

Proper 19C
Holy Eucharist
Sunday, August 10, 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: Susan Haig

Welcome

Land Acknowledgement

Opening Hymn: #7 (Sing a New Creation) “Humbly in Your Sight”

All sing



1. Hum - bly in your sight we come to - geth - er, Lord;
2. These, our hearts, are yours, we give them to you, Lord;
3. These, our eyes, are yours, we give them to you, Lord;
4. These, our hands, are yours, we give them to you, Lord;
5. These, our feet, are yours, we give them to you, Lord;
6. These, our tongues, are yours, we give them to you, Lord;
7. These, our ears, are yours, we give them to you, Lord;
8. Our whole selves are yours, we give them to you, Lord;



grant us now the bless - ing of your pres - ence here.
pur - i - fy our love to make it like your own.
may we al - ways see your world as with your sight.
give them strength and skill to do all work for you.
may we al - ways walk the path of life with you.
may we speak your heal - ing words of life and truth.
o - pen them to hear the Gos - pel as from you.
take us now and keep us yours for ev - er - more.

Text: Tumbuka text, J. P. Chirwa; trans. and adapt. Tom Colvin, 1967. Music: TIZAPANTAZI PINU. Melody North Malawian Trad; adapt. Tom Colvin, 1967; arr. John L. Bell.
Text and music © 1967 Hope Publishing Co.

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

Collect of the Day

Priest: Watchful God,
kindle a new flame in our complacent hearts
and take from our hands the burden of worthless things,
so that we may be ready to receive a greater gift:
the love of Jesus Christ, our Servant King. **Amen.**

✠ Proclamation of the Word

First Reading

Please be seated

Reader: A Reading from the Book of Isaiah.

The vision of Isaiah son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear the word of the Lord, you rulers of Sodom! Listen to the teaching of our God, you people of Gomorrah! What to me is the multitude of your sacrifices? says the Lord; I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats. When you come to appear before me, who asked this from your hand? Trample my courts no more; bringing offerings is futile; incense is an abomination to me. New moon and sabbath and calling of convocation — I cannot endure solemn assemblies with iniquity. Your new moons and your appointed festivals my soul hates; they have become a burden to me, I am weary of bearing them. When you stretch out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow. Come now, let us argue it out, says the Lord: though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured by the sword; for the mouth of the Lord has spoken.

Reader: Hear what the Spirit is saying to the Church. Isaiah 1.1, 10-20
All: **Thanks be to God.** *A moment of silence is observed*

Pronounced “CALL-ect”, the Collect of the Day is the prayer we say together that unites us in worship and praise. It focuses on the theme of the day and “collects” us to the service.

In the context of threatened invasion by Assyria and exile, the prophet Isaiah rebukes the people of Judah for their reliance on ritual and sacrifice, rather than the true religion of justice and compassion.

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

As with the first lesson, the psalm today calls for the true worship of God; a right relationship of thanksgiving is more important than ritual.

Psalm 50:1-8, 23-24 (George Black)

All sing



The God of gods, the Holy One, has spoken;
and has called the earth from the rising of the sun to its setting.
Out of Zion, perfect in its beauty,
God is revealed in glory. **Refrain**

Our God will come and will not keep silence,
will come with a devouring flame and a mighty tempest round about.
God calls the heavens and the earth from above
to witness the judgment of the people. **Refrain**

"Gather before me my loyal followers,
those who have made a covenant with me and sealed it with sacrifice."
Let the heavens declare the rightness of God's cause;
who is the judge of all. **Refrain**

Hear, O my people, and I will speak:
"O Israel, I will bear witness against you; for I am God, your God.
I do not accuse you because of your sacrifices;
your offerings are always before me. **Refrain**

Consider this well, you who forget God,
lest I rend you and there be none to deliver you.
Whoever offers me the sacrifice of thanksgiving honours me;
but to those who keep in my way, will I show the salvation of God." **Refrain**

Sequence Hymn: "Come by Here" (Traditional Spiritual)

1. Come by here Lord, come by here,
2. Some-one needs you Lord, come by here,
3. Kum bah - ya Lord, Kum bah - ya,
Come by here Lord, come by here,
Some-one needs you Lord, come by here,
Kum bah - ya Lord, Kum bah - ya,
Come by here Lord, come by here,
Some-one needs you Lord, come by here,
Kum bah - ya Lord, Kum bah - ya,
O Lord, come by here,
O Lord, come by here,
O Lord, Kum bah - ya.

