



Proper 20C
Holy Eucharist
Sunday, August 17, 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.

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.

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Hymn:

**God welcomes all,
strangers and friends,
God's love is strong
and it never ends.**

All sing

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.**

Collect of the Day

Priest: Judge eternal,
you love justice and hate oppression.
Give us courage to stand
with all victims of bloodshed and greed;
and give us fire to proclaim your burning gospel
for the sake of Jesus, the pioneer and perfecter of our faith. **Amen.**

✠ Proclamation of the Word

First Reading

Please be seated

Reader: A Reading from the Book of Isaiah.

Let me sing for my beloved my love-song concerning his vineyard: My beloved had a vineyard on a very fertile hill. He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it; he expected it to yield grapes, but it yielded wild grapes. And now, inhabitants of Jerusalem and people of Judah, judge between me and my vineyard. What more was there to do for my vineyard that I have not done in it? When I expected it to yield grapes, why did it yield wild grapes? And now I will tell you what I will do to my vineyard. I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down. I will make it a waste; it shall not be pruned or hoed, and it shall be overgrown with briars and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the people of Judah are his pleasant planting; he expected justice, but saw bloodshed; righteousness, but heard a cry!

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

Isaiah 5.1-7

All: **Thanks be to God.**

A moment of silence is observed

Psalm 80:1-2, 8-18 (*Plainsong*)

All sing



HEAR, Ö Shepherd of Israel, leading / Joseph like a flock; *
shine forth, you that are enthroned / upon the cherubim.

In the presence of Ephraim, Benjamin, / and Manasseh, *
stir up your strength / and come to help us.

You have brought a vine / out of Egypt; *
you cast out the / nations and planted it.

You pre- / pared the ground for it; *
it took / root and filled the land.

The mountains were covered / by its shadow *
and the towering / cedar trees by its boughs.

You stretched out its / tendrils to the Sea *
and its bran- / ches to the River.

Why have you / broken down its wall, *
so that all who pass / by pluck off its grapes?

The wild boar of the for- / est has ravaged it, *
and the beasts of the field / have grazed upon it.

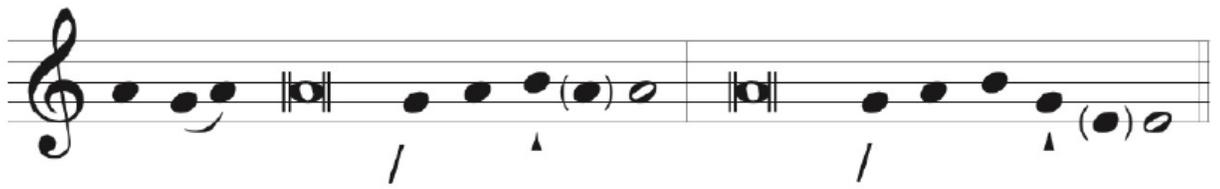
Both this passage and today's Gospel reading challenge the Church to choose countercultural values. We are invited to put justice and healing at the heart of all our relationships and indeed at the centre of our way of living.

The prophet Isaiah describes a vineyard which is lovingly planted and tended by God but which, tragically, does not produce good fruit. The passage becomes a heart-wrenching lament in which God voices profound disappointment that the people of Judah, in whom She delighted, have not lived out the justice and righteousness expected of them.

The Psalms are a series of Hebrew worship poems that cover a myriad of human emotions and experiences.

This psalm is a *cri de coeur* in which the congregation of Israel confess that they have gone astray. Idolatry has consumed them and now they are bereft of God's presence. As God bemoans their failures to keep covenant, the people experience a profound reckoning. Painfully aware of their utter dependence upon the Almighty, they plead with God to return to them and save them, promising renewed faithfulness for their future together.

Jesus utters the difficult truth that following him may thrust one into conflict and division, even at times with one's own family and friends. To follow him may require questioning or challenging the religious, economic and political status quo. His disciples do not just adhere to a new set of beliefs, but a radical new way of living that honours God's creation and all Her children.



Turn now, O God of hosts, look down from heaven;
 be- / hold and tend this vine; *
 preserve what your / right hand has planted.

**They burn it with / fire like rubbish; *
 at the rebuke of your counte- / nance let them perish.**

Let your hand be upon your / chosen people, *
 those you have made / so strong for yourself.

