



Proper 18C
Holy Eucharist
Sunday, August 3, 2025 at 10:30 AM



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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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: #601 (Gather) "All That We Have"

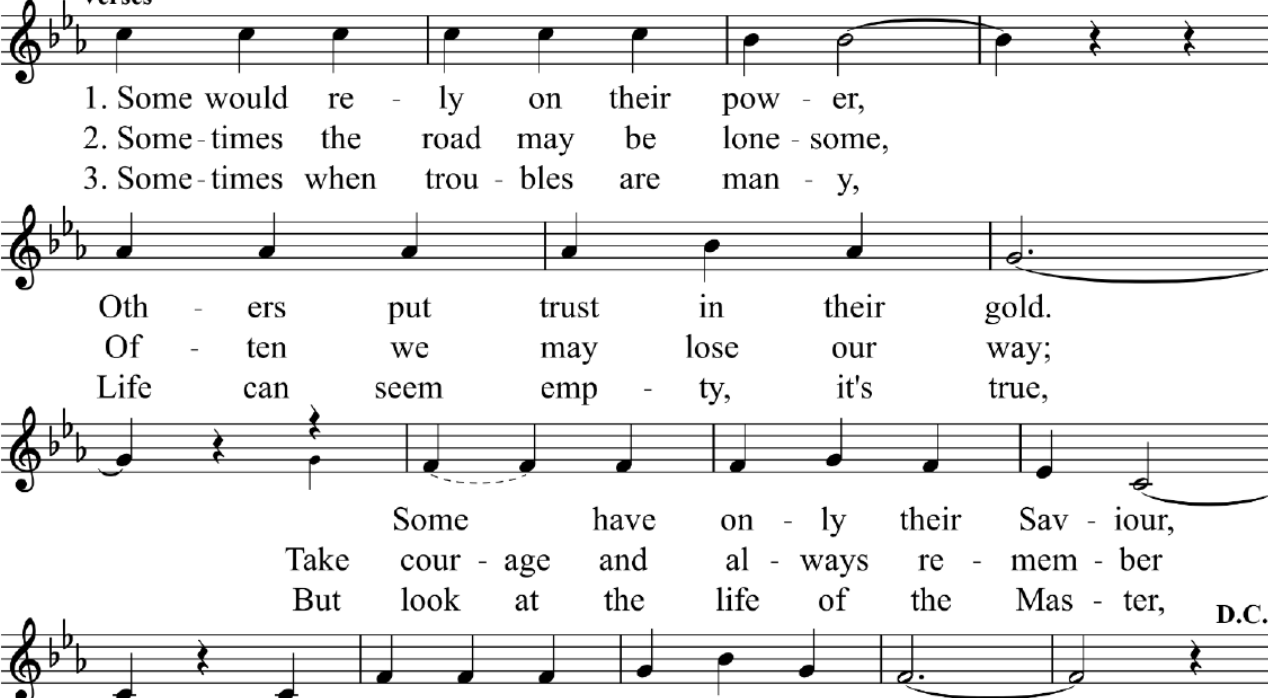
All sing

Refrain



All that we have and all that we of - fer
Comes from a heart both fright - ened and free.
Take what we bring now and give what we need,
All done in his name.

Verses



1. Some would re - ly on their pow - er,
2. Some - times the road may be lone - some,
3. Some - times when trou - bles are man - y,
Oth - ers put trust in their gold.
Of - ten we may lose our way;
Life can seem emp - ty, it's true,
Some have on - ly their Sav - iour,
Take cour - age and al - ways re - mem - ber
But look at the life of the Mas - ter, **D.C.**
Whose faith - ful - ness nev - er grows old.
Love is - n't just for a day.
Who lov - ing - ly suf - fered for you.

Text: Gary Ault, b.1944. Tune: Gary Ault, b.1944; acc. by Gary Daigle, b.1957, alt. © 1969, 1979 Damean Music. Distributed by GIA Publications, Inc.

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" 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.

In this passage we hear of God's steadfast love for Israel despite their unfaithfulness. Through the metaphor of a parent-child relationship, it speaks of God's care for Israel. Despite the people's repeated acts of rebellion and idolatry, God remains faithful to guiding the people.

Kyrie Eleison: #209 (Sing a New Creation)



Music: John L. Bell, 1995. © 1995 WGRG c/o Iona Community, GIA Publications, Inc., agent.