*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 Luke.

All: Glory to you, Lord Jesus Christ.

Jesus said, "Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also. Be dressed for action and have your lamps lit; be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves. But know this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. You also must be ready, for the Son of Man is coming at an unexpected hour."

Priest: The Gospel of Christ.

Luke 12:32-40

All: Praise to you, Lord Jesus Christ.

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

In this passage, part of a larger section of Jesus teaching his disciples, Jesus uses three provocative images for God: generous parent, master servant, and unexpected thief. As usual, Jesus upends our expectations, causing us to reconsider our relationship to our Creator.

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.

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.

Homily: Anne Evers

A moment of silence is observed.

Prayers of the People

Leader: God our maker, you know us so well. We ask that as we approach you in prayer this day, that we may be enabled to open our hearts and minds, and so discern your loving presence with us. We pray that you may draw us and the whole world, ever more closely into your loving care.

Please add your prayers silently or aloud.

Leader: Give light to our lamps, O Lord

All: **and kindle in us, the fire of your love.**

Leader: Almighty God, Lord of all nations, Lord of all time, speedily bring help to all who suffer because of war, oppression, injustice and cruelty. Forgive our individual and corporate complicity in the actions that bring harm, and direct us into the ways of justice and peace.

Please add your prayers silently or aloud.

Leader: Give light to our lamps, O Lord

All: **and kindle in us, the fire of your love.**

Leader: God our provider, we see your abundance and fertility in the green earth you created. Help us to put aside our hubris, greed and sin which have brought us into this great ecological crisis of our time. We thank you for those who advocate for climate justice, who innovate and create to serve all living beings who share our island home. Give us the will and wisdom to do our part.

Please add your prayers silently or aloud.

Leader: Give light to our lamps, O Lord

All: **and kindle in us, the fire of your love.**

Leader: Healer divine, we look to you to bring us healing and wholeness, for ourselves and for those whose needs are on our hearts. Give wisdom and help to those who provide care and support, and bring us into your loving arms, today and all the days of our life.

Please add your prayers silently or aloud.

Leader: Give light to our lamps, O Lord

All: **and kindle in us, the fire of your love.**

Leader: God of compassion and love, we give thanks for all in our lives that reveals your loveliness; for those who have gone before us to lead our way; for this community of faith; for the blessing of our country and good government; for the provision you give us for our daily needs; for the love of our friends and family; for the gifts and refreshment that come to us through the arts and the natural world; for your faithfulness, which is revealed to us day by day.

Please add your prayers silently or aloud.

Leader: Give light to our lamps, O Lord
All: **and kindle in us, the fire of your love.**

Leader: God for whom we wait,
keep us ever watchful,
that we may be ready to stand before the Son of man.
We ask this in the name of Christ the Lord.

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.

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.

Offertory Hymn: #466 (Common Praise) "How Clear Is Our Vocation, Lord"

All sing

1. How clear is our vo - ca - tion, Lord, when
2. But if, for - get - ful, we should find your
3. We mark your saints, how they be - came in
4. In what you give us, Lord, to do, to -

once we heed your call: to live ac - cord - ing
yoke is hard to bear; if world - ly pres - sures
hin - dran - ces more sure, whose joy - ful vir - tues
geth - er or a - lone, in old rou - tines or

to your word, and dai - ly learn, re - freshed, re - stored, that
fray the mind and love it - self can - not un - wind its
put to shame the ca - sual way we wear your name, and
ven - tures new, may we not cease to look to you, the

you are Lord of all, and will not let us fall.
tan - gled skein of care: our in - ward life re - pair.
by our faults ob - scure your power to cleanse and cure.
cross you hung up - on, all you en - deav - oured done.

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.

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

Sanctus: #284 (Gather)

4

Ho-ly, ho-ly, ho - ly Lord, God of power, God of might,
heaven and earth are full of your glory. 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 3/4 time, key of B-flat major. It begins with a four-measure rest marked with a '4'. The lyrics are written below the staves, with hyphens indicating syllables across measures.

Music: *Mass of Creation*, Marty Haugen. © 1984, GIA Publications, Inc.

Priest: Holy and gracious God, accept our praise,
through your son our Saviour Jesus Christ;
who on the night he was handed over to suffering and death,
took bread and gave you thanks, saying,
“Take, and eat, this is my body which is broken for you.”
In the same way he took the cup, saying,
“This is my blood which is shed for you.
When you do this, you do it in memory of me.”

