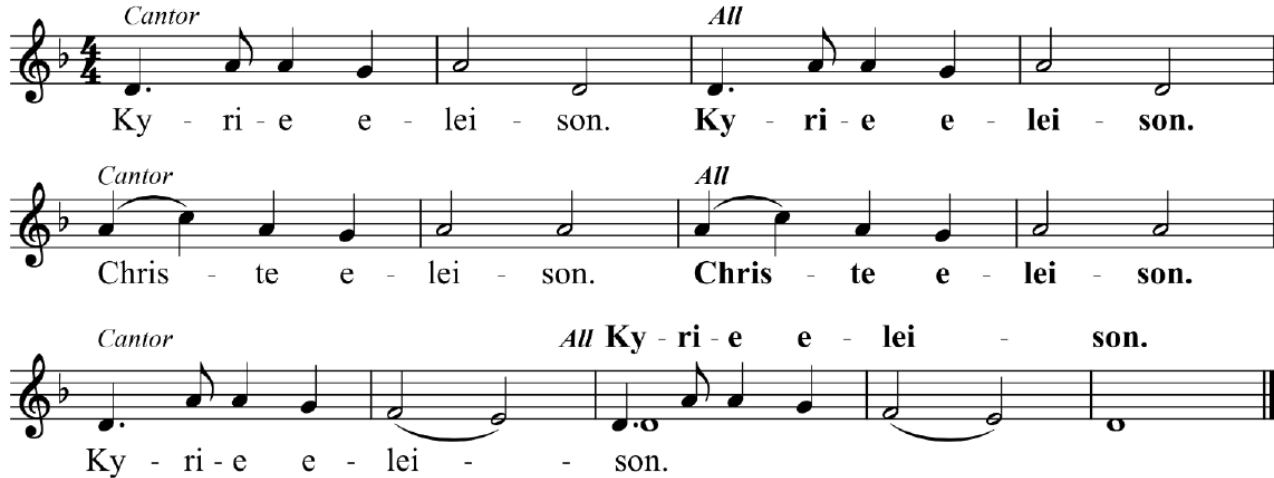
Text: Eleanor Farjeon (1881-1965). © David Higham Associates Ltd. Music: BUNESSAN. Melody Gaelic trad.; arr. C. Richard Hunt (1930-2011) ©.

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.**

Kyrie Eleison: #179 (Sing a New Creation)



Cantor Ky - ri - e e - lei - son. *All* Ky - ri - e e - lei - son.

Cantor Chris - te e - lei - son. *All* Chris - te e - lei - son.

Cantor Ky - ri - e e - lei - son. *All* Ky - ri - e e - lei - son.

Music: *St. Bridget Setting*, John L. Bell, 1998. © 1998 WGRG c/o Iona Community, GLA Publications, Inc., agent.

Collect of the Day

Priest: Lord of gifts,
share with us a hunger
for the bread of your kingdom
and give to us a yearning impatience with injustice;
through Jesus Christ, our Jubilee. **Amen.**

"Kyrie Eleison" comes from the Greek meaning "Christ have mercy." It is a chant or song calling to the Father, the Son, and the Holy Spirit.

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.

Hosea was a native of the northern kingdom, Israel. He prophesied during the decades before it was conquered by the Assyrians (in 721BC). It was a time of warfare and near anarchy. Hosea's marriage to a prostitute in this passage symbolizes Israel's relationship with God. The people of Israel have become unfaithful to their covenant with God. In contrast, Hosea's life is an embodiment of God's redeeming love and forgiveness. The message: God will have compassion on Israel; and will not desert the people.

This Psalm was probably written after the People's captivity in Babylon. They are looking to God to restore what has been lost, not just their home but their relationship with God.

✠ Proclamation of the Word

First Reading

Please be seated

Reader: A Reading from the Book of Hosea.