**And so will we never turn / away from you; *
 give us life, that we may / call upon your name.**

Restore / us, O God of hosts; *
show the light of your counte- / nance, and we shall be saved.

Gospel Acclamation

*We turn and face the Gospel as it is processed to the midst of the gathered community.
 We do this as a sign of respect and to symbolize that
 its message is at the centre of our lives and its truth is always before our eyes.*

The Gospel

Priest: The Lord be with you.

***All:* And also with you.**

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

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

Jesus said, "I came to bring fire to the earth, and how I wish it were already kindled! I have a baptism with which to be baptized, and what stress I am under until it is completed! Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! From now on five in one household will be divided, three against two and two against three; they will be divided: father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law." He also said to the crowds, "When you see a cloud rising in the west, you immediately say, 'It is going to rain'; and so it happens. And when you see the south wind blowing, you say, 'There will be scorching heat'; and it happens. You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?"

Priest: The Gospel of Christ.

Luke 12.49-56

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

Homily: Susan Haig

A moment of silence is observed.

Prayers of the People

Leader: O Good Shepherd, we pray for ourselves and for all people. We remember those who are searching and who feel lost but do not know why. Knit our hearts to yours and bring us home into your kingdom.

Please add your prayers silently or aloud

Leader: The Lord shall make good his purpose for us;

All: **your loving-kindness, O Lord, endures for ever.**

Leader: O Everlasting Power, remember us as nations war, people suffer, and hope is lost. Use us Lord, and by your right hand, bring practical help to those in distress. Bring mercy, peace and justice to all.

Please add your prayers silently or aloud

Leader: The Lord shall make good his purpose for us;

All: **your loving-kindness, O Lord, endures for ever.**

Leader: O Maker of the world, help us to see you in your good creation. Give us the will and the wisdom to repair the damage we have brought to this our green earth. Forgive us and help us in our need.

Please add your prayers silently or aloud

Leader: The Lord shall make good his purpose for us;

All: **your loving-kindness, O Lord, endures for ever.**

Leader: O Lamb of God, you suffered pain, anguish, betrayal and loss. Be with us in our need. Bring healing, wholeness, wisdom and comfort.

Please add your prayers silently or aloud

Leader: The Lord shall make good his purpose for us;

All: **your loving-kindness, O Lord, endures for ever.**

Leader: Bread of Heaven, we thank you for the life you have given us; for food and shelter; for love and friendship, for all that is beautiful in our lives. Most especially we thank you for meeting us where we are, leading us to into your nearer presence by your spirit.

Please add your prayers silently or aloud

Leader: The Lord shall make good his purpose for us;

All: **your loving-kindness, O Lord, endures for ever.**

Leader: O Lord Jesus Christ, who art the ineffable joy of Christians, take away from us whatever is not Thine, and make us Thine in all things. We commend ourselves to you.

All: **Amen.**

The Peace

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

People: **And also with you.**

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.



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.

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: #714 (Gather) "God, Whose Purpose Is to Kindle"

All sing

1. God, whose pur - pose is to kin - dle: Now ig - nite us
 2. God, who in your ho - ly gos - pel Wills that all should
 3. God, who still a sword de - liv - ers Rath - er than a
 with your fire; While the earth a - waits your burn - ing,
 tru - ly live, Make us sense our share of fail - ure,
 plac - id peace, With your sharp - ened word dis - turb us,
 With your pas - sion us in - spire. O - ver - come our
 Our tran - quil - li - ty for - give. Teach us cour - age
 From com - pla - cen - cy re - lease! Save us now from
 sin - ful calm - ness, Sir us with your sav - ing name;
 as we strug - gle In all lib - er - at - ing strife;
 sat - is - fac - tion, When we pri - vate - ly are free,
 Bap - tize with your fi - ery Spir - it,
 Lift the small - ness of our vi - sion
 Yet are un - dis - turbed in spir - it
 Crown our lives with tongues of flame.
 By your own a - bun - dant life.
 By our neigh - bour's mis - er - y.

Tent: Luke 12.49; David E. Trueblood (1900-1994). © 1967, David Elton Trueblood. Tune: HYMN TO JOY; arr. from Ludwig van Beethoven (1770-1827), by Edward Hodges (1796-1867).