Collect of the Day

Priest: Lord of abundance,
you demand our life entire and whole:
lead us out from prisons of greed
to a place of riches uncontained and always new;
through Jesus Christ, our wealth. **Amen.**

✠ Proclamation of the Word

First Reading

Please be seated

Reader: A Reading from the Book of Hosea.

When Israel was a child, I loved him, and out of Egypt I called my son. The more I called them, the more they went from me; they kept sacrificing to the Baals, and offering incense to idols. Yet it was I who taught Ephraim to walk, I took them up in my arms; but they did not know that I healed them. I led them with cords of human kindness, with bands of love. I was to them like those who lift infants to their cheeks. I bent down to them and fed them. They shall return to the land of Egypt, and Assyria shall be their king, because they have refused to return to me. The sword rages in their cities, it consumes their oracle-priests, and devours because of their schemes. My people are bent on turning away from me. To the Most High they call, but he does not raise them up at all. How can I give you up, Ephraim? How can I hand you over, O Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart recoils within me; my compassion grows warm and tender. I will not execute my fierce anger; I will not again destroy Ephraim; for I am God and no mortal, the Holy One in your midst, and I will not come in wrath. They shall go after the Lord, who roars like a lion; when he roars, his children shall come trembling from the west. They shall come trembling like birds from Egypt, and like doves from the land of Assyria; and I will return them to their homes, says the Lord.

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

Hosea 11.1-11

All: Thanks be to God.

A moment of silence is observed



WE GIVE you thanks, O God, for you are good, *
and your mercy endures for ever.

Let all those whom you redeemed proclaim. *
that you rescued them from the hand of the foe.

You gathered them out of the lands; *
from the east and from the west,
from the north and from the south.

Some wandered in desert wastes; *
they found no way to a city where they might dwell.

They were hungry and thirsty; *
their spirits languished within them.

Then they cried out to you in their trouble, *
and you delivered them from their distress.

You put their feet on a straight path *
to go to a city where they might dwell.

Let them give thanks to you for your mercy *
and the wonders you do for your children.

For you satisfy the thirsty *
and fill the hungry with good things.

Whoever is wise will ponder these things, *
and consider well the mercies of God.

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.*

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

This Psalm echoes the reading from Hosea, praising God for his enduring love and wonderful works, particularly highlighting God's deliverance of those in distress. The psalm concludes with an emphasis on God's mercy.

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

Jesus responds to a question from the crowd by telling the parable of the rich fool, warning against greed and the pursuit of worldly possessions. Jesus uses the old proverb "eat, drink, and be merry" to emphasize the futility of worldly possessions compared to a right relationship with God and generosity toward others.

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

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.**

Someone in the crowd said to Jesus, "Teacher, tell my brother to divide the family inheritance with me." But he said to him, "Friend, who set me to be a judge or arbitrator over you?" And he said to them, "Take care! Be on your guard against all kinds of greed; for one's life does not consist in the abundance of possessions." Then he told them a parable: "The land of a rich man produced abundantly. And he thought to himself, 'What should I do, for I have no place to store my crops?' Then he said, 'I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, 'Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.' But God said to him, 'You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?' So it is with those who store up treasures for themselves but are not rich toward God."

Priest: The Gospel of Christ.

Luke 12.13-21

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

Homily: Steven Mackison

A moment of silence is observed.

Prayers of the People

Leader: O Compassionate Creator, you know all that rises to trouble us. Centre our hearts on you so that we may pray aright.

Please add your prayers silently or aloud

Leader: We give thanks to you Lord,

All: **for your love endures forever.**

Leader: O Divine Light within, help us to be faithful to your call. Open the doors of our hearts to welcome all people, all faiths into our circle of friendship. Bless our homes, our communities, and our nation, and help us share with those in need.

Please add your prayers silently or aloud

Leader: We give thanks to you Lord,

All: **for your love endures forever.**

Leader: O Holy Wisdom, use for good the gifts you have given us in our various vocations, and if we have no strength left, remember our weakness and keep us close.

Please add your prayers silently or aloud

Leader: We give thanks to you Lord,

All: **for your love endures forever.**

Leader: O Divine Healer, bless all those who suffer in mind body and spirit.

Please add your prayers silently or aloud

Leader: We give thanks to you Lord,

All: **for your love endures forever.**

Leader: O Lord of eternity, we thank you for all those we love who have gone before us. Comfort us in our loss and bring us in fellowship to your eternal home.