When the LORD first spoke through Hosea, the LORD said to Hosea, "Go, take for yourself a wife of prostitution and have children of prostitution, for the land commits great prostitution by forsaking the LORD." So he went and took Gomer daughter of Diblaim, and she conceived and bore him a son. And the LORD said to him, "Name him Jezreel, for in a little while I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel. On that day I will break the bow of Israel in the Valley of Jezreel." She conceived again and bore a daughter. Then the LORD said to him, "Name her Lo-ruhamah, for I will no longer have pity on the house of Israel or forgive them. But I will have pity on the house of Judah, and I will save them by the LORD their God; I will not save them by bow or by sword or by war or by horses or by horsemen." When she had weaned Lo-ruhamah, she conceived and bore a son. Then the LORD said, "Name him Lo-ammi, for you are not my people, and I am not your God." Yet the number of the people of Israel shall be like the sand of the sea, which can be neither measured nor numbered, and in the place where it was said to them, "You are not my people," it shall be said to them, "Children of the living God."

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

Hosea 1.2-10

All: **Thanks be to God.**

A moment of silence is observed

Psalm 85 (George Black)

All sing

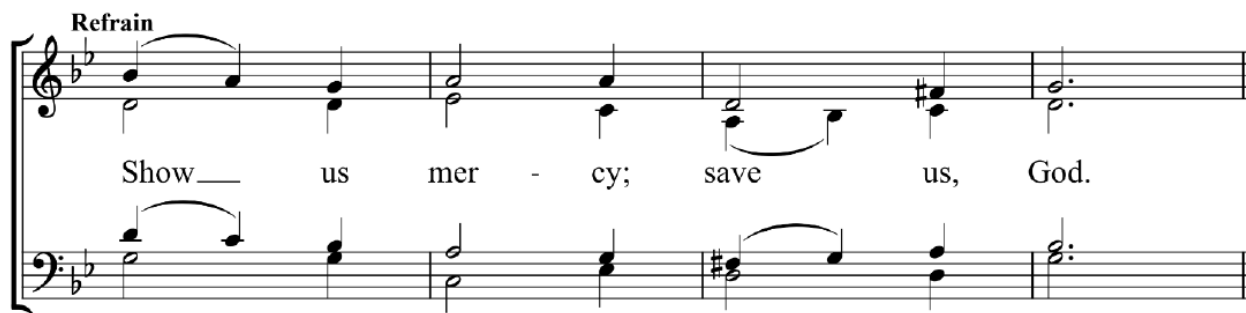
Refrain

Show us mer - cy; save us, God.

You have been gracious to your land, O God,
you have restored the good fortune of Jacob.
You have forgiven the iniquity of your people
and blotted out all their sins. **Refrain**

You have withdrawn all your fury
and turned yourself from your wrathful indignation.
Restore us then, O God our Saviour;
let your anger depart from us. **Refrain**

Will you be displeased with us for ever?
will you prolong your anger from age to age?
Will you not give us life again,
that your people may rejoice in you?
Show us your mercy, O God,
and grant us your salvation. **Refrain**



Pronounced “sahm”, the psalms are a collection of ancient poetry, prose, and song that cover every theme and human emotion.

The evocative imagery of mercy and truth meeting and “righteousness and peace” kissing each other captivated the Medieval imagination, inspiring several works of art.

You speak, O God and I will listen,
for your words are peace to your faithful people
and to those who turn their hearts to you.
Truly, your salvation is very near to those who fear you,
that your glory may dwell in our land. **Refrain**

Mercy and truth have met together;
righteousness and peace have kissed each other.
Truth shall spring up from the earth,
And righteousness shall look down from heaven. **Refrain**

God shall indeed grant prosperity,
and our land will yield its increase.
Righteousness shall go before you,
and peace shall be a pathway for your feet. **Refrain**

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

This passage is where the Lord's prayer comes from, which we sing every Sunday. What's more, Jesus goes deeper into what prayer is: a relationship with God where we know how deeply we are loved and where God responds to our needs through the gifts of the Holy Spirit.

The homily (from Greek "homilia", meaning "conversation") or sermon, gathers the themes of the readings and articulates what they meant for its audiences, and what they mean for us today.

The Gospel

Deacon: The Lord be with you.