Remembering, therefore, his death and resurrection,
we offer you this bread and this cup,
giving thanks that you have made us worthy
to be in your presence and serve you.
We ask you to send your Holy Spirit upon the offering of your holy Church.
Gather into one all who share in these sacred mysteries,
filling them with the Holy Spirit
and confirming their faith in the truth,
that together we may praise you and give you glory
through your Servant, Jesus Christ.
All glory and honour are yours,
Father and Son, with the Holy Spirit in the holy Church,
now and for ever.

All: **Amen.**

The 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 from the Book of Alternative Services Eucharistic Prayer 2.

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.

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

People: 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.

Fraction Hymn: #110 (Common Praise) "Sleepers, Wake!"



1. "Sleep - ers, wake!" A voice as - tounds us;
 3. Lamb of God, the heavens a - dore you;

the shout of ram - part - guards sur - rounds us:
 let saints and an - gels sing be - fore you,

"A - wake, Je - ru - sa - lem, a - rise!"
 as harps and cym - bals swell the sound.

Mid - night's peace their cry has bro - ken,
 Twelve great pearls, the ci - ty's por - tals:

their ur - gent sum - mons clear - ly spo - ken:
 through them we stream to join the im - mor - tals

"The time has come, O maid - ens wise!
 as we with joy your throne sur - round.

Rise up, and give us light; the bride-groom is in sight.
 No eye has known the sight; no ear heard such de - light:

Al - le - lu - ia! Your lamps pre - pare and has - ten there,
 al - le - lu - ia! There - fore we sing to greet our King;

that you the wed - ding feast may share."
 for - ev - er let our prai - ses ring.

Text: Philipp Nicolai (1566-1608); tr. Carl J. Daw, Jr. (1944-). Tr. © 1982 Hope Publishing Co. Music: WACHET AUF. Melody Hans Sachs (1494-1576); adapt. Philipp Nicolai (1556-1608); adapt. and harm. Johann Sebastian Bach (1685-1750).

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.

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



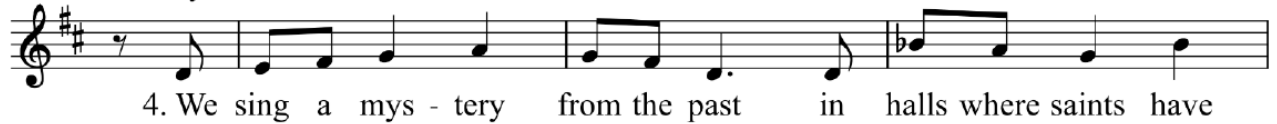
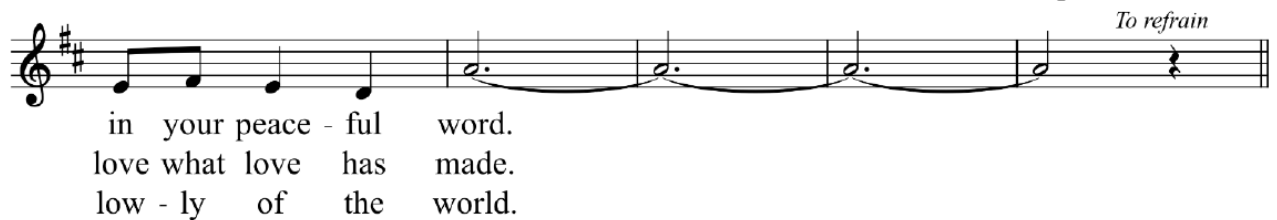
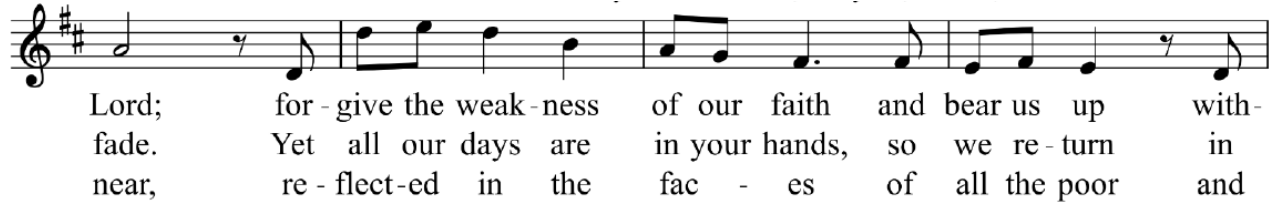
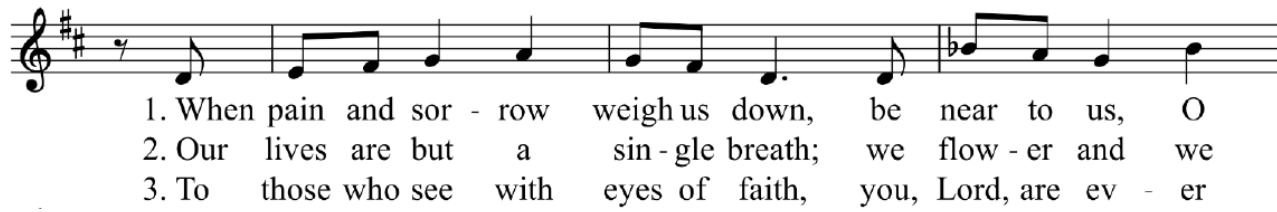
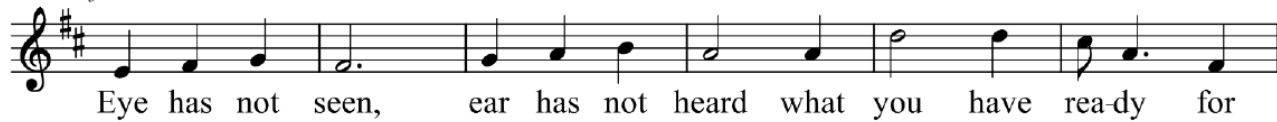
*All in the church are invited to come forward to receive communion.
If you need a gluten-free wafer, please indicate this to the priest.*