Please add your prayers silently or aloud

Leader: We give thanks to you Lord,

All: **for your love endures forever.**

Leader: O Friend and Saviour, help us to recognize you in everything and everyone you have made, and make us thankful.

Please add your prayers silently or aloud

Leader: We give thanks to you Lord,

All: **for your love endures forever.**

Leader: May there be abundant peace from heaven and life for us and for all people.

All: **Amen.**

The Peace

Priest: The peace of the Lord be always with you.

People: **And also with you.**



Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.

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.

How much our world needs peace! Just as Jesus said to his disciples, "Peace I leave with you," so we share the peace with each other, through a nod, a handshake, or by raising our hand in the peace symbol.

As we sing the Offertory Hymn, we have the opportunity to worship God by giving from the abundance of what we have. This is not obligatory, but is another way of expressing our love to God, and our gratefulness for all that God has given us.

Offertory Hymn: #577 (Common Praise) "God of Grace and God of Glory"

All sing

1. God of grace and God of glo - ry, on your peo - ple
 2. Lo, the hosts of e - vil round us scorn your Christ, as -
 3. Cure your chil - dren's war - ring mad - ness. Bend our pride to
 4. Set our feet on lof - ty pla - ces; gird our lives that
 pour your power; now ful - fil your chur - ch's sto - ry;
 sail his ways. Fears and doubts too long have bound us;
 your con - trol. Shame our wan - ton self - ish glad - ness,
 they may be ar - moured with all Christ-like gra - ces
 bring its bud to glo - rious flower. Grant us wis - dom, grant us cour - age,
 free our hearts to work and praise. Grant us wis - dom, grant us cour - age,
 rich in goods and poor in soul. Grant us wis - dom, grant us cour - age,
 in the fight for lib - er - ty. Grant us wis - dom, grant us cour - age,
 for the fac - ing of this hour, for the fac - ing of this hour.
 for the liv - ing of these days, for the liv - ing of these days.
 lest we miss your king - dom's goal, lest we miss your king - dom's goal.
 lest we fail our - selves and thee, lest we fail our - selves and thee.

Text: Harry Emerson Fosdick (1878-1969), alt. Music: CWM RHONDDA, John Hughes (1873-1932) ©. Reprinted by permission of Ms. C.A. Webb.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Gracious God, receive all we offer you this day,
 and grant that in this eucharist
 we may be enriched by the gifts of the Spirit.
 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: 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: #217 (Sing a New Creation)

Cantor *All*

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

Music: Red Lake Mass, Monte Mason. © Church Publishing.

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: 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.