All: **And also with you.**

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

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

Jesus was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." He said to them, "When you pray, say: Father, hallowed be your name. Your kingdom come. Give us each day our daily bread. And forgive us our sins, for we ourselves forgive everyone indebted to us. And do not bring us to the time of trial." And he said to them, "Suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, lend me three loaves of bread; for a friend of mine has arrived, and I have nothing to set before him.' And he answers from within, 'Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything.' I tell you, even though he will not get up and give him anything because he is his friend, at least because of his persistence he will get up and give him whatever he needs. So I say to you, Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asks for a fish, will give a snake instead of a fish? Or if the child asks for an egg, will give a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

Deacon: The Gospel of Christ.

Luke 11.1-13

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

Homily: Steven Mackison

A moment of silence is observed.

Prayers of the People

Leader: Almighty and loving God, you want us to pray, and like a loving parent you give us only good, freely and without reservation. We open our hearts to you in confidence.

Leader: Show us your unfailing love, Lord,

All: **and grant us your salvation.**

Leader: Lead your universal church, Lord. Direct us to pray as we should and fulfil our vocations as you lead us. We pray also for our own community. We give thanks for the many volunteers and staff who facilitate our shared ministry, and we ask that we might find new ways to welcome those who may wish to join our fellowship and live out our Christian vocation.

Please add your prayers either silently or aloud.

Leader: Show us your unfailing love, Lord,

All: **and grant us your salvation.**

Leader: Be with us as we remember the whole earth, filled with war, hatred, greed, violence, and terrible destruction. Turn our hearts to your way of peace and true reconciliation. Bring wisdom to those who negotiate for peace. Bring food, shelter and medicine the injured, hungry and disposed. Remember for good all those in prison and bring an end to lies and hate speech. Let love and faithfulness meet together; righteousness and peace kiss each other.

Please add your prayers either silently or aloud.

Leader: Show us your unfailing love, Lord,

All: **and grant us your salvation.**

Leader: God our creator, we remember the natural world. Forgive us for our part in the destruction that is taking place all around us. Give us the willingness and wisdom to bring an end to this climate emergency. We pray for those who have lost everything, or who cannot farm or fish as they once did. We thank you for inspiring those who would bring relief, shelter, and help for those in need. We thank you for all who advocate for climate justice or who have spent so much of their lives caring for endangered species. Turn our hearts to you, for only you can inspire and save.

Please add your prayers either silently or aloud.

Leader: Show us your unfailing love, Lord,

All: **and grant us your salvation.**

Leader: Healer Divine, we bring to mind all who need your saving touch. Bring healing to the sick, peace to the anxious, and relief to those in pain in body, mind and spirit. Be with the dying, give them and their loved ones strength for their journey. Inspire us to so reflect your love in our daily lives that we might bring care and refreshment to our neighbours and so fulfil your perfect law of love.

Please add your prayers either silently or aloud.

Leader: Show us your unfailing love, Lord,

All: **and grant us your salvation.**

Leader: God, our shepherd, we give thanks to you for all ways you reveal yourself to us. We thank you for caring for us; for providing for our daily needs; for the gifts human love and friendship; for suffusing our lives with meaning and joy. We humbly thank you for our practice of prayer; may it become the means by which you draw us in closer communion with you and with each other.

Please add your prayers either silently or aloud.

Leader: Show us your unfailing love, Lord,

All: **and grant us your salvation.**

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.

Leader: Holy Spirit, giver of light and life,
 impart to us thoughts better than our own thoughts,
 and prayers better than our own prayers,
 and powers better than our own powers,
 that we may spend and be spent
 in the ways of love and goodness,
 after the perfect image of our Lord and Saviour Jesus Christ.

All:

Amen.

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.

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.

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.