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Loving God and Father,
 you have adopted us to be your heirs.
 Accept all we offer you this day
 and give us grace to live as faithful children.
 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: It is indeed right to thank you and praise you,
holy and gracious God, creator of all things,
ruler of heaven and earth, sustainer of life,
for you are the source of all goodness,
rich in mercy and abounding in love;
you are faithful to your people in every generation,
and your word endures for ever.
Therefore with angels and archangels,
with the fellowship of saints and the company of heaven,
we glorify your holy name, evermore praising you and singing:

Sanctus: #735 (Common Praise)



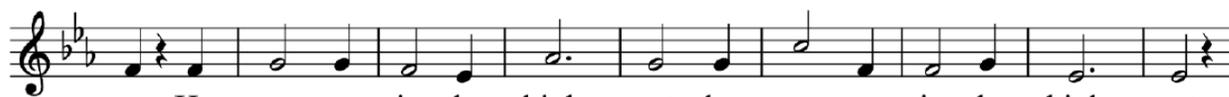
Ho - ly, ho - ly, ho - ly Lord, God of power and might.



Ho - ly, ho - ly, ho - ly Lord, God of power and might,



heav - en and earth are full, full of your glo -



ry. Ho - san - na in the high - est, 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 praise you, merciful Father,
not as we ought, but as we are able,
because in your tender love you gave the world your only Son,
in order that the world might be saved through him.
He made you known by taking the form of a servant,
healing the sick, liberating the oppressed, reaching out to the lost.
Betrayed, reviled, and nailed to the cross,
he confronted the power of sin and disarmed it for ever.
In his offering of himself,
he became the perfect and sufficient sacrifice for the sins of the whole world.
Redeemed by Christ, we have been adopted as your children;
by your pardon you have made us worthy to praise you.
On the night he was betrayed,
Jesus, at supper with his friends, took bread,
gave you thanks, broke the bread, gave it to them, and said,
“Take and eat: this is my body which is given for you.
Do this for the remembrance of me.”
After supper he took the cup of wine,
and when he had given thanks, he gave it to them, and said,
“Drink this all of you:
this is my blood which is shed for you and for many for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me.”
In obedience to him and with grateful hearts we approach your holy table,
remembering our Saviour’s sacrifice, and rejoicing in his victory.
Confident in his sovereign purpose, we declare our faith.

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

Priest: Send your Holy Spirit on us that as we receive this bread and this cup
we may partake of the body and blood of our Lord Jesus Christ,
and feed on him in our hearts by faith with thanksgiving.
May we be renewed in his risen life,
filled with love, and strengthened in our will to serve others;
and make of our lives, we pray, a pure and holy sacrifice, acceptable to you,
knitting us together as one in your Son Jesus Christ,
to whom, with you and the Holy Spirit,
be all honour and glory, now and forever.

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,



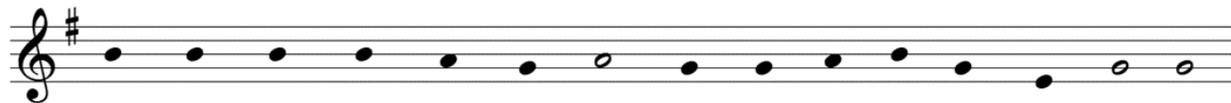
your king - dom come, your will be done, on earth as in heav - en.



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: Lord, we died with you on the cross.

People: **Now we are raised to new life.**

Priest: We were buried in your tomb.