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

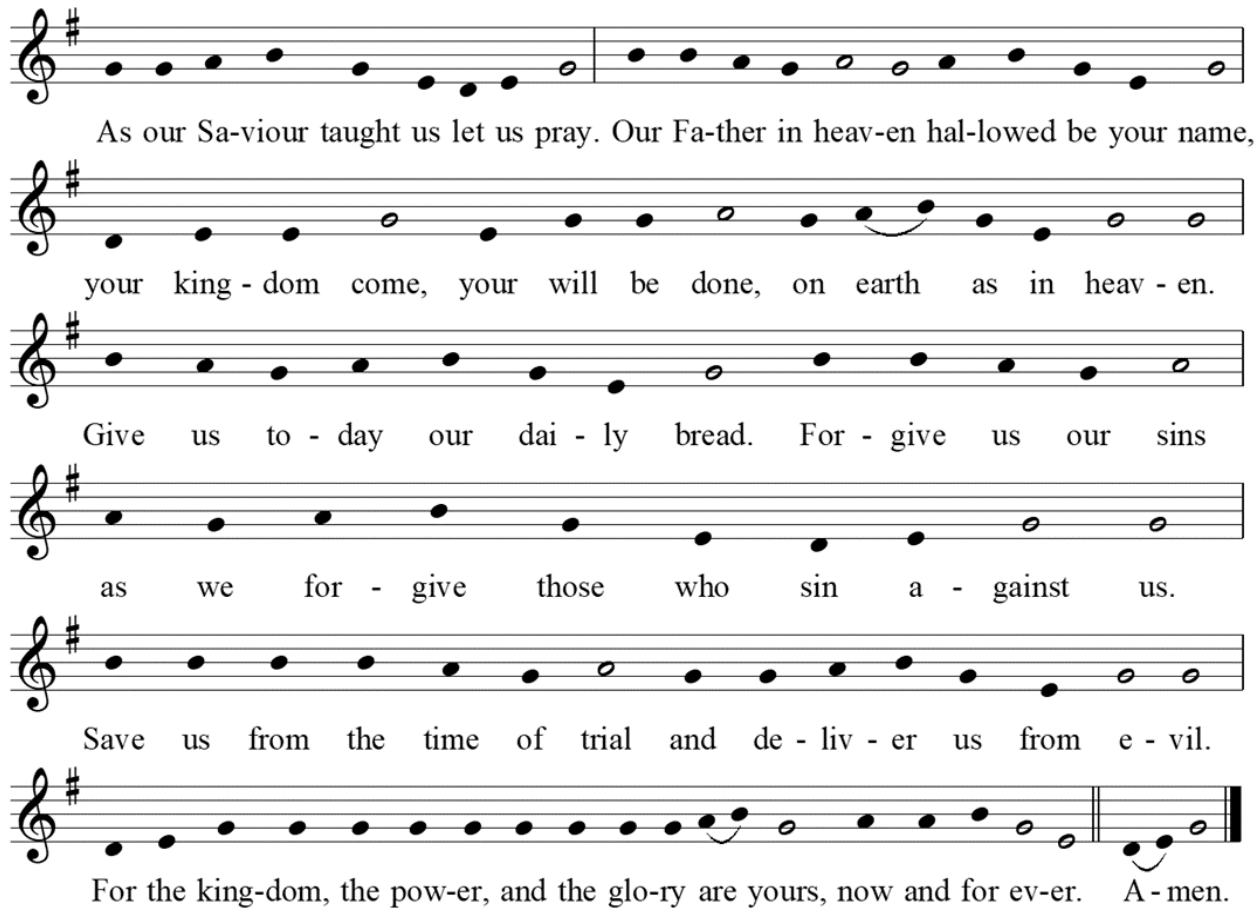
Priest: Breathe your Holy Spirit the wisdom of the universe,
upon these gifts that we bring to you:
this bread, this cup, ourselves, our soul and bodies,
that we may be signs of your love for all the world
and ministers of your transforming purpose.
Through Christ, with Christ, and in Christ,
in the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

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: God of promise, you prepare a banquet for us in your kingdom.

People: **Happy are those who are called to the supper of the Lamb.**

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

People: **Thanks be to God.**

Agnus Dei (*William Byrd*)

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.

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.

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.

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: #620 (Common Praise) "How Sweet the Name of Jesus Sounds" All sing

1. How sweet the name of Je - sus sounds in
 2. It makes the wound - ed spir - it whole, and
 3. Dear name! The rock on which I build, my
 4. Je - sus, my shep - herd, broth - er, friend, my
 5. Weak is the ef - fort of my heart, and

a be - liev - er's ear! It soothes our sor - rows,
 calms the trou - bled breast; 'tis man - na to the
 shield and hid - ing place, my nev - er - fail - ing
 proph - et, priest, and king, my Lord, my life, my
 cold my warm - est thought; but when I see thee

heals our wounds, and drives a - way our fear.
 hun - gry soul, and to the wea - ry rest.
 trea - sury, filled with bound - less stores of grace.
 way, my end, ac - cept the praise I bring.
 as thou art, I'll praise thee as I ought.

Motet: “O Lord, Increase my Faith” *(Orlando Gibbons / Henry Loosemore)*

O Lord, increase my faith
strengthen me
and confirm me in thy true faith,
endue me with wisdom,
charity, chastity and patience
in all my adversity.
Sweet Jesus, say Amen.

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

Prayer after Communion

Please rise as you are able

Priest: Eternal God,
grant to your Church the unity and peace
that we have tasted in this eucharist,
the fruit of your life-giving Spirit.
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.**

“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.

Announcements

Please be seated

All rise and sing

Text: Tanzanian trad.; trans. Howard S. Olson, 1968. Trans. © Makumira University College, admin. Augsburg Fortress. Music: NENO LAKE MUNGU. Tanzanian trad.; arr. C. Michael Hawn, 2001, ©.

The Dismissal

All: Thanks be to God. Alleluia!

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday August 3 (Proper 18C)

7:00 PM – Be Still (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

Sunday August 10 (Proper 19C)

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)