Offertory Hymn: #578 (Gather) "Lord of All Hopefulness"

All sing

1. Lord of all hope - ful - ness, Lord of all joy,
 2. Lord of all ea - ger - ness, Lord of all faith,
 3. Lord of all kind - li - ness, Lord of all grace,
 4. Lord of all gen - tle - ness, Lord of all calm,

Whose trust, e - ver child - like, no cares can de - stroy,
 Whose strong hands were skilled at the plane and the lathe,
 Your hands swift to wel - come, your arms to em - brace,
 Whose voice is con - tent - ment, whose pres - ence is balm,

Be there at our wak - ing, and give us, we pray,
 Be there at our la - bours, and give us, we pray,
 Be there at our hom - ing, and give us, we pray,
 Be there at our sleep - ing, and give us, we pray,

Your bliss in our hearts, Lord, at the break of the day.
 Your strength in our hearts, Lord, at the noon of the day.
 Your love in our hearts, Lord, at the eve of the day.
 Your peace in our hearts, Lord, at the end of the day.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God of grace,
accept all we offer you this day,
as we look toward the glory you have promised.
This we ask 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: Blessed are you, gracious God,
creator of heaven and earth;
we give you thanks and praise through Jesus Christ our Lord,
who on this first day of the week overcame death and the grave,
and by his glorious resurrection opened to us the way of everlasting life.
In our unending joy we echo on earth the song of the angels in heaven
as we raise our voices to proclaim the glory of your name:

Sanctus: #190 (Gather)



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



heav-en and earth are full of your glo - ry! Ho - san-na in the high-est!



Bless-ed is he who comes in the name of the Lord! Ho - san-na in the



high - est! Ho - san - na in the high - est!

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

The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah's vision of the greatness of God, and from Matthew, where the people called out "Hosanna!" when Jesus entered Jerusalem.

Priest: We give thanks to you, Lord our God,
for the goodness and love you have made known to us in creation;
in calling Israel to be your people; in your Word spoken through the prophets;
and above all in the Word made flesh, Jesus your Son.
For in these last days you sent him to be incarnate from the Virgin Mary,
to be the Saviour and Redeemer of the world.
In him, you have delivered us from evil,
and made us worthy to be in your presence.
In him, you have brought us out of error into truth,
out of sin into righteousness, out of death into life.
On the night he was handed over to suffering and death,
a death he freely accepted,
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."
Therefore, Father, according to his command,

All: **we remember his death,
we proclaim his resurrection,
we await his coming in glory;**