People: **Now we share in your resurrection.**

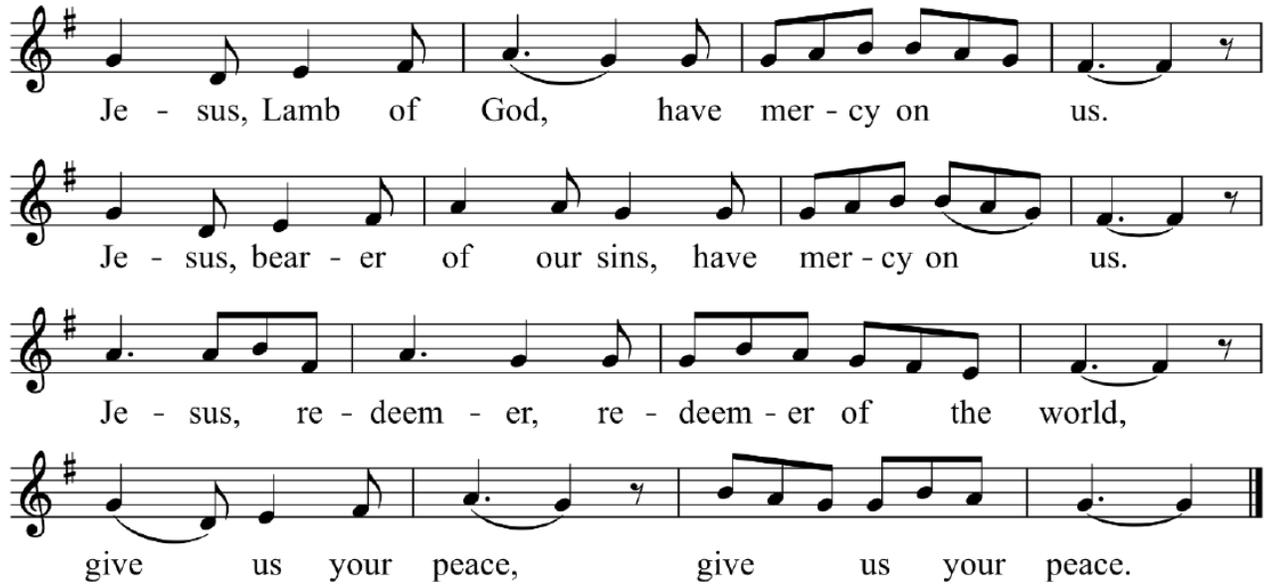
Priest: The gifts of God for the People of God.

People: **Thanks be to God.**

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.

Agnus Dei: #747 (Common Praise) “Jesus, Lamb of God”



Je - sus, Lamb of God, have mer - cy on us.

Je - sus, bear - er of our sins, have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world,

give us your peace, give us your peace.

Music: *Deutsche Messe*, Franz Schubert (1797-1828); arr. Richard Proulx (1937-2010). Arr. © 1985, 1989 GLA 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.

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 Motet: “O Jesu Christ, meins Lebens Licht” (*J.S. Bach (BWV 118)*)

O Jesu Christ, meins Lebens Licht	<i>O Jesus Christ, light of my life,</i>
Mein Hort, mein Trost, mein Zuversicht,	<i>My treasure, my comfort, my security;</i>
Auf Erden bin ich nur ein Gast	<i>I am only a guest on the earth</i>
Und drückt mich sehr der Sünden Last.	<i>and the burden of sin oppresses me greatly.</i>

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,
we have received a token of your promise.
May we who have been nourished by holy things
live as faithful heirs of your promised kingdom,
in the name of Jesus Christ our 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

Departing Hymn: #137 (Sing a New Creation) "Called to Faith"

All rise and sing

1. Called to faith, your peo - ple gath - er, Christ our broth - er,
 2. Called to hope, your peo - ple serve you as they reach out
 3. Called to love, your peo - ple chal - lenge all that si - lenc -

in your name, know - ing need of one an - oth - er,
 through your grace, seek - ing out your mis - sion's pur - pose,
 es your song: pre - ju - dice and greed and mal - ice,

fac - es dif - ferent, hearts the same, grow - ing in your
 be - ing Christ in ev - ery place, work - ing for sha -
 weak ex - ploit - ed by the strong. Serv - ing Je - sus

ho - ly like - ness, o - pen, heal - ing, Spir - it-spurred, fam - ilies
 lom and jus - tice, learn - ing how to sim - ply share so your
 in self - giv - ing, choos - ing your will, not our own, we will

formed for lov - ing ser - vice, fed by bread and wine and word.
 will may be en - act - ed as we ask in dai - ly prayer.
 tru - ly be your peo - ple so your king - dom can be grown.

Text: Ellen Clark-King, 2007, ©. Music: BLAENWERN. William Penfro Rowlands, 1905.

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.

The Dismissal

Priest: Go forth in the name of Christ. Alleluia!
All: Thanks be to God. Alleluia!

FURTHER CREDITS FOR THIS BULLETIN

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