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: #548 (Common Praise) "Eye Has Not Seen, Ear Has Not Heard" *All sing*

Refrain



Text: 1 Corinthians 2.9-10; para. Marty Haugen (1950-), alt. Music: EYE HAS NOT SEEN. Marty Haugen (1950-). Para. and music © 1982 GIA Publications, Inc.

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: “Jesus Christ the Apple Tree” *(Elizabeth Poston)*

The tree of life my soul hath seen,
Laden with fruit and always green:
The trees of nature fruitless be
Compared with Christ the apple tree.

His beauty doth all things excel:
By faith I know, but ne’er can tell
The glory which I now can see
In Jesus Christ the apple tree.

For happiness I long have sought,
And pleasure dearly I have bought:
I missed of all; but now I see
‘Tis found in Christ the apple tree.

I’m weary with my former toil,
Here I will sit and rest awhile:
Under the shadow I will be,
Of Jesus Christ the apple tree.

This fruit doth make my soul to thrive,
It keeps my dying faith alive;
Which makes my soul in haste to be
With Jesus Christ the apple tree.

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.**

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: #102 (Common Praise) "Prepare the Way, O Zion"

All rise and sing



1. Pre - pare the way, O Zi - on, your Christ is draw - ing near!
2. He brings God's rule, O Zi - on; he comes from heaven a - bove.
3. Fling wide your gates, O Zi - on; your Sav - iour's rule em - brace.



Let ev - ery hill and val - ley a lev - el way ap - pear.
His rule is peace and free - dom, and jus - tice, truth, and love.
His tid - ings of sal - va - tion pro - claim in ev - ery place.



Greet one who comes in glo - ry, fore - told in sa - cred sto - ry.
Lift high your praise, re - sound - ing, for grace and joy a - bound - ing.
All lands will bow be - fore him, their voic - es will a - dore him.



Oh, blest is Christ that came in God's most ho - ly name.

Text: Frans Mikael Franzen (1772-1847); tr. composite; adapt. Charles P. Price (1920-1999) © Music: BEREDEN VÄG FÖR HERRAN.
Melody *Then Swenska Psalmboken*, 1697; harm. *Koralbok för Svenska Kyrkan*, 1939, alt.

The Dismissal

Priest: 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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Collect from Prayers for an Inclusive Church (2009). Prayer over the Gifts from Alternative Revised Common Lectionary Collects.

Prayers of the People are written by Judy Burnham.

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WORSHIP WITH US

Sunday August 10 (Proper 19C)

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

8:00 PM – Compline (on Zoom only)

Sunday August 17 (Proper 20C)

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)