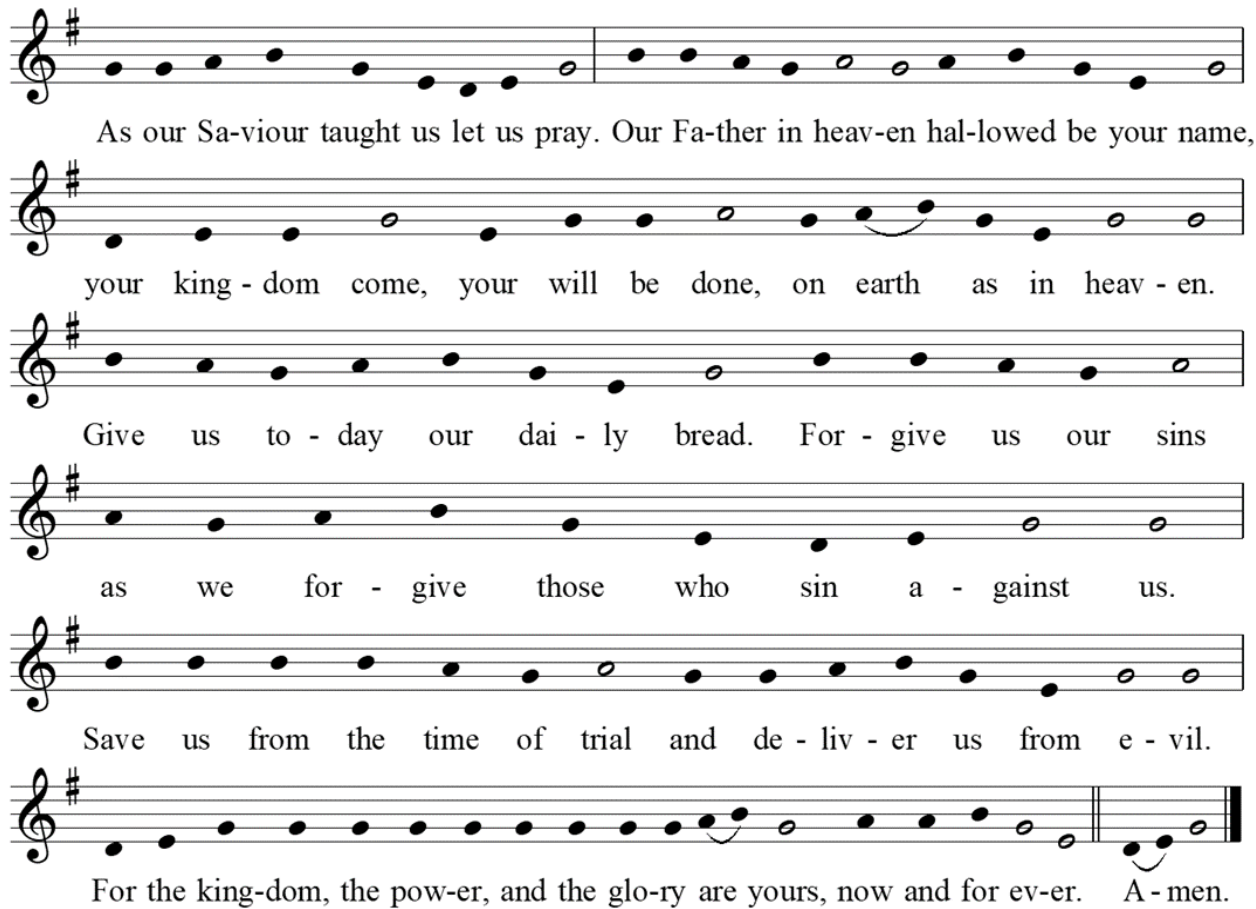
Priest: and we offer our sacrifice of praise and thanksgiving to you, Lord of all;
presenting to you, from your creation, this bread and this wine.
We pray you, gracious God, to send your Holy Spirit upon these gifts,
that they may be the sacrament of the body of Christ
and his blood of the new covenant.
Unite us to your Son in his sacrifice,
that we, made acceptable in him, may be sanctified by the Holy Spirit.
In the fullness of time, reconcile all things in Christ, and make them new,
and bring us to that city of light where you dwell with all your children;
through Jesus Christ our Lord,
the firstborn of all creation, the head of the Church,
and the author of our salvation;
by whom, and with whom, and in whom,
in the unity of the Holy Spirit
all honour and glory are yours,
almighty Father, now and for ever.

All: **Amen.**

The Lord's Prayer

Priest:

People:



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

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

As we read in today's Gospel reading, when the disciples asked Jesus to teach them how to pray, Jesus gave them the Lord's Prayer. It is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.

The 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.

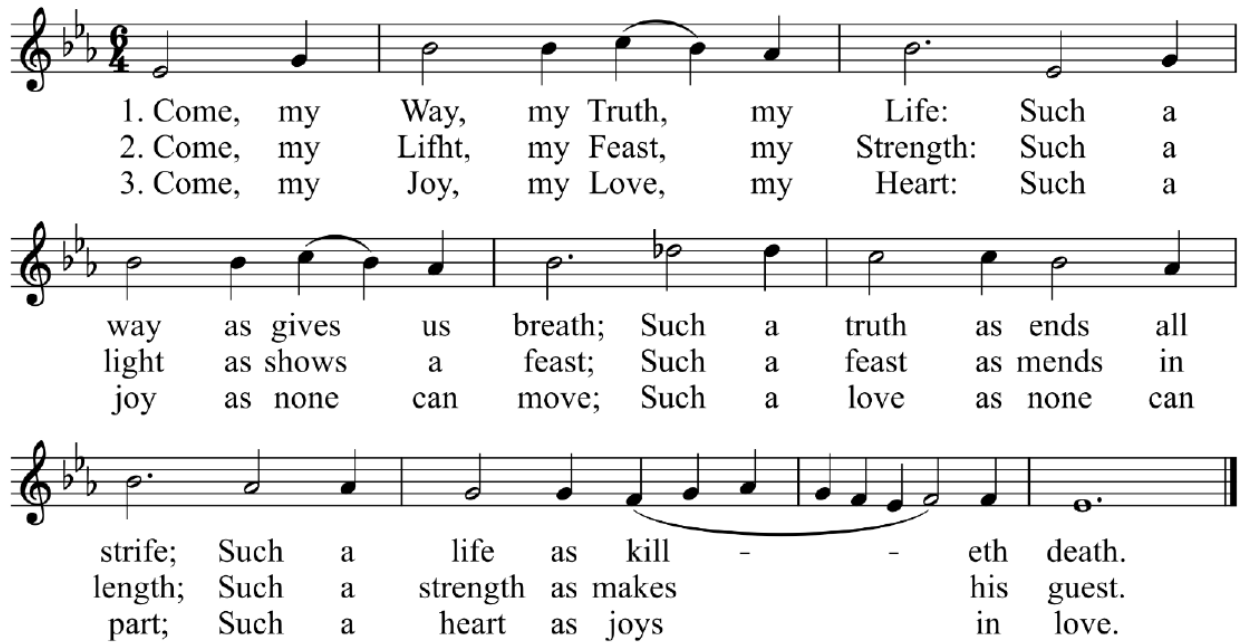
People: **Thanks be to God.**

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

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.

Fraction Hymn: #577 (Gather) “Come, My Way, My Truth, My Life”

All sing



1. Come, my Way, my Truth, my Life: Such a
 2. Come, my Lifht, my Feast, my Strength: Such a
 3. Come, my Joy, my Love, my Heart: Such a

way as gives us breath; Such a truth as ends all
 light as shows a feast; Such a feast as mends in
 joy as none can move; Such a love as none can

strife; Such a life as kill - - eth death.
 length; Such a strength as makes his guest.
 part; Such a heart as joys in love.

Text: George Herbert (1593-1632). Tune: THE CALL; Ralph Vaughan Williams (1872-1958). © Stainer and Bell Publications.

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.*

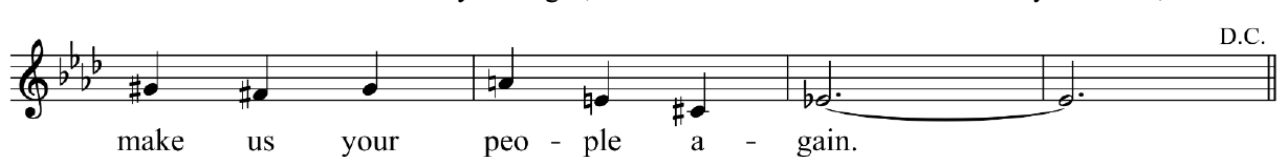
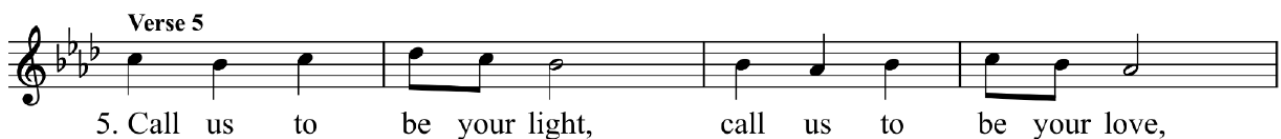
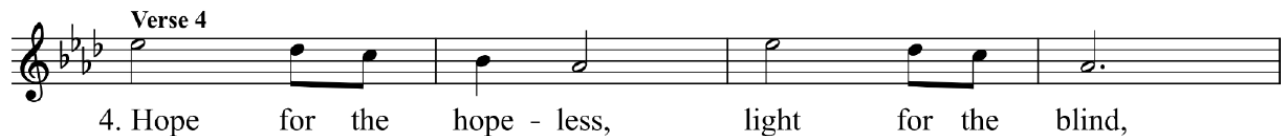
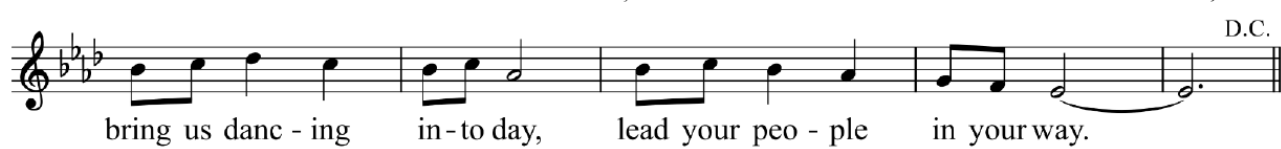
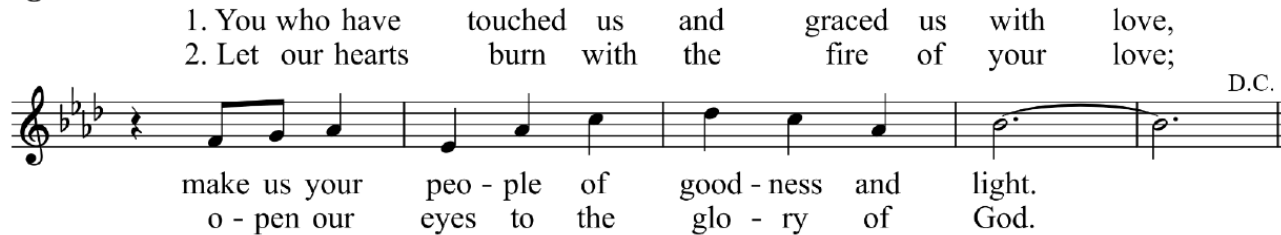
Healing/Anointing

During the distribution of Holy Eucharist the ministry of anointing will be offered.

If you desire prayers for healing and the ministry of anointing, after you have received Holy Eucharist please move to one of the lay anointers on the outside of our liturgical space.

Communion Song: #833 (Gather) "Now in This Banquet"

All sing



The word "anoint" comes from the Latin "ungere" 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. It is a symbol combining the tangible liquid and God's Spirit, placing the anointed on a bridge between Heaven and Earth.

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

"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.

Motet: "Ach, arme Welt" (Johannes Brahms)

Ach, arme Welt, du trügest mich,
ja, das bekenn' ich eigentlich,
und kann dich doch nicht meiden.

Du falsche Welt, du bist nicht wahr,
dein Schein vergeht, das weiß ich zwar,
mit Weh' und großem Leiden.

Dein' Ehr', dein Gut, du arme Welt,
im Tod, in rechten Nöten fehlt,
dein Schatz ist eitel falsches Geld,
dess hilf mir, Herr, zum Frieden.

*Alas, poor world, you deceive me;
indeed, I recognize this for sure
and yet I cannot avoid you.*

*You false world, you are not true;
your visions dissolve, as I surely know,
with woe and great sorrow.*

*Your honor, your goods, you poor world,
are lacking in death and in real necessity,
your treasure is vain, false money;
From this help me, Lord, find peace.*

Prayer after Communion

Please rise as you are able

Priest: God of grace,
we have received the memorial
of the death and resurrection of your Son.
May your love, poured into us, bring us to your promises.
We ask this in the name of our Redeemer Jesus Christ. **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

Departing Hymn: “Love Comes A-Tricklin' Down” *(Traditional)*

All rise and sing

Seek and ye shall find
Knock and the door shall open
Ask and it shall be given
And the love come a-trickling down

My mother, the Lord has been here
My mother, the Lord has been here
My mother, the Lord has been here
And the love come a-trickling down

Seek and ye shall find
Knock and the door shall open
Ask and it shall be given
And the love come a-trickling down

My father, the Lord has been here
My father, the Lord has been here
My father, the Lord has been here
And the love come a-trickling down

Seek and ye shall find
Knock and the door shall open
Ask and it shall be given
And the love come a-trickling down

The Dismissal

Deacon: Go forth in the name of Christ. 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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Prayers of the People are written by Judy Burnham.

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WORSHIP WITH US

Sunday July 27 (Proper 17C)

8:00 PM – Compline (on Zoom only)

Sunday August 3 (Proper 18C)

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)